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"Evaluation of the restoration works of The Cenabı Ahmet Pasa Mosque with the Classical Period Ottoman Architecture example"

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ABSTRACT

The Cenabı Ahmet Paşa Mosque is one of the most important monumental architectural examples built in Ankara in the 16th century during the Ottoman Empire Period. In this study, the Cenabı Ahmet Paşa Mosque was handled in terms of its architectural and artistic features and problems in the building were revealed before the recent repairs. It is very important in terms of stating that the mosque is the only work of Mimar Sinan built in Ankara and it is one of the mosques of the Classical Ottoman architecture with a single dome and central plan scheme. The works carried out within the scope of the restoration between 2009-2011 in the mosque, which is owned by the General Directorate of Foundations, are discussed in this article. The restoration techniques applied during the repair works and the new data that emerged during the application are discussed in this study. Within the scope of this article, archive and resource researches were carried out on the building, and on-site inspections were carried out on behalf of the Ankara Regional Directorate of Foundations as the supervision agency. With this study, it is aimed to contribute to the experts working in the field of protection and to benefit from the data obtained in the studies to be carried out in this field.

Key words: Ankara, Cenabı Ahmet Paşa Mosque, conservation, Mimar Sinan, restoration

1. INTRODUCTION

Ankara fell to the Seljuks in 1073, two years after the 1071 Manzikert Victory. The Seljuks took back the city, which was taken over by the Crusaders in 1101, a few years later, and Ankara has continued to exist as a Turkish city since then (1). As a result of Ankara's supporters taking the side of Osmanoğulları in the fight between Karamanoğulları and Osmanoğulları, Ankara joined the borders of the Ottoman country by Orhan Gazi in 1356 (1). After the conquest of Istanbul, Fatih Sultan Mehmet gave importance to the development of Ankara. For the development of trade in the city, inns, bedestens, caravanserais and bazaars were built by grand viziers, viziers and beylerbeys in this period (2).

The oldest settlements in Ankara are concentrated especially on the mound where the castle and its surroundings and Hacı Bayram Veli Mosque are located. In this area, we see the Temple of Augustus, the Roman Bath and the ruins of the Justinyen Column, and the Ankara Castle, which remained from the

Roman period. Many buildings for social, commercial and religious purposes were built in the city during the Anatolian Seljuk and Ottoman Empire periods. But; not all of these structures have survived.

The city of Ankara is not very rich in terms of religious architecture and mosques in the city are not as magnificent as those built in Istanbul, Bursa and Edirne (1). Mosques in Ankara took shape mostly according to local characteristics. Domed, magnificent mosques were not built even in times of good economy in the city, and extremely unpretentious structures were built in terms of size and material (3). Although trade was developed, religious architectural works were not built by the notables of the state. There are not many buildings in Ankara, which are examples of the power of the empire, which are seen in the capital city of Istanbul, and are indicative of the power of the empire. The complexes of Cenabı Ahmet Paşa and Hacı Bayram Veli, built in this nature, were built with a mystical approach (4).

Although the number of mosques remaining from the 14th and 15th centuries is quite high in the city, the number of mosques built in the 16th century and reaching the present day is very low. Cenabı Ahmet Paşa Mosque, Hallaç Mahmud Masjid and Kursunlu Mosque are among the buildings that survived from the 16th century (5). Within the scope of this study, Cenabı Ahmet Paşa Mosque was discussed. The building was first examined in terms of architectural and art history features, and then the applications carried out within the scope of the restoration carried out by the Foundations Ankara Regional Directorate between 2009-2011 were examined.

2. ANKARA CENABI AHMET PAŞA MOSQUE

Cenabı Ahmet Paşa Mosque, which is owned by the General Directorate of Foundations, is located on Ulucanlar Avenue in Altindag District of Ankara Province. The mosque is located in the same courtyard as the Cenabı Ahmet Paşa Mausoleum and Azimi Hacı Esat Mausoleum. Survey Project of the building was approved by the Ankara Regeneration Area Cultural and Natural Heritage Conservation Regional Board with the decision dated 25/04/2008 and numbered 146 and the restitution, restoration and strengthening projects were approved with the decision dated 04/07/2008 and numbered 193. Restoration was carried out between 2009-2011 in line with these approved projects (6).

