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Architectural investigation of wooden-pillared Konya Hatip Mosque / *Investigación arquitectónica de los pilares de madera en la Mezquita Hatip de Konya*

Wooden-pillared mosques are considered an important element of Turkish-Islamic architecture. Wooden-pillared mosques, which are generally found in Central Anatolia, have many architectural features. The materials used in the construction of these mosques are obtained from local sources, the construction techniques are traditional, and the designs are appropriate to the local culture. The ornaments on the building elements and the advanced level of woodwork are other factors that make this type of buildings valuable. However, there are serious problems regarding the preservation and maintenance of mosques with wooden pillars. Since wooden pillars are a natural material, they are likely to be exposed to decay, worms, and other environmental factors. Due to the difficulties in their preservation, the documentation of such structures plays an important role in transferring them to the future. The aim of the study is to architecturally analyze Konya Hatip Mosque, one of the few historical wooden-pillared mosques, and to document its current condition. In this context, the building's literature was reviewed. In addition, the construction technique, material, decorations, and architectural elements of the building were examined and documented with photographs.

Las mezquitas con pilares de madera se consideran un elemento importante de la arquitectura turco-islámica. Las mezquitas con pilares de madera, que suelen encontrarse en Anatolia Central, tienen muchas características arquitectónicas. Los materiales utilizados en la construcción de estas mezquitas se obtienen de fuentes locales, las técnicas de construcción son tradicionales y los diseños son apropiados para la cultura local. Adicionalmente, la ornamentación de los elementos constructivos y el avanzado nivel de la carpintería son otros factores que confieren valor a este tipo de edificios. Sin embargo, la conservación y el mantenimiento de las mezquitas con pilares de madera plantean graves problemas, dado que los pilares de madera son un material natural, y por ende están expuestos a la putrefacción, los gusanos y otros factores ambientales. Así mismo, debido a las dificultades que entraña su conservación, la documentación de tales estructuras desempeña un papel importante en su traslado al futuro.

El objetivo del estudio es analizar arquitectónicamente la mezquita Hatip de Konya, una de las pocas mezquitas históricas con pilares de madera, y documentar su estado actual. En este contexto, se revisó la bibliografía del edificio. Además, en el presente estudio se ha analizado y documentado con fotografías la técnica de construcción, el material, las decoraciones y los elementos arquitectónicos del edificio.

Hatip Mosque, Wooden-pillared mosque, Islamic architecture, Documentation /// Mezquita Hatip, Mezquita con columnas de madera, Arquitectura islámica, Documentación

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Introduction

The development of wooden-pillared mosques dates back to the early Islamic period, when the use of wood as a building material was widespread due to the abundance of forests in the Arabian Peninsula and neighboring regions. An example of a mosque with wooden pillars from this period is the Masjid al-Nabawi in Medina, Saudi Arabia, which was built during the time of the Prophet Muhammad and has undergone various expansions over the centuries. The Prophet Muhammad's Masjid al-Nabawi in Medina used pillars made from date palms (Johns 1999). Wooden pillars are also known to have been used in early iterations of the Kaaba (Creswell 1969).

The use of wooden pillars in the construction of mosques in the first centuries of Islamic architecture is considered quite appropriate. Most trees grow in regular shapes and are relatively close to each other in size, ready for construction. Wooden pillars are thinner than stone pillars, which makes them less obstructive to the view inside the building and provides unity among the congregation. That is, the timber construction creates an interior space with less discontinuity in distances between walls and columns, giving the building a sense of unity. Furthermore, wooden columns can support ceiling heights appropriate to the large plans of mosques designed to accommodate large numbers of worshippers. At the same time, wooden pillars can support ceilings without requiring features such as muqarnas, arches, and vaults (Hayes 2010). In addition, the use of wood in buildings in Islamic culture represents modesty and humility (Johns 1999).

