


Heritage Inventory Sheet

Recommended Name	Auburn Gallipoli Mosque		
Site Image			
Address	1 – 3 Dartbrook Road, Auburn, NSW 2144 1 – 19 Gelibolu Road, Auburn, NSW 2144 (alternative address)		
Lot/Section/DP	1	-	736722
	1	-	938075
Heritage Study ID	HS10		
LEP ID	Not currently listed on the Cumberland LEP		
Heritage Conservation Area	Not included		
Date Updated	January 2021		
Significance Level	Local		
Site Type	Level 1	Built	
	Level 2	Religion	

Curtilage Map



Statement of Significance

The Auburn Gallipoli Mosque is of local, and potentially State, significance for its historic, aesthetic, social and rarity values. Built between 1986 and 1999 to serve the needs of the growing Muslim community, the Mosque is historically linked to the assisted migration program established between the Australian and Turkish governments in 1968, which led to the settling of Turkish immigrants in the vicinity of Auburn and surrounding suburbs. The project was initiated and largely funded by the Turkish community and the name of the Mosque - Auburn Gallipoli Mosque - reflects the shared legacy of the Australian society and the main community behind the construction of the Mosque, the Australian Turkish Muslim Community.

The Mosque was designed by Australian architect, David G. Evans and Turkish architect, Leyla Baydar Guven. The Mosque design adapted symbolism in Ottoman architecture, particularly through the use of domes, and accommodated local planning controls and building requirements. The Auburn Gallipoli Mosque is of aesthetic significance as a fine example of Ottoman architecture that replicates the design of the Marmara University Mosque in the Turkish city of Eskisehir. The aesthetic appeal of the Mosque is enhanced by the use of marble and stone imported from Turkey on the exterior, as well as various Turkish-artisan designed and imported finishes and fixtures on the interior. The Mosque has landmark qualities in a prominent position beside the Main Western Railway Line. It has considerable aesthetic qualities to both the Turkish community and local Auburn community. This building is rare as the only example of an Ottoman style Mosque in Sydney, with no other examples of this type.

The Auburn Gallipoli Mosque was built and funded by members of the Australian Turkish Muslim community as a centre of religion for the Islamic community, providing linguistic education, community

and cultural activities and has demonstrated social significance to the Australian Turkish Muslim community.

Criteria Assessment	
a) Historic	Built between 1986 and 1999 the Mosque is historically linked to the assisted migration program established between the Australian and Turkish governments in 1968, which led to the settling of Turkish immigrants in the vicinity of Auburn and surrounding suburbs.
b) Associative	The item does not meet this criterion.
c) Aesthetic/Technical	The Auburn Gallipoli Mosque is of aesthetic significance as a fine example of Ottoman architecture that replicates the design of the Marmara University Mosque in the Turkish city of Eskisehir. The aesthetic appeal of the Mosque is enhanced by the use of marble and stone imported from Turkey on the exterior, as well as various Turkish-artisan designed and imported finishes and fixtures on the interior. The Mosque has landmark qualities in a prominent position beside the Main Western Railway Line. It has considerable aesthetic value to both the Turkish community and local Auburn community.
d) Social	The Auburn Gallipoli Mosque has social significance for the Turkish Muslim Community as a centre of religion for the Islamic Community. It was built and funded by members of the Australian Turkish Muslim community.
e) Scientific	The item does not meet this criterion.
f) Rarity	This building is rare as the only example of an Ottoman style Mosque in Sydney, with no other examples of this type.
g) Representativeness	The item does not meet this criterion.

Physical Description

The following physical description has been quoted from the National Trust's entry for Auburn Gallipoli Mosque:

Auburn Gallipoli Mosque is based on the design of the Marmara University Faculty of Theology mosque in Istanbul Turkey. Another replica of the mosque exists in the Turkish city of Eskisehir. The Marmara University Mosque represents a fine example of Ottoman architecture characterised by the use of pointed arches and external materials and colours.

The mosque is designed to hold about 1,600 worshippers with an additional 500 capacity accommodated in an external covered courtyard. On Fridays and festive days, the congregation size increased often to around 3,000 worshipers spilling out onto the lawn area.