From the inscription on the harim entrance gate (Fig. 1), it is understood that the mosque was built by Anadolu Beylerbeyi Cenabi Ahmet Paşa and completed in 1565-66 after the death of Paşa (7).

Fig. 1. Cenabi Ahmet Pasha Mosque inscription (8)

Cenabı Ahmet Paşa Mosque is important in that it is the only Mimar Sinan work built in Ankara. The mosque is shown as one of the structures of Mimar Sinan in the work named Tuhfet'ül- Mimarin (9). But; in more than fifty years, it is thought that it is practically not possible to build more than four hundred buildings in many different geographies by Mimar Sinan, and some of the buildings mentioned were built by some students at Hassa Architects' Quarry (10).

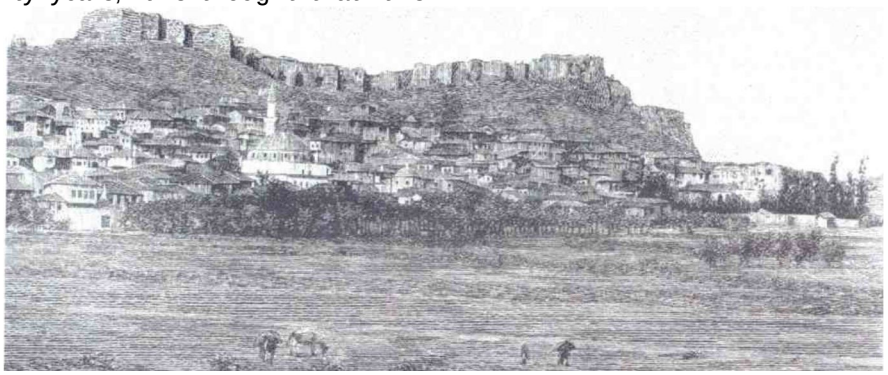

Fig. 2. In the engraving dated 1717, Cenabı Ahmet Paşa Mosque and Tomb (11)

The oldest visual document of the mosque is Ankara engraving dated 1717 (Fig. 2). In this engraving, the Cenab Ahmet Pasha Mosque and the Mausoleum are visible from afar. When the complex was first built, it consisted of a mosque, tomb, Mevlevihane, fountain and graveyard. Azimi Hacı Esat Mausoleum was built later (12). In the old photographs, it is seen that the complex is not surrounded by walls and the mosque is in the middle of a square (Fig. 3). It is observed that the Mevlevihane, which was used as a warehouse (13) by the military administration (7) in 1942 and collapsed during the opening of Ulucanlar Street, is in the northeast corner (Fig. 3) (12). It is understood from the inscription that the fountain, which does not exist today and is seen to be east of the mosque in the postcard dated 1965 (Fig. 4), was repaired in H.1329 (14).

Fig. 3. The wooden portico of the Cenabı Ahmet Paşa Mosque and the surrounding of the mosque, 1925 (left) and an old photograph of Cenabı Ahmet Paşa Mausoleum and Mevlevihane (right) (12)

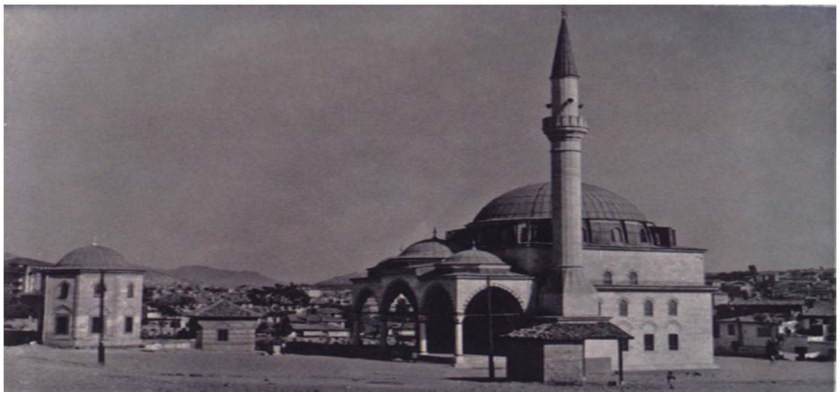

Fig. 4. Postcard dated 1965 (15)

