

## AN ANALYSIS ON THE PLACE – STRUCTURE RELATIONSHIP: TRABZON İÇKALE MOSQUE\*

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### ABSTRACT

The abstract text urban spaces, which are part of change and transformation, constitute a whole made up of pieces shaped in line with the changing needs at different time periods. This study aims to shape the urban and social memory within the change/transformation dynamics based on the relationship between structure and location. Due to its geographical and geopolitical location, the province of Trabzon is one of the cities where the changing conditions can be tracked and target structure can be investigated in detail with all the urban structural features remaining within the city walls shaped by topographical conditions. With the conquest of the province in 1461, which was one of the most important breaking points in its history, the biggest church was converted into a mosque as a symbol of the conquest in accordance with the conquest traditions of the Ottoman Empire. The architectural representation of the changes made after this conquest based on a structure constructed by the Ottoman Empire was demonstrated in the construction of the mosque titled “Mescid-i Valide-i Merhum Sultan Abdullah” in the name of Sultan Abdullah commissioned by his mother Şirin Hatun in 1470. As understood from its name, this small mosque was commissioned during the term of office of Sultan Abdullah, son of Sultan Bayezid, as the governor of Trabzon in Yukarıhisar by his mother. It is thought that the first Muslim neighborhood in this province was formed around this small mosque along with Fatih Mosque, which was converted from a church into a mosque. Within this scope, the building made up of a small rectangle sanctuary comes to the forefront with its historical importance rather than its architectural style, besides the location where it was built. This monumental religious building, which was the expression of symbolic representation, was exposed to the risk of being destroyed for being among the “buildings having no architectural or artistic value” during the first years of the Republic, and it became a subject of discussion again with its transfer to another location within the scope of urban regeneration works while it was decided not to take its construction further in 2000. In this regard, it is aimed to handle the concept of “location” with which İç Kale Mosque was closely associated with, the importance of the location within the historical topography, and the traces it left in memories within the scope of the existing documents taking its symbolical value into account.

**Keywords:** Urban Memory, Urban Identity, Social Space, Trabzon, İçkale Mosque

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\*This study is the extended version of a presentation prepared in the master course titled "Historical Topography of the city of Trabzon" thought within the scope of the program of the Graduate School of Natural and Applied Sciences, Faculty of Architecture, KTU.

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## 1. INTRODUCTION

In order to perceive place, which is defined as “the empty space identified based on the structure and the character of the organism covered by the boundaries of the humans, human relations and the paraphernalia it contains (Gür 1996)” as a whole and in order for this perception to make sense, place needs to be tackled together with the space it is located in. Place as it is or the production of place, in other words the perceptual “space” that it occupies in the phase of settlement, rather than the objects in this place, is one of the main components which define place. Place cannot be defined only through its three dimensionality (Kahvecioğlu 1998). Beyond it being a physical gap or its limiting characteristics, place also has an abstract and conceptual level which is appropriated, characterized based on the sentiment of belonging and identified with various aspects of life. In order to reach this, level, it is approached as a whole with the society it is based on and with the topography which is closely related to the social values that belong to this society.

As a result of the human comprehension of the wholeness of an entire system he is a part of, a desire to make himself a “place” inside this whole; a need for feeling in place; and a feeling of belonging to a place arise. All these complicated webs of relations are the main components of a whole constituting the relation between place and topography.

The reflections of social structure, cultural values, and patterns of behavior are the conceptual approaches to the concept of place and these conceptual factors create the integrity of the spatial effect since they pragmatically bear social and perceptual powers; this integrity explains the lived space and its distinctive existential characteristics. Place which has distinctive characteristics, is actually the lived space and is perceived instinctively (Aydınlı 2003). In architecture, which has a distinctive place in the production of historical continuity, place is the concept which enabled the origination of the concept of continuity and according to Özer, the continuation of the past in the real sense is only possible with the maintenance of the continuity of the perception of place. The maintenance of the continuation of place results from the continuation of the relationship between place and the space which constitutes its characteristics. Therefore, in order to understand and explain the significance of İç Kale Mosque, which came to the fore based on the idea of its relocation, we need to pay attention to its location and the importance of this location within the town. The significance of the structure does not rely upon its architectural characteristics but on its date of construction, its constructor and the historical period it has witnessed. Rather than analyzing the İç Kale Mosque as a structure by itself, its social context, its location within the duration of production, the meaning represented by this location and the effects of all these concepts within the historical period need to be the subject of discussion.