The Auburn Gallipoli Mosque has an area of 4,000 sq m built as a concrete frame with infill masonry exterior walls lined with travertine stone imported from Turkey. The mosque is square in floor layout roofed with of two tiers of domes with a large central dome surrounded by eight smaller semi domes flanked by two minarets. The main dome has an internal circumference of 16.6m elevated 22.6m above the finished floor. The minarets stand a total of 34m high each with two tiers of external balconies. The main dome rests on eight perimeter columns transferring the load equilaterally to the surrounding eight semi domes then onto the perimeter walls.

Immediately below each dome are a series of equally spaced windows glazed with coloured glass, lighting the open plan below. The windows provide filtered daylight onto the walls and floors lined with mosaics.

Similarly the dome was clad with copper in lieu of the traditional practice of lead which provides a dark deep bluish grey patina that complements the use of stone

on the exterior walls of the main mosque. In 2006, the committee commissioned a team of roof specialist from Turkey to reline the dome with lead.

The majority of the finishes and fixtures were imported from Turkey and/or designed by Turkish artisans. Marble and travertine stone were used on the external walls. The carpet designed in Istanbul detailed marking the congregational prayer formation. The crystal chandeliers and entrance doors were designed and manufactured in Turkey employing traditional hand-crafted timber work of the Ottoman Style. The internal decorations and calligraphy found on the walls and internal ceiling of the dome were designed by Turkish calligraphy artist Huseyin Oksuz and painted by 5 Turkish artists over a period of six months.

The Mosque is designed to facilitate a spiritual and serene atmosphere with architectural features conforming to Islamic daily congregational prayers. The main entrance is located at the rear with two other entry doors on each side directing worshippers through the internal space.

The mihrab is a niche inserted into the wall where the Imam (prayer leader) stands to lead the prayer service, and a platform for Friday prayer sermons. The niche is detailed with intricate carved marble work of mimbar which orients worshippers towards Mecca.

The building features a sympathetic extension to the north that comprise of a gym.

Landscape

The Mosque features a landscaped garden area at the south eastern point of the allotment with a line of palm trees located along the fence.

Condition

The Mosque is well maintained and in an excellent condition.

Condition	Good	Fair	Poor
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Alterations and Additions

- North extension (gym).

The Mosque exhibits a high level of integrity.

Integrity	High	Moderate	Low
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** element detracts from the overall cultural significance of the place*

Historical Notes

Construction years	1986-1999
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Auburn

The land which forms part of the modern suburb of Auburn was first developed the 1790s, when a track from Sydney to Parramatta was first developed and early land grants were given to free settlers and ex-convicts in the area. Most early land grants were small, measuring between 30-100 acres and were awarded to people such as Edward Gould, Henry Marr, Thomas Bates and John O'Donnell. Larger grants were given to established merchants and officials, such as James Chisholm, a merchant, who received a 600-acre grant, and Joseph Hyde Potts, who was given 410 acres.

In 1855, the first railway line from Sydney to the Parramatta Junction allowed for suburban development around the area. The suburb of Auburn developed in the 1860s-80s from the subdivisions by John Yelverton Mills near the railway station. Mills named the suburb after the village in Oliver Goldsmith's poem 'The Deserted Village'. During this period, several main roads were built through the area and by 1880 it was reported that there were about 40 residences and a population of 200 people living in

Auburn. By 1912–13, Auburn had established itself as suburb with the 11th largest number of new buildings in the metropolitan area for that year, with 268 approvals.

From the 1870s, industrial development had a significant impact on Auburn's development. This process began in the 1860s when the New South Wales government began buying small lots of railway rolling stock locally. Some notable industries that came to Auburn include Henry Vale & Co. who built locomotives around Auburn, car and tractor maker Caldwell Vale, and Purcell Engineering. As the area was known for its clay-based soil, pottery and brickmakers flourished in the area. Examples include the Auburn Brick and the Tile & Pottery Company who took over Duck River Brickworks.