The Cenabı Ahmet Paşa Mosque has the characteristics of the 16th century Ottoman Classical Architecture in terms of its architectural and mass features. The square planned structure has a single dome and a last congregation, the sides of the last congregation space are open and have three domes (Fig. 5). The middle dome is higher and bigger than the side domes (5). The plan scheme and space setting of the mosque show some innovations that Mimar Sinan brought to the mosque architecture and single-domed mosques (16).

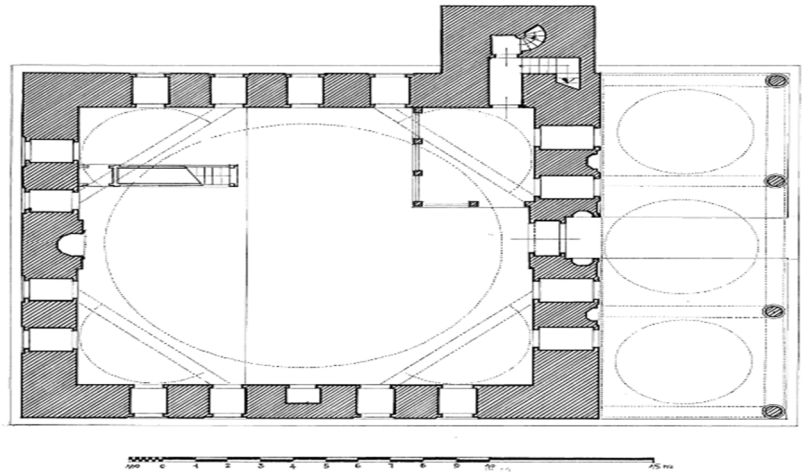

Fig. 5. Cenabı Ahmet Paşa Mosque plan (6)

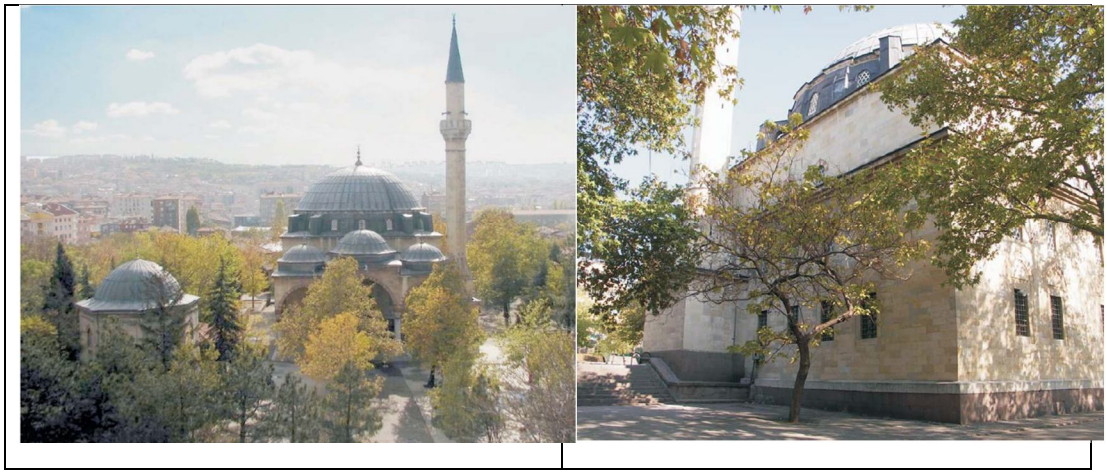

Fig. 6. Cenabı Ahmet Paşa Mosque and Mausoleum courtyard (left) and exterior (right) (8)

