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INVESTIGATION OF PERIODIC ARCHITECTURAL CHANGES IN MARDIN ULU MOSQUE

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ABSTRACT

Mardin Grand Mosque, which was built in the 12th century during the Artuqid period and known as one of the oldest mosques in Anatolia, is located in the Ulu Cami Neighborhood, which is located in the borders of Artuqid, the central district of Mardin, in the urban protected area where the historical texture is dense. According to the inscription in the building, it was built between 1176-1186. Considering the mosques of the period, it has been determined that the second of three different plan schemes created in the classification that can be made was built with the features. In the second diagram, there is a Harim consisting of transverse naves and a mihrab unit (dome) in the middle of the Harim. There is also a courtyard to the north of the sanctuary. As it can be understood from its charter, the mosque, which has two minarets, one in the east and one in the west, is an important work in terms of being an example of the Selatin mosques with double minarets in the Ottoman period, since it is a Sultan's structure.

The city of Mardin, one of the oldest cities of Mesopotamia, which left its mark with different names in different periods of history, contains different ethnic, cultural and religious elements. This multinational structure of the city has caused different periodic changes and transformations to be reflected in the spaces. Within the scope of the study, this situation is handled through the Mardin Ulu Mosque, and the changes and transformations that have occurred in the building from its first construction to the present are discussed through plans and visuals. These changes have been classified periodically by making use of the restitution and survey projects.

As a result of the research, it has been revealed that the mosque underwent different periodic repairs and additions during the Artuqids and Akkoyunlu period. The building took its present form in the period when the Ottomans dominated the city by staying as faithful to the original as possible. The changes made in this period were mostly facade and mass changes that did not lead to a change in the plan in the form of closing the porticoes and repairing the damages. Additions such as the madrasa, fountain, toilet and imam's room built around the building show that the mosque is not a structure on its own, but that it has turned into a social complex with the mosque in the center and surrounded by construction. After all these changes and transformations, the building continues to exist today and is open to worship and visit.

Keywords: Mardin Ulu Mosque, spatial transformation, periodic change

MARDIN ULU CAMI DÖNEMSEL MIMARI DEĞİŞİMLERİNİN İRDELENMESİ

ÖZET

12.yüzyılda Artuklular döneminde inşa edilen ve Anadolu'nun en eski camilerinden birisi olarak bilinen Mardin Ulu Cami, Mardin ilinin merkez ilçesi olan Artuklu sınırlarında yer alan Ulu Cami Mahallesinde, tarihi dokunun yoğun olduğu kentsel sit alanında yer almaktadır. Yapıda yer alan kitabeye göre 1176-1186 yılları arasında inşa edilmiştir. Dönemin camileri ele alındığında yapılabilecek sınıflandırmada oluşturulan üç farklı plan şemasından ikincisinin özellikleri ile inşa edildiği tespit edilmiştir. Belirtilen ikinci şemada enine sahnılardan oluşan bir harim ve harimin ortasında bir mihrap önü birimi (kubbesi) bulunmaktadır. Ayrıca harimin kuzeyinde de bir avlu yer almaktadır. Vakfiyesinden anlaşıldığı üzere biri doğuda, biri batıda olmak üzere iki minareye sahip olan cami, bir Sultan yapısı olduğundan Osmanlı döneminde çifte minareli Selatin camilerine örnek gösterilmesi açısından önemli bir eserdir.

Tarihin farklı dönemlerinde farklı isimlerle iz bırakan Mezopotamya'nın en eski şehirlerinden birisi olan Mardin şehri, farklı etnik, kültürel ve dini unsurları bir arada bulundurmaktadır. Şehrin bu çok uluslu yapısı farklı dönemsel değişim ve dönüşümlerin mekânlara da yansımalarına neden olmuştur. Çalışma kapsamında bu durum, Mardin Ulu Cami üzerinden ele alınarak yapıda ilk inşa edilişinden günümüze kadar meydana gelen değişim ve dönüşümler planlar ve görseller üzerinden ele alınmıştır. Bu değişimler restitüsyon ve rölöve projelerinden de yararlanılarak dönemsel olarak sınıflandırılmıştır.