## 2. THE PLACE –STRUCTURE RELATIONSHIP IN ARCHITECTURE

### **The Concept of Place – The Relation Between Structure and Place**

“The concepts of home, city and country are still valid. These, give place a structure and let us become citizens of this world. What should we demand from our environment in order to call ourselves humans? Do we want a mobile world away from architecture or a ‘space’ which can be architecturally imaged in an articulate way? ” (Norberg 1998)

Within the current cultural discourse the concept of place appears to be a common and comprehensible concept. Although it is primarily described as the ground we step on or the ground on which we position the structures, in reality it has a conceptual structure with a rich and variable dimension of meaning.

Even though the word “place” is used in Turkish in order to define geographical and spatial states, it appears as a concept which includes life’s resources and variety. The complex structure of the concept of place and its centripetal force in geography and in daily life, complicates confining the concept under a single definition. Place can be used to define many psychological and philosophical situations as well as defining a geographical region, a town, a society, a city, a square and a space.

“Place, which has both a simple and a complex composition,” (Creswell 2004) with the various meanings it includes, is a concept about which everybody speaks knowing its meaning or not. The various meanings that it has enable place to have the value to be analyzed through even more special and different perspectives. Place needs to be studied from a critical perspective with its contextual meaning which goes beyond being a piece of land.

“Place” which includes yesterday, today and tomorrow occupies a significant place in the field of architecture. The concept of place which is one of the indispensable leading parameters in the field of architecture emerges with different meanings in different periods of time. “Apart from its primary meaning until modernism, place which was the foundation of an architectural product, did not have a different meaning or this meaning was not articulated” (Firat 2006). Place, which gained a conceptual dimension with modernism started to carry different contexts (Sözer 2002). It can be said that a new idea of place, based on the close and interactive relationship between the continuation of space within time and its position which gives it its particular characteristics, is put forward within the different approaches in the discourse of architecture. The meaning ascribed to productions focused on place, the characterized identity and the strongly framed relation to environment, creates a complicated web of relations. This complicated connection illustrates that place does not go any further than being a physical space with restricted borders or a piece of land. In the circumstances, the fact that place has other dimensions which need to be defined, apart from its physical characteristics, becomes important. In this case, what do we call place?

“Places are spaces which people touch, connect or form relationships with, in one way or another, they are meaningful locations” (Cresswell 2004). It can be seen that place, apart from physicality, forms a meaningful whole with the space it bears. The place where the action of construction is completed is the area where the constructed structure is situated, where it interacts with the whole environment and starts to live together with this environment. “The constructed structure is face to face with the memory of the place and it is also a part of this memory with its existence” (Deviren 2001). Place, which hosts the subject which enables the relationship between space and individual to be transferred from past to present through long-term memory, plays a role in the continuation of social perception, identity and historical continuity.

“As it intensifies with time and as a culture plants its roots into it in time, space transforms into place. In other words, place is the bearer of fixed values, traditions, habits of behavior and thought. A culture depends on the harmonic wholeness between a place and a group of people” (Ojalvo 2012). The embodiment and the transformation of the essence of space into place and the fact that this transformation creates integrity in the human-environment-culture triangle, is important with regards to the continuation of memory.

### **3. THE HISTORICAL BACKGROUND OF THE İÇKALE MOSQUE**

The historical and geographical characteristics of the place where structures are constructed are very important. The physical presence of the structures in a specific geographical location and the meaning they convey in that society, the patrons who had the structures made, the style

of construction and the sub-components that affect the style (form, material, etc.) are other important points (Düzenli and Düzenli 2010).