From the walls built with cut stone, the pulley is passed through the squinch in the corners, and a wipe under the tromps circulates all the edges. 8 small pendants are formed under the pulley and turn them over a second wipe (Fig. 7) (16). The squinchs are in the form of oysters and the pulley is octagonal. The hand-carved decoration in the center of the dome extends to the pulley with radial arm motifs. The lower window pediments, the upper window perimeter, the pendant corners on the squinch arches and the perimeter of the pulley windows are decorated with ornaments. Various compositions with pomegranate flower, curved branch and rumi motifs were applied using red, blue, light yellow, light blue and red colors in the decorations (12). On the north facade,

there are four windows at the bottom, and on the other facades, there are eight windows, four at the bottom and the top. There are six windows in the transition to the dome and sixteen windows in the dome. Also; there is a filgozu window on the south side (5). The lower windows are rectangular in shape and have pointed arched pediments built with two colors of stone. The upper windows, on the other hand, are pointed arches and have a geometric cage outside. On the three facades of the mosque, the top of the pointed arched windows is bordered by a wide wipe around the mosque. The top of the transition section to the dome above the wiping ends with a large simple wipe (12). Located in the northwest corner of the harim, the minaret has a square base, a cylindrical body and a single balcony and is built of cut stone (5).

Fig. 7. Cenabı Ahmet Paşa Mosque, squinch and pendants (8)

The domes of the last congregation place sit on four marble pillars with pointed arches made of two red and white stones. There are two rectangular windows on each side of the marble crown door in the middle of the last congregation place and a altar between the windows. The upper part of the crown door was finished with a row of palmettes. Crown door niche is muqarnas and there is a construction inscription on the door arch in the niche. A repair inscription was engraved on the stones above the lintel of the windows on the right and left of the crown door (Fig. 8) (12).

Fig. 8. Last congregation, crown door, altar and window tops repair inscriptions (8)

The mihrab located in the middle of the Qibla wall is very plain and made of cut stone. The mihrab niche is surrounded by two rows of borders and there is a row of palmet on the upper edge of the mihrab (16). The minbar and muezzin maksoorah made of stone is also quite plain (5). The cone of the minbar and the muezzin quarter located in the northwest corner are also wooden (Fig. 9) (12).

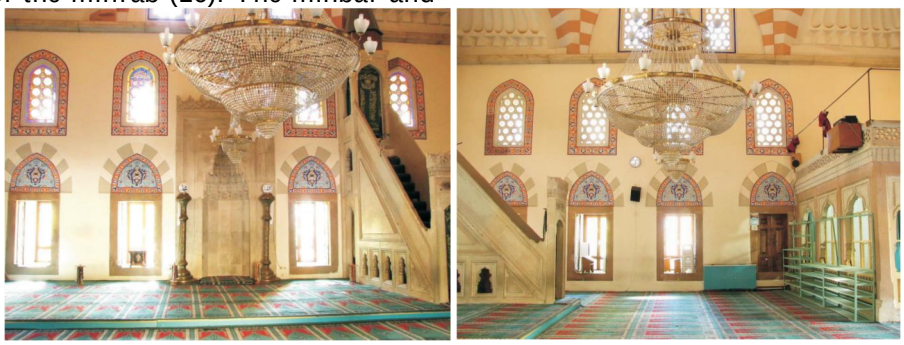

Fig. 9. Main area, mihrab, minbar and muezzin quarter (8)

2.1. Old Dated Repairs of The Mosque:

It is understood from the repair inscription on the window to the left of the harim entrance door that the first known repair of the Cenabı Ahmet Paşa Mosque was on 1802-03 (7). It is written in this inscription that the mosque was repaired by Hacı Alime woman from Zafranbolu on H.1217 (M.1802-03) (5, 7). Apart from this information, there is no source that provides information about the first repair.