Artuklular ve Akkoyunlular döneminde caminin farklı dönemsel onarımlar gördüğü ve eklemeler yapıldığı araştırma sonucunda ortaya konulmuştur. Yapı günümüzdeki halini ise olabildiğince aslına bağlı kalarak Osmanlının şehre hâkim olduğu dönemde almıştır. Bu dönemde yapılan değişiklikler genellikle revakların kapatılması ve hasarların onarılması şeklindeki planda değişikliğe yol açmayan, cephesel ve kütleli değişimler olmuştur. Yapının çevresinde inşa edilen medrese, çeşme, hela ve imam odası gibi eklemeler de caminin tek başına bir yapı olmadığını, camiye merkeze alan ve çevresinde yapılaşmanın olduğu bir külliyyeye dönüştüğünü göstermektedir. Tüm bu değişim ve dönüşümler sonrasında yapı, günümüzde varlığını sürdürmektedir, ibadet ve ziyarete açıktır.

Anahtar Kelimeler: Mardin Ulu Cami, mekânsal dönüşüm, dönemsel değişim

INTRODUCTION

The city of Mardin, known by different names in different periods of history, is one of the most important cities of Mesopotamia. It is important in every period to protect and transfer the regions that are based on the historical past and have cultural and historical importance to future generations. The texture, architecture and many historical structures of the city of Mardin are among the important historical heritages that should be preserved and transferred to future generations. Mardin Mosque, which will be discussed for this purpose, has preserved its

existence until today, although it has undergone changes in different periods. After that, this study was carried out in order to preserve its existence and to understand its history and period changes.

The founder of the Mardin Great Mosque, which is one of the most important examples of Artuqid period architecture, whose construction date is known as the last quarter of the 12th century, is unknown. The Artuqid Principality started to develop itself in the 12th and 13th centuries, and especially in the regions where it ruled in the fields of art and architecture (in the lands of Eastern and Southeastern Anatolia), many civil and religious buildings such as inns, baths, bridges, mosques, caravanserais, complex, bazaars, which bear the traces of different cultures. architectural works were brought to the city.

Within the scope of this study, Mardin Ulu Mosque, which is one of the historical buildings brought to the city and still exists today, will be discussed. Starting from the location of the mosque in the city, the changes and transformations in its architecture will be discussed. The additions made to the building, which has preserved its centrality since the first time it was built, the destructions and changes in and around the building will be examined through architectural plans, sections and appearances, and periodic changes will be revealed comparatively. In this way, the Ulu Mosque, one of the oldest mosques in Mardin, which has hosted different states and nations from its first construction to the present, and its changes will be considered together and protected and will be a source for new studies that can be done on how to transfer it to future generations.

Mardin City History and Geographical Location

The city of Mardin is located in the Southeastern Anatolia Region of Turkey, at the intersection of the borders of many civilizations (**Figure 1**). The city was established on the ridges of the mountains called Tur Abdin (between Cizre, Mardin, Nusaybin and Hasankeyf) with a height of approximately one thousand hundred meters from the sea, with roads connecting Azerbaijan, Iran and Anatolia to Syria, Iraq and Elcezire (Taştemir, 2003). Located between the Euphrates and Tigris rivers, Mardin borders the provinces of Batman, Siirt, Diyarbakır, Şırnak and the Syrian state. In addition, due to the fact that Mardin is on the trade routes of historical importance, such as east-west (Silk Road) and north-south, infrastructures such as trade, tourism and transportation have developed.