Auburn Gallipoli Mosque

The following Historical Notes have been quoted from the National Trust's entry for *Auburn Gallipoli Mosque*:

In 1968, an agreement between the Australian and Turkish governments established an assisted migration program. The influx of new arrivals began slowly and grew steadily in the early 70s, with Victorian receiving a large proportion followed by New South Wales. The immigrants arriving in Sydney were taken to the Villawood Migration Centres and shortly after assisted with accommodation and employment, settling in the vicinity of Auburn and surrounding suburbs.

In 1978 the Turkish committee purchase a property at 15 North Parade (now Gelibolu Parade) Auburn. Later that year community prayer sessions began, and the house was designated as a masjid (prayer hall). By 1980, two more houses adjacent to 15 North Parade were acquired. Shortly after the committee passed a resolution to build a mosque to satisfy the needs of the growing Muslim community. In order to overcome challenges such as lack of immediate funds and expertise in mosque design within Australia, the committee approached Diyanet (The Presidency of Religious Affairs, in Turkey, who administers mosques and imams within Turkey) to provide an appropriate mosque plan from their archives for the site. An Australian architect David G. Evans was engaged to adapt the mosque design to accommodate local planning controls and required building requirements, while Roger Fox was engaged as the structural engineer for the work.

In October 1985, Evans travelled to Turkey with a representative from the Auburn Mosque committee to develop greater understanding of Ottoman architecture and mosque design, visiting a number of mosques and architectural firms specialising in traditional Ottoman architecture where he was introduced to Ms. Leyla Baydar Guven.

When Evans returned to Australia, he offered a position to Guven to work with him on the project. Guven arrived in September 1986 and started working with David G. Evans & Associate Architects at Homebush NSW. Guven's involvement was fundamental in ensuring physical changes were carried out to the structure to illustrate symbolism in Ottoman architecture. The main changes were the adaptation of the structure to allow traditional load transfer from the domes to the perimeter walls and re-introduction of the perimeter windows at the base of each dome deleted due to budgetary constraints. Other design elements were simplified during the construction process either due to funding requirements and/or lack of technical skill to implement required intricate detailing.

In 1992, Ibrahim Din was elected as the committee president. He brought together a group of Turkish migrants to take over the construction of the project. In 1993, the fountain was added to the design and received approval by the Auburn Council in 1995. The entire fountain was crafted in Turkey and shipped to Australia together with travertine stones for the external walls, marbles for the mihrab, mimbar, door and window frames, and the lecture chair.

The construction of the Mosque began in 1986 and was completed in 1999. The works were primarily funded by the local Muslim community, who collected approximately \$6,000,000 over thirteen years.

The Auburn Gallipoli Mosque has been named in honour of the unity and early relationship developed between the Turkish and Australia troop in Gallipoli (Gelibolu) during World War I. Although the early contact between Turkish and Australians were confrontational during a mutual respect and admiration grew between the two cultures. After the war, the relationship developed with close diplomatic ties. Today the mutual admiration is followed through with the Turkish flag shown in ANZAC parades and the naming of the Mosque.

Recommendations					
Heritage Management		Existing Built and Landscape Elements		Future Development and Planning	
1. Include this item as a new heritage listing on the LEP.	X	6. Original fabric is highly significant and should be maintained.	X	12. Alterations and additions should respond to the existing pattern of development, with careful consideration of the setting (form, scale, bulk, setback and height).	X
2. Include this item's listing as part of or as a Heritage Conservation Area.		7. Unsympathetic alterations that detract from the cultural significance of the item should be removed.		13. New alterations and additions should respect the historic aesthetic/character of the item and area (e.g. paint scheme, materiality, style, landscape elements).	X
3. Consider additional research to nominate this item for the State Heritage Register.	X	8. Maintain heritage landscape elements and schemes.		14. Future uses for this item should be compatible with its historical functions/associations.	X
4. The heritage curtilage for this item should be revised/reduced.		9. Maintain the existing setting of the heritage item, informed by the historic pattern of neighbouring development (form, scale, bulk, setback and height).	X		
5. Not recommended for inclusion on the LEP.		10. Maintain the historic aesthetic/character of the item and area (e.g. paint scheme, materiality, style, landscape elements).	X		
		11. The condition of this item is poor. Condition and maintenance should be monitored.			