From the inscription on the window to the right of the harim entrance door in the last congregation, we learn that the building was repaired by Ankara Governor Abidin Pasha and Abdülcelilzade Hacı Hidayet on H.1305

(M.1887) (7). Considering the inscription dated 1887 on the minbar, it is understood that the pulpit was renewed in this repair. The wooden portico, which was removed during the repair in 1936, is also considered to be an addition made during this repair.

There is a photograph dated 1925 that gives information about the mosque before the repair of 1936-40 (Fig. 3). In this photograph, the close vicinity of building, the wooden portico which was removed within the scope of the repair, which started in 1936, can be seen. Also; there is a sketch drawn by H. Jansen, which gives information about the mosque and the surrounding structures before this repair. In this drawing, there is information about the wooden portico in front of the last congregation place, the wooden porch in front of the tomb entrance, the wooden portico located in the garden west of the mosque and the fountain in the northwest of the mosque.

The third known major repair of the building was started in 1936. In this repair, the porch in front of the mosque and the wooden porch at the entrance to the tomb were removed. The ornaments, which are thought to have been done in one of the previous repairs, were removed and instead of these, the 16th century classical period decoration works with vegetable motifs were carried out. On 10.06.1938, it was decided to rebuild the floor of the last congregation area and the upper part of the minaret from the balcony and to build prosthetics (18). In the 1980s, repairs were made to the facades. At a date after 1999, a cement-based screed was laid on the floor with the installation of a central heating installation. Gypsum plaster was made in 1992 on the ornaments performed in 1936-42 and the ornaments were reconstructed again (13).

2.2. Condition of the Mosque Before 2009-2011 Restoration

Prior to the restoration of the building that started in 2009, there was a structural crack on the eastern facade that started from the foundation and continued to the dome and expanded over time (Fig. 10). This crack is thought to be a sitting crack from the floor of the building. Apart from this structural crack; there were mass losses (deep material breaks) and superficial losses (exfoliation and pitting) in the stone material.

Apart from this, there was a moisture problem caused by roof cover and ground. Also; cement supplements on the exterior are among the reasons for this moisture. The main problem created by this moisture is the presence of water-soluble salts. During the crystallization of these salts, we see that blooming occurs on the surface of the stones on the exterior. In addition, the development of lichen and algae from moisture was among the problems on the facades. In addition to these, exterior stone surfaces had contamination caused by air pollution, traffic, and color lightening caused by day and night temperature differences and the effect of the sun.

Figure 10. Structural crack exterior and interior view (8)

Survey, restitution, restoration and static projects of the building was prepared by Sayka İnşaat Mimarlık Mühendislik Ltd. Sti. Survey projects were prepared by making photogrammetric measurements related to the building, and information and documents that would form the basis of the restitution project were collected. Following the preparation of the survey projects, layouts on problems and deteriorations began to be prepared. At this stage, various experiments and studies have been carried out on-site and in the laboratory environment regarding the building's ground and materials. In order to determine the cause of the existing structural crack, research soundings were carried out at a total of 5 points in the four corners of the mosque and in the part of the crack. In the ground study, a surface filling up to a depth of approximately 9 m, and then Ankara clay, clayey sand up to 1 meter after this layer was encountered. Andesite layer was found after 7 to 10 meters (19). In line with these researches and observations, problems with the structure were identified and disruption and problems maps were prepared (Fig. 11).

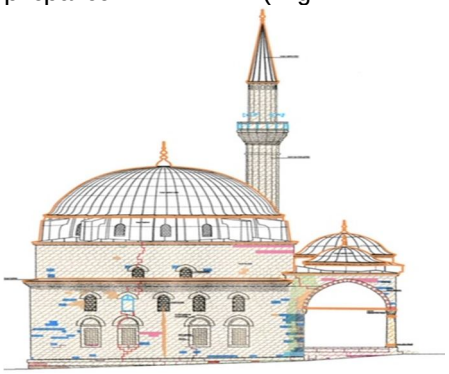

Fig. 11. Disruption map, east facade (6)

2.3. Restoration Applications in 2009-2011

After determining the problems and deteriorations, the interventions to be made in the mosque, the repair and strengthening techniques to be applied were determined and restoration projects were prepared. Whether due to the swelling and shrinkage behavior of the clay or slope fatigue, it is thought that the healing method, which can be applied for the prevention of cracks observed in the upper structure, should be transferred to the andesite layer and a drainage system suitable for the under foundation level should be made.