### 3.1. The Constructor of the Structure

Trabzon, which has always been an important marketplace and transit trade center with regards to the Anatolian towns, was conquered by Fatih Sultan Mehmed in 1461 as a necessary part of his strategy to open up towards the Balkans and the Black Sea region (Aygün 2005). It is clear from the information provided by historians such as Tursun Bey, Neşri, İsmail Hamdi Danişmend and the Byzantine Chalcocondyles that after the conquest the ruler of Komnenos and his family were sent off to İstanbul and governors of sanjak, kadis, and castellans were appointed. Thus, the town was transformed into a sanjak. Though it is unknown how long Fatih Sultan Mehmed remained in Trabzon after the conquest, it is clear that before he left the town, he handed the management of the town over to the Gallipoly Sanjak Beyi Kazım (Kasım) Bey and then Hızır Bey, Hayrettin Paşa, Zağnos Paşa Sofu Ali Bey and Mahmut Paşa respectively became the governors of Trabzon (Goloğlu 1975). And in 1470 with the presentation of the governorship to Beyezid's son Prince Sultan Abdullah, Trabzon became a Prince's sanjak. After it was given to Fatih Sultan Mehmed's grandson, Prince Abdullah, the seven-year old son of Prince Bayezid the governor of Amasya, Trabzon became a Prince's sanjak, in other words an important province ruled by a son of the sultan.

The fact that the most of the population consisted of non-Muslims, despite the settlement policy of the government from the conquest until the end of the 16th century, caused the city to take a long time to gain a Turkish-Islamic identity and to gain an important place in the social, economic and political movements of the empire (Gökbilgin 1987). A radical intervention is not possible in a city which clings to its traditions and heritage with tenacity. The increase in the Muslim population and the demographic change was a driving force in the construction of new structures. Because of this, almost ten years were needed in order for this place of worship to be constructed in Trabzon.

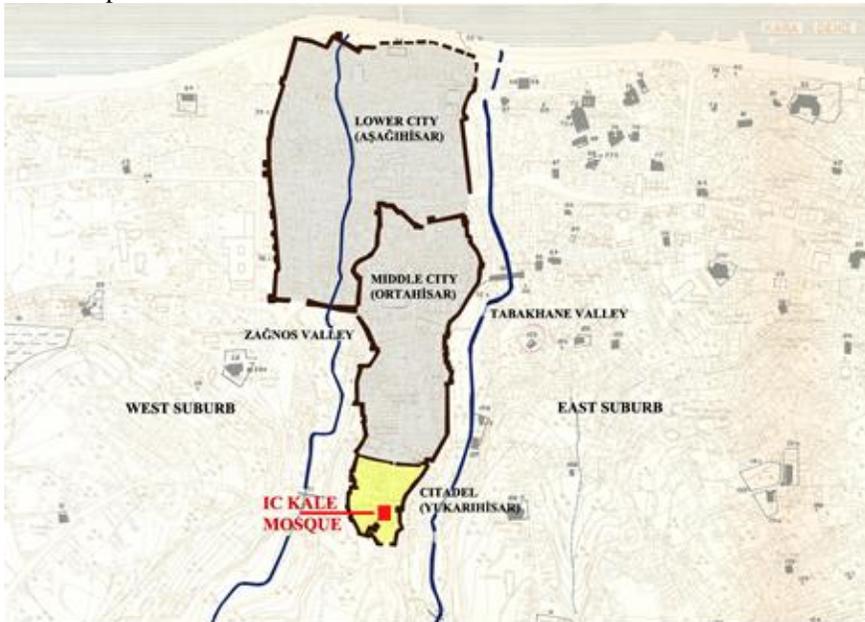


Figure 1. Location of İçkale Mosque

The need for a place of worship in the town was initially resolved by the transformation of the main church into a mosque and later in 1470 with the construction of the mosque by prince Abdullah's mother Şirin Hatun, during the years her son was a in the Yukarhisar region governor (Figure1). The mosque is currently called İç Kale Mosque and is referred to as "Mahalle-i Mescid-i Valide-i Merhum Sultan Abdullah Der Kale-i Evsat" in the cadastral record books.

However, the actual significance of the structure for the city is the fact that- based on the date on its epitaph - this mosque is the first Ottoman structure in Trabzon and the fact that it was constructed by a prince (Edhem 2001).

### 3.2. The Date of Building

It is clear from the epitaph situated over the water-tank fountain on the southern front of the mosque that this place of worship was constructed in 1470. Based on the date present on the epitaph, which was situated on the dilapidated water-tank fountain before it was located here this place of worship is the first Ottoman structure in Trabzon (Yüksel 1991).