The use of wood continued during the Karakhanids and Ghaznavids (Karakuş 2021). This tradition continued during the Great Seljuk, Turkish Seljuk, Principalities, and Ottoman periods (Uysal 2014). The mosque with wooden pillars was brought to Anatolia by the Turkish people as a Central Asian tradition and continued to develop here. The first examples in Anatolia began to be seen in the Seljuk period in the 13th century and were built in smaller masjids and in large numbers during the Principalities period. In the Ottoman period in the 18th and 19th centuries, smaller and simpler structures emerged (Yaşacak 2018).

The most important examples of these structures, which underwent a long development process in Anatolia starting from the Seljuks until the Ottoman period, are Konya Sahip Ata Mosque (Kuran 1972, Karamağralı 1982), Afyon Great Mosque (Bayhan 2009), Sivrihisar Great Mosque (Aslanapa 1991), Beyşehir Eşrefoğlu Mosque (Erdemir 1999), Ankara Arslanhane



Fig. 01. On the left - exterior views of the Hatip Mosque (photo by Fikret Bademci). On the right - interior views of the Hatip Mosque (photo by Fikret Bademci).

Mosque (Arslanapa 1991, Öney 1971), Kastamonu Kasabaköy Mosque (Akok 1946), Niğde Eskiçiler Mescidi (Çal 2000), Ankara Ahi Elvan Mosque (Öney 1971).

Konya, the capital of the Seljuks, is home to many important examples of wooden-pillared mosques, including the Sahip Ata Mosque. Those of Konya and other parts of Turkey represent an important cultural heritage that continues to inspire contemporary architects and builders. As part of a broader movement to preserve the country's architectural heritage, efforts are being made to document and preserve this sort of structure of Konya and other parts of Turkey. In this context, the aim of this study is to architecturally analyze the Hatip Mosque, one of the historic wooden pillared construction in Konya, and to document its current condition.

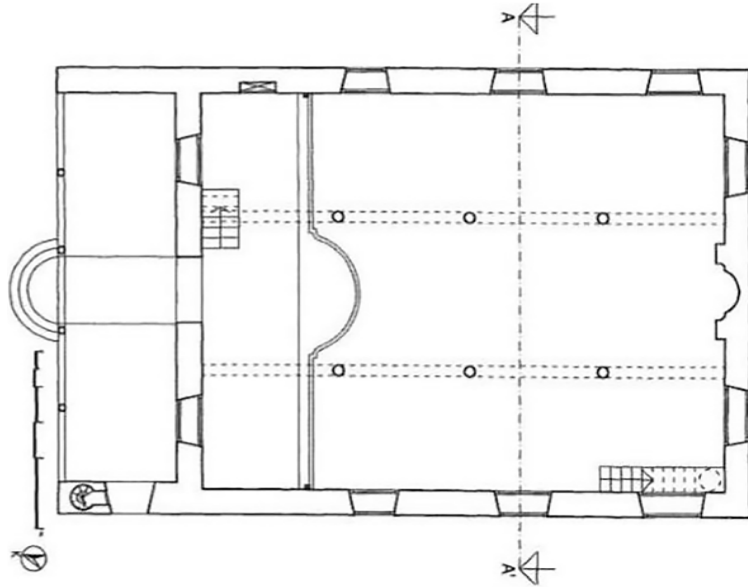
Scope and method of the research

There are many historical buildings in Konya, which has been the capital of the Anatolian Seljuk State in historical times. It is home to the most significant examples of Seljuk architecture (Konyalı 1964). Among these historical buildings, the number of mosques draws attention. According to statistical data, this is one of the provinces with the most mosques among the provinces in Turkey. In this context, this city has an important history in "Sanctuary Architecture" (Oral, Başar 2006).

One of the historical mosques in Konya is Hatip Mosque built by El Hac Abdurrahman from the Polatlar Hacı Cemil Foundation on May 25, 1813 (Altın 2009). The construction is also known as the Polatlar Hatip Mosque. The building, whose builder is unknown, is located on Sedirler Street (Number: 146), Köprübaşı Neighbourhood, Sedirler Street in the central Karatay District of Konya. In addition to its historical value, it is also valuable in terms of its construction technique, building materials, and decorations.