Canbay (2008, b) stated that a pulley system can be used from steel plates as well as carbon fiber polymers to prevent the tendency to open to the side of the dome. In the same report, it was suggested that stainless steel plates, 200 mm wide and 10 mm thick, consisted of a total of 8 pieces and were fixed together with bolts of 22 mm diameter at the junction points of the dome pulley. In addition, 30 mm thick carbon fiber winding construction from the skirt part of the dome, together with the steel pulley, is foreseen to solve the stability problem of the dome and a project has been designed accordingly. In line with Canbay's report, a mini pile project was prepared along the east, south and west walls of 30 cm in diameter and 50 cm of axle spacing. The project was changed with the idea that it would not be enough to transfer the mosque loads to mini piles with a head beam (Fig. 12).

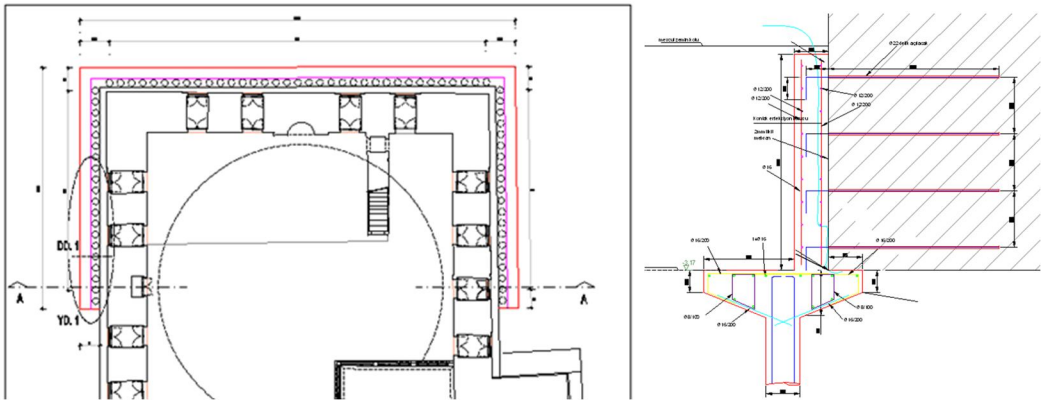

Fig. 12. Mini pile Project (left), foundation anchor, head beam and mini pile detail (right) (6)

It was decided that it would be appropriate to transfer the load transferred to the curtain wall by means of stainless steel rods anchored to the basic part at certain intervals to the mini piles by means of the head beam (Fig. 12).

Strengthening Applications: When the restoration works are started; within the scope of the mini pile application, the asphalt layers around the mosque were removed and the points where the mini pile application will be made were marked and the drilling process was started. In the drilling process, andesite layer was encountered at depths appropriate to the sounding result graphics, in cases where the solid ground was deeper, the drilling process continued until it reached the solid ground. Reinforcement and concrete manufacturing of mini piles have been completed. In order to transfer the load of the mosque to the piles in a healthy way, attention has been paid to make the drilling at the nearest point where the drilling machine can approach the mosque. During the studies, wooden piles were found under the mosque's foundation along the areas where mini piles were made. It is believed that these piles were made during the initial construction of the mosque to serve the intended purpose with the manufacture of mini piles now. However, almost all of

these piles were found to be rotten and inoperable. These wooden piles are placed in a single row average 70-80 cm height, 30-40 cm axis range. Excavations were left at the point where wooden piles were encountered (Fig. 13). In the next stage, the formwork and reinforcement of the head beam were prepared, the sprouts of the curtain wall were left and the concrete of the head beam was poured. Then, chemical injection process to be carried out at the mosque foundation was started. Polyurethane and silicate based injection resin mortar was injected under controlled pressure through pneumatic hoses placed in the injection holes opened in the foundation walls of the mosque in order to increase the foundation strength by filling cracks and voids. After the double component epoxy mortar was pressed out from the bottom of the holes opened by the plastic hose, stainless steel anchor rods were placed in the holes, attention was paid to press enough epoxy (Fig. 14).