On its epitaph it is written "Şirin hatun, who is the crown of the wives, the mother of Sultan Abdullah the son of Sultan Bayezid the son of a Sultan, consecrated this in 875 during the governorship of Sultan Abdullah."

The original name of the mosque, which is currently known as the İç Kale Mosque, is encountered as "Mahalle-i Mescid-i Valide-i Merhum Sultan Abdullah Der Kale-i Evsat" in the Trabzon cadastral record books dated 1523, giving its name to the district it is located in. It is noticeable that the name of the place of worship does not appear in the cadastral record books dated 1553, but it can be seen that it has changed as "Mescid-i Cedid Der Valide-I Sultan Abdullah" in the cadastral record books dated 1583. Form the expression "Mescid-i Cedid" it is clear that the mentioned place of worship was either reconstructed or had undergone a major repair (Lowry 2005) (Figure2).



It is unclear at what time the place of worship was transformed into a mosque. However, from the fact that the structure had been referred to as a "mosque" in Aşık Mehmed's descriptions, it can be inferred that the place of worship was transformed into a mosque before the year of 1597, which is the date when the traveler had finished his journey.

### 3.3. The Location of the Structure within the City

The town owes its thousands of years' existence to the city walls which rise along the two deep valleys on the east and the west of the town. These city walls, like in the past, today also specify the physical and historical periphery of the town. The city walls, through which it is possible

to pursue the multicultural urban identity of Trabzon, are constructed along a center line which is located between two deep valleys created by the Tabakhane river in the east and the Zağnos river in the west and which specify the topography of the place from south to north. When the currently present city walls are taken into consideration, the Yukarıhisar (Kule or İçkale) city walls, which are initially known to exist before the year 257, had been constructed on a high hill in the southern part. After Yukarıhisar; Ortahisar, which is defined by deep valleys in the east and in the west; and the Aşağıhisar walls were constructed respectively, and thus the town was divided into three parts. With regards to this city wall system the İç Kale Mosque is located in the Yukarıhisar region (Lowry 2005). What Aşık Mehmed mentions as “the fortified referred to as Kule” “where Friday prayers can be done” must be the İç Kale Mosque.<sup>3</sup>



**Figure 3:** City Walls and İçkale Mosque, Yenice, 1975 (Archive: C. Pirselim)

As the region, which Aşık Mehmed called “Kule”, Uspenski called “İçkale” and Bijişkyan called “Yukarı Kale”, follows the natural borders of deep valleys in the east and west, it has the characteristic of a quite strong, naturally protected and easy to defend fortress, bordered from three sides by Boztepe which is located just behind it. Even though, compared to the other parts of the town the Yukarıhisar region is the smallest part encircled within city walls, it constitutes the oldest part of the town where the acropolis, place called içkale which includes the military organization management, the king’s palace, the archive and etc. are located (Bryer and Winfield 1985).

It is considered that the İç Kale Mosque (Mescid-i Valide-i Mehrum Sultan Abdullah), which at present day is located within the borders of Ortahisar district, together with the Fatih Mosque

<sup>3</sup> In the 1523 cadastral book records it is referred to as “Mescid-i Valide-i Merhum Sultan Abdullah der kale-i evsat” and based on this statement many resources describe the structure as located in the Ortahisar region. The reason of this mistake probably is the fact that at the time when the records were made, the city walls separating the Ortahisar and Yukarıhisar region had been destroyed.

(Chyrsokephalos Church), which was transformed into a mosque from a church, was the center of the first Muslim district (azeban-ı mi şevved) of the town (Lowry 2005). In short, the area where the İç Kale Mosque was located was the first settlement and it was the administrative center of the town throughout the years. Thus, with the construction of this structure and the resettlement of the Muslim community around the structure, the transformation of the administrative and religious structure of the town materialized here.

### 3.4. Architectural Features of the Structure

It is clear that the İç Kale Mosque gained its present shape through various repairs and changes. It can be understood from the foundation certificate executed for the place of worship by the Trabzon governor Ahmet Pasha in 1093 (Islamic calendar) / 1683 (Gregorian calendar), that the structure was a ruin during these dates. Again from the repair registry it can be understood that the structure was repaired between the dates 1286 (I.C.)/1869 (G. C.) and 1309 (I.C.)/1891 (G. C.) (Kurnaz 1994). And probably the mosque obtained its present form in 1963 when a single balcony minaret was added to the structure.