In the study, a literature review on Hatip Mosque was made, and then a field study was carried out by visiting the building. In the field study, the current status of the construction was documented through photography, and the construction technique of the structure, the materials of the elements in the building and their preservation status were evaluated. The plan and facade layout of the building were evaluated, and the ornaments

Fig. 02. The plan of the Hatip Mosque
(Çetinaslan 2012).



on the elements in the construction were examined. Thus, the structure was analyzed both structurally and architecturally.

Findings

Material and construction technique

Stone and mudbrick materials were used as building materials in the body walls of the historical Hatip Mosque, and it was built as masonry. Rubble stone material was used up to the plinth level on the walls of the construction, and mudbrick material was used after the plinth level. In the current state of the structure, the rubble-stones up to the plinth level on the exterior of the walls are seen without plaster, while the mudbrick part is plastered with gypsum plaster. The interior of the mosque is covered with wooden paneling up to a certain height from the ground and then with gypsum plaster (Figure 1).

There are also wooden pillars as a load-bearing system in the building. These are seen both in the harem section of the construction and in the last congregation section. The timber columns in the last congregation section sit on stone bases and are connected to the upper cover through wooden pillows and bondbeams. In the harem section, the timber pillars again sit on stone pedestals and are connected to the upper cover by arches made with the bagdadi technique.

The upper cover of the building is in the form of a wooden hipped roof. In the harem section, hardwood coverings on the ceiling of the building draw attention, while the last congregation section is covered with a roof with beams. It is seen that plaster and timber are used together in the mihrab in the building. The pulpit is made entirely of wood. Another important point where hardwood is used in the building is the minaret. The minaret was built entirely of it. Other areas where wood is used in the building are door-window joinery, the lectern, the women's floor (upper floor), cupboards and shelves, paneling on the lower parts of the walls in the interior, and stairs and railings. There is a stone staircase at the entrance to the last congregation section of the building.



Fig. 03a. The interior views of the Hatip Mosque: a) southern, b) western. Photo by Fikret Bademci.

Plan and facade layout

The historical part of Hatip Mosque, which has a rectangular plan type, consists of the harem and the last congregation place. There is also an upper floor used as a women's section in the harem (Figure 2). There is a wooden minaret in the west corner of the last congregation place. In addition, there is a gasil room, ablution room, and washbasin section in the eastern part of the building.

The harem section in the southern part of the building is divided into three naves by means of wooden pillars positioned perpendicular to the mihrab wall. The naves are rectangular in depth. There are six wooden pillars in the harem section. While the load-bearing pillars sit on stone pedestals on the ground, they are connected to each other and to the upper cover with the help of arches. Although the ceilings of the floors are covered with wooden coverings, there are wooden mouldings on the coverings in the north-south direction. In the center of the timbers are circular timbers with ornaments. Lighting elements are seen in the center of these circular timbers.

In the north of the harem section, there are places for women. There are three divided spaces, one on the upper floor and one each on the east and west of the ground floor, which are used as women's spaces. There is a one-step difference in elevation at the southern level of the spaces on the ground floor and behind the 2 rows after the mihrab. In the north-east of the harem, there is a staircase adjacent to the north wall. This staircase leads to the upper floor of the harem (continuation of the women's room). The upper floor is supported by six wooden poles, two of which are located on the east and west walls of the building and four of which are in a free position in the south of the upper floor. In the east and west, it rests on the body walls. The floor of the upper floor is wooden flooring. There is a semicircular protrusion in the center of the upper floor.

On the north wall of the harem, there is a door, two large windows, and three small windows, all opening to the last congregation place. In front of the large window in the northeast, there is a wooden staircase leading to the upper floor (Figure 3/c). On the south wall of the harem, there is a mihrab, pulpit, clock cabinet, and lectern. While the mihrab is located in the middle of the wall, there is a pulpit in the west corner of the wall and a pulpit in the east corner of the wall. There is a clock cabinet



Fig. 03b. The interior views of the Hatip Mosque: c) northern d) eastern. Photo by Fikret Bademci.

adjacent to the pulpit. There is a large window between the mihrab, clock cabinet, and pulpit. There are small windows above the mihrab and large windows (Figure 3/a). On the west wall of the harem, there are three large windows in the lower row and four small windows in the upper row (Figure 3/b). On the east wall, there are three large windows in the lower row, four small windows in the upper row, and a wooden cabinet door (Figure 3/d).