Other recommendations and/or comments:

- The Auburn Gallipoli Mosque is recommended for further investigation towards potential inclusion on the State Heritage Register for its historic, aesthetic, social and rarity values.

- A Conservation Management Plan (CMP) should be prepared for this site to understand in greater detail the history and significance of the place, as well as how to manage change.

Listings

Heritage Listing	Listing Title	Listing Number
Heritage Act – State Heritage Register	N/A	-
Local Environmental Plan	N/A	-
Cumberland Heritage Study	Auburn Gallipoli Mosque	HS10
National Trust Australia Register	Auburn Gallipoli Mosque	No ID Number

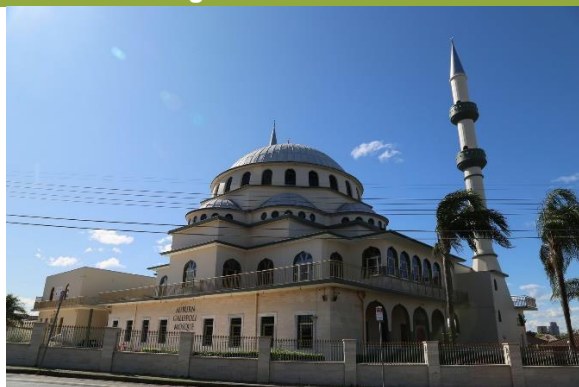
Other References

- Kass, T 1996, Auburn Heritage Study Draft Final Report. Volume 2 Historical Context Report. Sydney: Auburn Council.
- Kass, T 2008, *Auburn*, retrieved 27 March 2019, <https://dictionaryofsydney.org/entry/auburn>
- National Trust 2019, *Auburn Gallipoli Mosque*, accessed 2019, <https://www.nationaltrust.org.au/initiatives/auburn-gallipoli-mosque/>
- *Auburn Gallipoli Mosque*, accessed March 2020, <https://www.gallipolimosque.org.au/mosque>

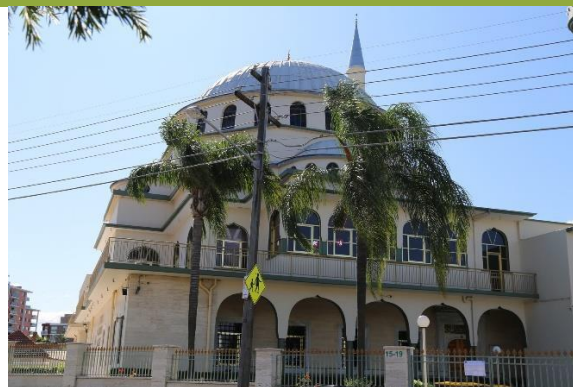
Limitations

1. Access to all heritage items was limited to a visual inspection from the public domain. The interiors of buildings and inaccessible areas such as rear gardens were not assessed as part of this heritage study.
2. Condition and site modification assessment was limited to a visual inspection undertaken from the public domain.
3. Unless additional research was required, historical research for all heritage items was based on existing information in the Cumberland Heritage Study Stage 1 2019 prepared by Extent Heritage.

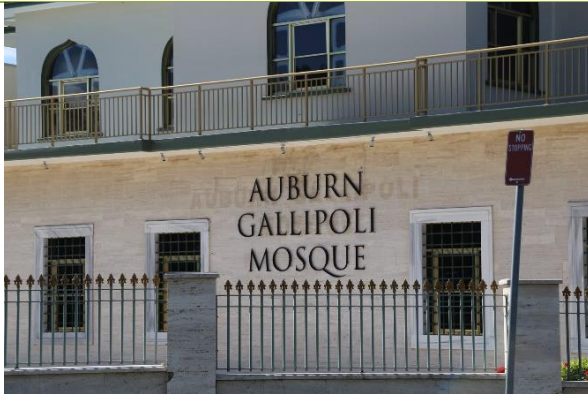
Additional Images



View to the Mosque from Gelibolu Road. West elevation.



View to south elevation.



Detail of name on west elevation.



Detail of dome with leadlight windows.



Detail of fence along boundary.



Detail of gazebo and fountain located in garden area.



View north along laneway to the west of the Mosque.



View south along Gelibolu Road to residential development along St Hilliers Road.