North Face



East Face

Figure 4: İç Kale Mosque

The structure, which at present is 17,50x10,80m, consists of a rectangular internal volume which stretches out along the 12,60x10,00m shrine center line and a rectangular porch which horizontally connects to the internal volume in the south. The wooden gathering floor, which is supported in the middle by two square pillars, is attached to the building at a later period. The gathering place is reached through the stairs located at the right side of the sanctuary. The main room is covered with a hipped roof sloping to four sides.

The single balcony minaret is located on the octagonal groundwork on the north-west corner of the mosque. The porch was closed and reconstructed as two floors during the restorations, and its southern part was reopened with the last restoration in 2011 and two pillars in the middle carry the roof which slopes to this direction. Before the last restoration the water-tank fountain, which was attached to the minaret pedestal, was removed.

In the eastern and the western facades there are four windows at the lower sides and three windows on the upper sides. And on the entrance façade there is a minaret to the right and a big window to the left of the round, vaulted, stone-framed door located in the center. Behind the mihrab, there are rectangular windows in the lower part and round vaulted windows - two each - to the right and to the left of the mihrab.



#### 4. THE PROBLEM OF MOVEMENT AND THE PROCESS OF MOVING

Transportation is a topic which has been occupying the agenda of Trabzon for years. The urban planning developments which started in 1980s have particularly been focused on transportation and included many constructions and demolitions which affected the whole city. The Bahçecik District, where a significant part of these urban planning developments occurs and where the İç Kale Mosque is located, is situated inside the walled city region, which witnessed the history of the city, and represents an important focal point for the city's history of settlement. Thanks to its geographical and geopolitical advantages the region has the historical characteristics of a place where the first settlement was founded on, and which, within the historical continuity, was reorganized for the settlement of the imperial and dynastic community. The connection of the region with the Tanjant Road, which was constructed in order to resolve the traffic problem in the south-east direction of the city center and especially the city center and its periphery, is provided by "Şehit Refik Cesur Caddesi". Even though the purpose of the accommodation road was to increase the level of accessibility between the region and its periphery, the constant increase in the population in the region and the increasing traffic volume depending on this, the road does not achieve its purpose on the Şehit Refik Cesur Road, which is used as compulsory direction in the travels towards the city center, and confronts us with a traffic jam problem. Therefore, this region is seen as a problematic area in the perception of the users. Significant decisions, which closely concern the situation of the İç Kale Mosque, were made regarding the expansion of the Şehit Refik Cesur road as a suggested solution to the problem. It is possible to follow the steps of different types of decisions in the case of the İç Kale Mosque in the light of documents, before the decision of relocation was made and after the decision.

The process in summary:

- Upon the request of the Directorate General of Foundations, inspections were conducted for the structure which was consecrated by Sultan Mehmet and which is still used as a mosque; and as a result of the evaluations, a registration decision was made by the deed commission in accordance with the provisions of Law No. 44, dated 05.04.1939, and Article 8 of the Law on Foundations No. 2762. In addition, the İç Kale Mosque was repaired in 1963 and was re-registered in 08.08.1963 due to its necessity for protection after repair.
- Ortahisar İç Kale Mosque, which was listed as an example of civil architecture and a monumental structure for almost seven centuries, was also among the structures of which the registration record was abolished in accordance with the decision of the Ministry of Culture and Tourism, Supreme Council for the Protection of Cultural and Natural Assets and the Law No. 2863 dated 04.09.1985. With the decision of 19.07.1985 and No. 1311, forwarded to the Trabzon Municipality by the Trabzon Council for the Protection of Cultural and Natural Assets, the existing registration of the mosque was abolished.
- The district residents complained to the Municipality of Trabzon with the petition written on 24.08.2001 that a healthy traffic flow could not be achieved due to the location of the mosque and they requested the removal of the mosque in order to expand Şehit Refik Cesur Road.