The windows in the building expand from the exterior to the interior facades. This maximizes the load-bearing capacity of the masonry walls and increases the diffusion of light in the interior space. At the same time, the joinery of the large windows in the building is located only at the exterior facade alignment, while the small windows have two, one each at the exterior and interior facade alignments. In addition, wooden materials are also noticeable on the windowsills and ceilings of the windows.

Although the interior walls of the building are plastered, wooden paneling can be seen from the floor to the lower levels of the large windows. It is thought that there is a period difference between the timbers on the south wall and the timbers on the other walls.

In the northern part of the building, there is the last congregation place. To the south of the last congregation place is the wall of the harem. There are the continuations of the harem walls in the east and west and six wooden pillars in the north. The wooden pillars sit on stone pedestals. On the pillars, there are only pillows extending in the east-west direction, and wooden bondbeams extending in the same direction above them. Above the bondbeams, there are wooden beams extending in the north-south direction perpendicular to the mihrab. On the wooden beams, there is a wooden covering element called *pardı*. The floor of the last congregation is stone. The last congregation place is reached by a 4-step staircase made of stone, while the sections to the east and west of the door are raised by one step each. There is a door opening to the harem in the center of the south wall of the last congregation place. There is a large window in the east and west sections of the door. There is one small of it above the door and windows. While there is one more of them on the west wall of the last congregation, there is no dynamism on the east wall. While rubble stone masonry is seen on the walls of the last congregation up to the plinth level, gypsum plaster is remarkable in the parts above the plinth



Fig. 04. The exterior views of the Hatip Mosque: a) northern, b) western, c) southern d) eastern. Photo by Fikret Bademci.

level. In the western corner of the last congregation, there is a wooden minaret adjacent to the wall. This minaret starts at plinth level. The door of the minaret opens to the window space (Figure 4/a)

The gasil room, ablution, and washbasin sections added to the eastern facade of the building cover a part of this facade. Apart from that, rubble stones at the plinth level and two bondbeams between and above the rubble stones can be seen on the facade. At the same time, there are three large windows in the lower row and four small windows in the upper row (Figure 4/d). On the south facade of the building, bondbeams and rubble stones continue. However, there are two large windows in the lower row and three small windows in the upper row (Figure 4/c). Rubble stones and bondbeams continue on the west facade of the building. In addition, there are 4 large windows in the lower row of this facade, one of which opens to the last congregation place and 3 to the harem, and 4 small windows in the upper row. The minaret can be seen in the north corner of the façade (Figure 4/b).

Ornamentations

There are original decorations in the building. It is seen that these decorations are generally collected on the pulpit, mihrab, clock cabinet, wooden ceiling cores, and arch side surfaces.

Fig. 05. The views of the Hatip Mosque's pulpit: a) northern b) eastern . Photo by Fikret Bademci.



The pulpit is located in the south-west corner of the harem, and its north and east facades are visible due to the fact that it is adjacent to the south and west walls. The 11-step pulpit has an entrance space in the northern part. This entrance has a basic arch and is quite simple. In the pediment section above the arch, the word Islamic confession of faith is written in Arabic. There are moldings on the pediment. After the moldings is the crown section. The crown section is in the shape of a semicircle. In the middle of the semicircle, there is a semicircle with circular curved lines emerging from the center. There are eight full and two half-stylized ornaments spreading from this semicircle and filling the surface of the crown. On the sides and in the center of the crown, there are finials (Figure 5/a).

In the southern part of the pulpit, there are side mirrors, railings, panels under the transom, a passage, and a pavilion section. There are five panels with sliced pointed arches under the transom without ornaments and a triangular panel with ornaments. In the center of the triangular panel, there is a full circle with the ornament in the center of the crown and lines radiating from this circle. In the corner sections of the triangle, there is a continuous ornament that continues in the shape of an "S" by making indentations and protrusions.