Fig. 13. Excavations and wooden piles that emerged in the meantime and newly manufactured mini piles, 2010 (8)

Fig. 14. Cap beam formwork and reinforcement and concrete manufacturing (left) and anchor manufacture (right) (8)

Horosan plaster and liquid membrane were applied on the base of the mosque so that the cement to be used for the curtain wall will not come into contact with the foundation and body walls of the mosque. After the mold and reinforcement manufacturing of the curtain wall, concrete was poured and the curtain wall was completed. In order to prevent the environmental water from

damaging the reinforced concrete and foundation part and to completely cut off its contact with the structure, 3 mm. 2 layers of waterproofing was made with a membrane, and a drainage board was used to protect the waterproofing. Then, the foundation of the mosque was closed by drainage on the header beam level just below the mosque foundation.

After cleaning the structural cracks in the body walls of the mosque, injection was made with hydraulic lime based material. After removing the lead coating and mud plaster of the dome, the particles in the structural cracks were cleaned with an air compressor, then injection was made with a hydraulic lime-based material.

Following this, horosan plaster was applied in order to form a ground for the reinforcement of the dome and to disconnect the epoxy material to be applied with the original bricks of the dome. Then, in line with the strengthening project, a total of nine rows of carbon fiber fiber material was wrapped from the dome skirt. In this application, 60 cm overlap and fixation with 4 anchors were made. After application, sanding was done with silica sand to keep all surfaces plastered (Fig .15).

In the next stage, a tensioner was applied to the dome pulley with stainless steel material. The reason for the need for a stainless steel tensioner despite winding with a carbon fiber material; although there is no pre-tension in the carbon fiber material, a pre-tension can be applied by means of the bolts at the junction points of the stainless steel material. Later, mud plaster was made and lead cover was covered and reinforcement in the dome was completed (Fig.16).

Fig. 15. Blasting with stainless tensioning application and silicium (left) and joint bolts (6)

Fig. 16. Making lead covers, 2011 (8)

Restoration of the Writings and Ornaments: On the plastic paint scraper on the interior walls of the mosque, an inscription seen in Figure 29 was found above the entrance door. This inscription can be seen in the photos before the restoration in 1936 (Fig. 17). It is written in the mentioned inscription that the mosque was repaired by "Haji Alime Woman from Zafranbolu" on 1207 (1802). This inscription was revealed, revived by cleaning and completing the missing paints (Fig. 17).

Fig. 17. Photo of inscription before 1936 (left), the inscription found on the entrance door (middle) and revival of the inscription (right) (8)

Fig. 18. Motifs revealed during the scraping of the mosque dome, 2010 (8)

The motifs in the mirror parts of the window arches, pendants and domes, which are thought to have been made in the early 19th century and reflect the baroque effects (Fig. 19), were removed in the restoration that started in 1936. Instead of these, wall paintings with vegetal motifs were carried out reflecting the 16th century decoration understanding. In the scraping carried out in the mosque, motifs in the dome emerged from the baroque period that were covered (Fig. 18). With the idea that baroque motifs can be found, scraping has been done in other regions. However, according to Fig. 20, nothing emerged from the scraping done in wall paintings, which should have a star motif in its lower layer (Fig. 19). In the scraping carried out in one section of the dome, no traces of other periods of the building were found. For this reason, in accordance with the Ankara Cultural and Natural Heritage Conservation Regional Board Decision dated 02/07/2010 and numbered 5199, the star motifs emerging in the dome and the palmettes emerging around the dome core were preserved as they were and the scraper cuttings were completed in the dome (Fig. 21).