The architectural place gains meaning by means of the relationship it has with its environment. Therefore, the walled city where the İç Kale Mosque is located and the structures surrounding it, play a significant role in the identification of the structure. In addition to this, the structure also plays an active role in the identification and the perception of the city identity and the "place" it is located in. However, under the current circumstances, only the physical

characteristics, among all the changes the structure has encountered, are prioritized. Yet, place, on every occasion, proves that it is a society-place spiral, and rather than its physicality it constitutes a whole with 'the essence of the place.' The İç Kale Mosque which needs to be defined with a sentiment beyond time, faces the "lack of place" problem brought out by the modern era and in accordance with the request for road expansion the subject of its relocation was brought to the fore.

- The application made to the Municipality of Trabzon was evaluated by the parliament. As a result of the evaluation dated 09.10.2001, the amendment plan which consisted of relocating the İç Kale Mosque, which is located within the limits of the special planning area for touristic purposes in the reconstruction plan of the parcel in subject, to the west was accepted. The approved amendment plan was submitted to the Trabzon Conservation Board of Cultural and Natural Assets on 18.10.2001.

- As a result of the Trabzon Conservation Board for Cultural and Natural Assets meeting dated 13.11.2003, a decision to demolish and reconstruct 24 map sections, 127 islands and the İç Kale Mosque located on 72 parcels in the Trabzon Province, Center, Ortahisar District, within the III. urban protected area and near the registered walled city part was reached.

According to the report prepared by the Regional Board for the Protection of Cultural Assets in Trabzon in 2012 "based on the initial project for the Tanjant Road, which is fundamentally the inner city passageway, since the whole mosque is located on the road, the relic certification of the İç Kale Mosque was abolished."

Similarly, based on the same report it is stated that: "The mentioned structure, possesses the value of a first degree historical building and it is one of the first mosques constructed after the conquest of Trabzon. The current road which is located to the east of the mosques was constructed in the 1950s. However actually, the mosque did not interfere with the road, but due to construction activities, the road interfered with the mosque's location. Since today the route of the Tanjant Road has changed, the registration of the İç Kale Mosque needs to be revised."

- The written request by the Trabzon Governorship, Provincial Culture and Tourism Directorate dated 13.11.2003 which includes the re-registry of the mentioned mosque, was studied in the meeting dated 06.06.2008 organized by the Regional Board for Conservation of Cultural and Natural Assets in Trabzon. As a result of the meeting, the structure was decided to be registered as a "Monumental Building" due to the amendment of law No. 2863 and the enactment of law No. 3386 and law No. 5226.

- After the renewal of the registration decision, studies were started to protect the mosque. The results of the survey reports prepared by the experts of the Regional Directorate for the Protection of Cultural and Natural Assets were accepted by the committee on the survey project presented on 09.10.2009. With the decision of the board dated 30.04.2010, the İç Kale Mosque was allowed to be restored under the supervision of the Regional Directorate of Foundations of Trabzon.

#### **4. EVALUATION AND CONCLUSION: THE RELATION BETWEEN THE STRUCTURE AND THE PLACE**

The physical structure and / or urban form of a city arises from the spatial choices of actions in a certain time frame (Aktüre 1975: 101). In this regard, the İç Kale Mosque is significant due to the time it was constructed, its constructor and the meaning that the location it is constructed on bears.

After the conquest, while the old structure and certain characteristics of the city were preserved, as a result of the changing administration and ideology, the unifying role of religion was reflected in architecture. The change in the demographic structure brought by the new political and religious organizations was impersonated through structures. Following the conquest the first architectural practice was the transformation of the town's main church into a mosque. After this implementation which can be seen as the representation of the conquest or a practical implementation in order to meet the need for place, the construction of a new structure which will both meet the needs of an increasing Muslim population and which will represent the changing administration occurred 9 years later. While the second Muslim place of worship of the town, the İç Kale Mosque "Mescid-i Valide-i Merhum Sultan Abdullah," consisting of a sanctuary and a porch with a wooden roof located on a rectangular plan has a plan which can be considered modest, yet the structure gains importance due to the fact that it is the first Ottoman structure constructed in the town.

With the construction of the İç Kale Mosque the change in the administrative and the religious organization was realized. The identity of the power enforcer is quite important in the presence of the structure. The appointment of Prince Abdullah as a governor to Trabzon in 1470 enabled Trabzon, where some viziers and important people were sent to from time to time, to gain social, economic, political and financial importance within the empire. It is a model of practice which the princes, who are expected to be the future sultans, execute before they become sultans. This structure which can be considered as a part of the tradition and its local reflection, when compared to the Suleymaniye in Istanbul and Selimiye in Edirne, is so modest that it can clearly be understood that it is constructed in the province. Moreover, it can be said that this structure was the pioneer of an era after the conquest in which the lack of place of worship started to be compensated by mosques and places of worship constructed by state officials and rich individuals, rather than the transformation of churches into mosques.