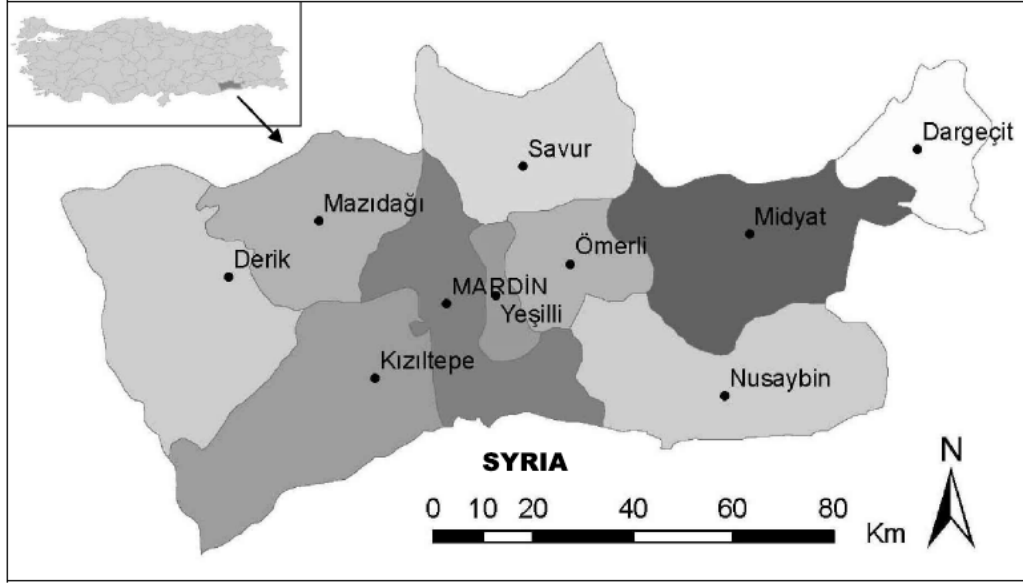


Figure 1. Location and districts of Mardin province in southeastern Turkey on the map of Turkey

In the researches, it is not possible to make a definite determination about the history of Mardin province. However, different dates have been reached as a result of different studies on this subject. According to Sancak (2008), the oldest date that can be reached can go back to 3500 BC. Alioğlu (2013) states that Mardin's history was home to civilizations such as Assyria, Med, Babylon, Hurri and Mitanni dating back to 3000 BC, while Yıldız & Koç (2010) stated that the first settlements in the city began in 4500 BC and states that it was ruled by Saburis, Sumerians, Akkadians, Babylonians, Mitanis, Assyrians, Persians, Romans, Byzantines, Umayyads and Abbasids, Artuks, Ayyubids, Seljuks, Akkoyuns and Ottomans, respectively. Especially during the Akkoyunlu and Artuqid periods, many zoning activities were implemented in the city. It is stated that the existing urban texture emerged in the Artuqid, Akkoyunlu and Ottoman periods, and many monasteries and churches were brought to the city by the Assyrians (Ayan, 2012).

Mardin Ulu Mosque Location and Environmental Data

The city of Mardin consists of two parts, one of which is the castle and the other is located on the outskirts of the castle, called the main city (also called the outer castle). Dozens of historical monuments of the city of Mardin, which was under Artuqid rule for centuries, remained from this period. At the beginning of these works is the Mardin Ulu Mosque. The mosque is located in the city center where the historical texture is dense, in the urban protected area that includes many historical buildings. With the construction of the mosque in 1176, the surrounding of the building has a texture of bazaars and traditional houses.