In the side transom section of the pulpit, there is a circular element in the center with the same ornament as in the triangular panel. Radial lines are made from this circle, and these lines are bounded by a seven-tangle. After the seven-tangle, there are small triangles formed by linear moldings. These triangles are bounded by a large triangle. This triangle is enclosed in a larger triangle. In the section up to the largest triangle, there is continuous ornamentation that continues in the form of an "S" by making indentation and protrusion.

There is a railing section above the transom. In the railing section, there is an ornament formed by the intersection of semicircles. Above this

Fig. 06. The views of the Hatip Mosque's mihrab. Photo by Fikret Bademci.



ornament, there is a simple wooden section extending along the railing. There is a simple bracket between the railing and the wood of the entrance section.

There is a walkway section under the pavilion section of the pulpit. The walkway section with a flat arch is simple. In the area above the walkway section, there is an ornament on the ceiling of the windows. Above this section is the side panel of the pavilion with three columns. Sitting on 4 columns, the pavilion section also has a flat arch. The pavilion section is quite simple. Above the pavilion, there is a simple hexagonal pulley with a simple cone on it. There is a crescent on the cone (Figure 5/b).

In the middle of the south wall of the building, there is a mihrab made by using plaster and wood together. The mihrab protrudes forward from the wall. There are quite a lot of ornaments on the mihrab. Especially the frame section is the section where the ornamentation is intense. On both sides of the mihrab, there are ornaments in the vertical direction. At the outermost are wheat ears, then a moulded column, then an ornament formed by the intersection of semicircles, then a moulded column again. Within the vertical ornaments, there are ornaments starting with wheat ears surrounding the niche and ending with a zigzag motif.

There is a crescent and a 12-armed star in the triangular areas at the corners of the nave. The niche section is in the form of a half dome and plastered with gypsum. There are curtain and oil lamp motifs on the plaster. The niche section of the mihrab is in semicircular form.

There are five 12-armed stars on the pediment of the mihrab. At the upper level, triangles extending up to the ears of wheat are seen. There are nine 12-armed stars in the crown section. Zigzag motifs and moldings are seen at the upper level (Figure 6).

Fig. 07. The views of the ornamentation on the lower part of the women's place . Photo by Fikret Bademci.



There is ornamentation on the lower part of the wooden part of the women's place, which protrudes in the form of a semicircle in the center nave. In the center is the semicircular motif on the crown of the entrance section of the pulpit, and 13 rays radiating from this motif. At the level where these rays end, there are 14-armed stars between the rays. Afterwards, there are zigzag ornaments surrounding the semicircle (Figure 7).

The wooden pillars sitting on the stone pedestals in the harem section divide the harem into naves. While the stone pedestals on which the wooden pillars sit are generally plain, leaf motifs on one of them draw attention. On the other hand, there are circular ornaments in the center of the wooden ceilings of the naves. While the ornaments on the side courts are the same, the ornamentation on the center nave differs. In the center of the ornament on the central nave, there is a circle with the ornament on the side mirror of the pulpit. From this circle, 17 radial lines are distributed. At the end of these radials, there are 14-armed stars placed between the radials. There are three rows surrounding this ornament. While zigzag motif ornaments are seen in the inner row, similar motif ornaments are seen in the middle and outer rows (Figure 8/b). The ornaments on the side naves have the same circular element in the center. From this element, 11 radial lines are distributed. There is no star between the radials, while a single row of ornamentation is seen around it (Figure 8/a, Figure 8/c).

To the east of the pulpit, there is a wooden clock cabinet adjacent to the north wall. Flower and branch figures are seen on this clock cabinet. The ledges of the windows and the ceiling sections above the ledges are made of wood. Although the ceiling parts of the windows are also simple, there is an ornamentation. In the interior of the building, written ornamentation can be seen on the arch brackets on the wooden pillars in the center nave, and late-period effective floral motifs are given in bunches on the side naves. These motifs were made with a hand-painted ornamentation technique (Figure 9).