In short, while on the one hand it is being adapted to the existing urban texture, on the other hand, by transforming this texture it is attempted to create a new language and place organization which will signal to the existence of the city's new rulers. Because of this, it is not surprising that for the construction of the first Ottoman building Kule or İç Kale, in other words Yukarıhisar region was chosen. Yukarıhisar region, due to the topography which strictly determines the borders of the settlement in the town, is the highest part of the city walls which consist of three parts looking like a structure rising from north to eastbound. It is estimated that the region, which is the first settlement in the town and is called acropolis, housed administrative buildings and some public buildings and probably the governors' residences. The lack of place of worship in the walled city part, where after the conquest the demographic change was experienced very intensely, was compensated by the transformation of a church into mosque (Panagia Chrysokephalos) in the Ortahisar region, which was populated by settlers who moved to the region based on the population politics; and by the construction of the İç Kale Mosque in the Yukarıhisar region, which was mostly inhabited by a military and administrative community. Apart from necessity, the construction of the first religious structure constructed after the conquest- and especially a structure constructed by a prince - in the Yukarıhisar region, which throughout history undertakes the role of an administrative center, can also be seen as a search for a symbolic representation.

İç Kale Mosque has the characteristics of a benchmark regarding the continuation of the culture and collective memory. The relationship between İç Kale Mosque, which witnessed the seven-century history of the city, and the location is also important. In fact, both the district "Mahalle-i "Mescid-i Valide-i Merhum Sultan Abdullah" which was named after the structure around which the town's population settled, and the place of worship itself, which was constructed in

the 15th century were renamed taking the name of the place the structure is located in and since the 19th century to the present the colloquial name "İçkale" has been used.

The structure, which is currently called İçkale Mosque and serves as a cultural bridge between the past and the future, has been subjected to an intensive decision-making process, especially in the past thirty years of its total existence of about six centuries. The İçkale Mosque, which signifies an important representation point of the historical city centre, has been the counterpart of the cultural reflection of the city's people. However, in 1985 with the removal of the measures taken for the protection of the structure, the characteristic of the structure as a piece of evidence of the past has been ignored. Having established the relationship between time-space-user, especially at the beginning of the year 2000, İçkale Mosque has become a focal point for some activities that are tried to be realize, in order to make room for the work done to solve the social needs which transformed due to the technological and economic changes. As a result of these developments, certain decisions have been made in 2003 in order to carry out activities such as moving and destruction due to road expansion projects. However, as defined by the statements in the report prepared for the area by the Conservation Board of the Cultural and Natural Assets of Trabzon in 2002, the "structure which has the first degree historical value" is one of the primary structures which should be protected first in terms of cultural sustainability and continuity of cultural memory. Since location memory and the meaning of the structure constitute a whole, removing the structure to a new place from to place it belongs to means the destruction of this established relationship. The structure continues to have the chance of survival after the change of location of the Tanjant Road Project and in 2008 the necessity of the protection of the structure was documented again by its re-registration.

As a result, the İç Kale Mosque not only as being specific to itself but also due to its historical, symbolic, memory and aesthetic characteristics which constitute the material history of society, is one of the structures which has to be protected. The decision dated 5.11.1999, taken under the title of "Principal Repair Principles" contained in the Decisions of the Supreme Council for the Supervision of Cultural and Natural Assets of the Ministry of Culture of the Republic of Turkey, on the Grouping, Maintenance and Repairs of Immovable Cultural Property is as follows: "The spatial, formal and structural features that make up the current socio-cultural and historical identity of the building and its unique position in the environment will be preserved. For this reason, in order to suggest solutions to the problems brought about by the rapid urbanization, as it is in the case of the İç Kale Mosque, first of all, without impairing the integrity of the ancient town, "place" and structures which give meaning to it, namely the built environment, historical, economic, political, social, psychological, experiential and etc. layers need to be examined.

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