Fig. 19. Photograph of the mosque interior and dome before the repair in 1936 (6)

Fig. 20. Scraping made in the dome of the mosque, 2010 (8)

Fig. 21. Wall pantings, 2010

In the scraper on the arches bearing the dome, motifs that were thought to have been made in the baroque period in the 19th century were unearthed. However, no traces of other periods could be found under the wall paintings on these arches (Fig. 21).

Fig. 21. Scraper on the arches, 2010 (8)

No traces were found in the scraper made to reveal the baroque motifs seen in Figure 22(left) in the mirrors. For this reason, it is believed that the internal plaster was renewed in repairs made in various periods. In line with the decision of the Board mentioned above, in the interior; the existing motifs in the mirrors of two of the lower windows on the north facade were removed and motifs reflecting the 19th century baroque effects seen in the old photographs were done (Figure 22-right).

Fig. 22. Motifs on the window mirrors (left) and the motifs made in the north facade mirrors, 2010 (8)

Reconstruction and restoration of elements lost in time: In accordance with the approved project, the screed in the harim floor was carefully removed and the brick floor seen in Fig. 23(left) was revealed. In Fig. 23(middle), it is seen that the section with the mihrab and the minbar is raised by one step and its surround is framed by a clamped stone. The brick flooring of the mosque is clearly visible from the photographs before the repair, which started in 1936 (Fig. 23-right). In addition, in the harim, stone jamb, mihrab, pulpit, stone railings and stone pillars were cleaned with AB 57 material (Fig. 24).

Fig. 23. Brick flooring emerging under thr screed (left), brick floor in front of the mihrab (middle) (8) and photograph of the mosque flooring before the repair in 1936 (right) (6)

Fig. 24. Cleaning work on mahfel railings and minbar (8)

Cleaning and restoration of architectural elements in the mosque: The wooden elements (shutters, entrance doors, etc.) of the mosque were cleaned by injection method. In addition, conservation of the the wooden entrance door was done (Fig. 25).

Fig. 25. Conservation of the wooden entrance door

In the window iron railings, paint and rust cleaning was done first. Then anticorrosion and black matte paint was applied on it. Cement imitations on the exterior of the mosque were carefully cleaned and then salt extraction (cleaning) was done (Fig. 26).

Fig. 26. Blasting and salt cleaning of cement imitations

After the salt cleaning process, exterior cleaning was done by using granular spraying using sodium bi carbonate. In the front facade and marble columns, cleaning was done using AB 57. Following exterior cleaning, plastic repairs were made in the sections where cement was cleaned. Then, three layers of Paralodid B-72 (1st layer 3%, 2nd layer 5% and 3rd layer 10% solution) were applied to protect the Stones (Fig. 27).

Fig. 27. Cleaning and protective application on exteriors

After the application of lead in the dome, the missing boiler part of the copper finial in the main dome and other missing realms were completed and cleaning was done on other surfaces. Paraloid B-72 was then applied to these surfaces as a preservative (Fig. 28).

Fig. 28. Cleaning and protecting of copper finials

3. CONCLUSION

Before interfering with a historical building, it should be remembered that each building must be evaluated within itself, each one's architectural features, construction systems and material properties are different from each other. It should be kept in mind that an incorrect intervention will bring more damage than protecting the structure. It should also be remembered that interdisciplinary studies should be given importance in order to be successful in restoration applications. In the field of conservation, experts such as archaeologists, art historians, architects, engineers, material scientists and chemists need to work together.

Choosing the most suitable method in restoration is a task that requires detailed work and requires care. During the restoration and empowerment, employees should be composed of staff who respect the cultural heritage values, have historical artifact protection awareness, have been trained and experienced. In the Ankara Altındağ Cenabı Ahmet Paşa Mosque, where restoration works are carried out with such an understanding, the pre-repair works and the interventions and repair techniques in the restoration phase were tried to be explained. Thus, it is aimed to share the studies carried out with experts working in this field. As a result of the meticulous implementation of the project, which was shaped by an interdisciplinary study, the Ankara Altındağ Cenabı Ahmet Paşa Mosque was transferred to future generations.

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