There is a wooden minaret in the west corner of the last congregation place. This is adjacent to the building. The minaret rises above the plinth level. It is seen that it sits on stone material. There are moldings on the part of it rising in cylindrical form up to the balcony. There are geometric ornaments on the railing of the balcony of the minaret, which was built

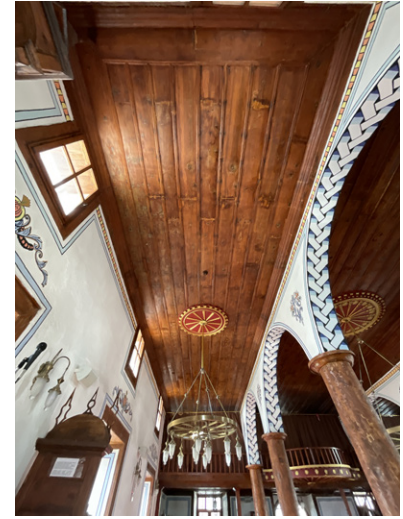


Fig. 08. The views of the ornamentation in the center of the wooden ceilings of the naves: a) western b) middle c) eastern. Photo by Fikret Bademci.

with a single balcony. Columns rise from the corners of the polygonal form of the balcony, and a pointed arch is seen between the columns. The top of the balcony continues with a cone, and there is a metal crescent on the cone (Figure 10).

Results

This study focuses on the Hatip Mosque (Polatlar Hatip Mosque), built in Konya in 1813. The mosque is important because it is one of the historical wooden-pillared mosques in Konya, the capital of the Seljuks. The mosque is made of stone and mudbrick and has a wooden load-bearing system. The walls of the mosque are made of stone up to the plinth level, and mudbrick is used from here onwards. The walls up to plinth level on the exterior of the building are unplastered. The mudbrick section above the plinth level was plastered with gypsum. The interior walls are covered with wooden panels up to a certain height and plastered with gypsum above this level. There are wooden pillars supporting the structure of the mosque, and they are connected to the roof by arches. The roof is a wooden hipped system covered with tiles. The mihrab is made of gypsum and wood, while the minaret and pulpit are made entirely of wood. In addition, the door of the mosque, window joinery, women's section, clock cabinet, cabinets, shelves, stairs, and railings are also made of wood.

Hatip Mosque has a rectangular plan type and consists of a harem and the last congregation place. The harem is the main worship section, and its walls rest on the south wall of the last congregation place. The last congregation place is located outside the harem. The last congregation place is reached by a 4-step staircase made of stone. There are six wooden pillars in the most northern part of this place. The wooden pillars sit on stone pedestals, and on them there are pillows and bondbeams parallel to the direction of the wooden pillars. Above the bondbeams are wooden beams extending perpendicular to the mihrab. There is a wooden covering element called pardı on the wooden beams. In the western corner of the last congregation, there is a wooden minaret adjacent to the wall. The door of the minaret opens to the window space on the west wall of the last congregation. On the south wall of the last congregation, there is a door opening to the harem.

Fig. 09. The views of the clock cabinet.
Photo by Fikret Bademci.

Fig. 10. The views of the minaret. Photo by
Fikret Bademci.



There are upper floor and ground floor sections for women in the harem. To the east of the last congregation, there is a gasil room, ablution room, and washbasin section. The harem section is divided into three naves with wooden pillars, and the ceilings of the naves are covered with wooden coverings, but there are ornamented circular woods and lighting elements.

The widening windows in the building are designed to increase the diffusion of light in the interior space. In addition, wooden materials were used on the window ledges and ceilings of the windows. The interior walls are plastered, and wooden paneling can be seen from the ground level to the lower levels of the large windows.

There are original ornaments on the wooden pulpit, mihrab, and minaret parts of the building. There are also ornaments on the floor of the protruding part of the upper floor in the center nave and in the middle of the wooden ceilings of the naves. On the other hand, hand-painted ornaments can also be seen on the clock cabinet. There are also hand-painted ornaments on the walls of the building and on the arches above the wooden pillars.

In summary, Hatip mosque is one of the historical buildings that is valuable in terms of its historical value, construction technique, and material. The woodwork and ornaments inside the mosque also increase the importance of the building.

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