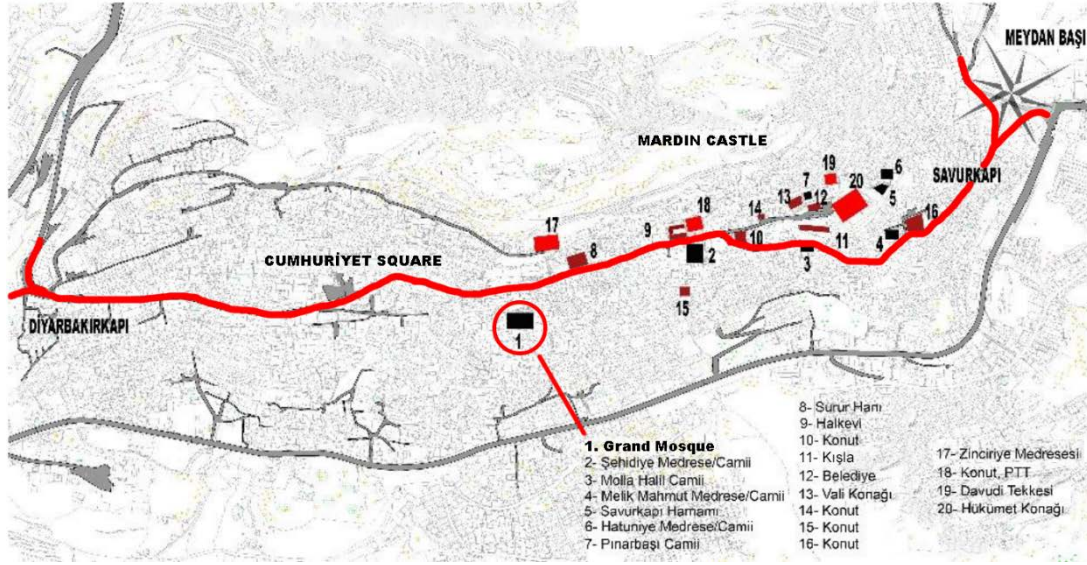


Figure 2. Mardin monuments and their location in the city (adapted by the author from Düzenli and Taşar, 2012.)

The first analytical research on the mosque was made by A. Gabriel (1940) and later by A. Altun (1971a, 1973) (Çağlayan, 2018). Albert-Louis Gabriel's research on the place of the Great Mosque in the history of art, who explored the architecture of Mardin from the Artuqids to the present, was published in 1937 (Çelebioğlu, 2018).

Mardin Grand Mosque, which is one of the oldest and central structures of the city, covers a rectangular area on the east-west axis within the bazaars, south of the road¹ that separates the city from west to east with a main street, as seen in the urban map in **Figure 2**. The mosque was built on a leveled (filled) area due to the sloping terrain of Mardin. Therefore, it is completely invisible when viewed from the front.

Mardin Grand Mosque Construction Information

There are different discourses about the first construction of the mosque, using the inscriptions on the building. Based on an inscription with a flowered kufic inscription, it is estimated to date from the XI. It is said that it was built in the 16th century (the Great Seljuk period) (Koçoğlu, 2006; Çağlayan, 2018). It is stated on the base of the minaret that it was built in 572 (1176-77) by Diyarbekir Meliki II. Kutbüddin İlğazi. On the inscription on the courtyard wall to the east of the mosque, there is the name of Hüsameddin Yavlak Arslan, one of the Artuqids, with the date of 582 (1186) (URL 1). Despite all this information in the inscriptions, it is not possible to give precise information about who and when the building was built.

¹ This road, which divides the city into two in the east-west direction (1st street-main street), is the road opened by the Germans in 1914-15 as a result of the lack of a wide enough road for the use of their vehicles in the city where they came for railway construction (Alioğlu, 2003). This road was expanded for the second time in 1923 and for the third time in 1927 and became a street with a width of fifteen meters and a length of two kilometers (Aydın, Emiroğlu and Özel, 2001).

However, in the Archives of the General Directorate of Foundations, Department of Culture and Registration, there is the foundation charter of Kudbeddin bin Necmeddin al-Artuki, the founder of the Great Mosque, which is stated to be written on the 50th and 70th pages of the logbook numbered 605 (Çağlayan, 2018). Sadi Bayram (2007), who is considered to be one of the first people to examine the related foundation, states that the builder had the building built with double minarets, and that in addition to the mosque, he had a fountain, imam's room, madrasah and a toilet built. Abdülğani Bulduk (1999, 2004) states that the shafilier mosque, the madrasa, the fountain (with lower-upper layout) and the imam's room in the north of the courtyard were built by Kudbeddin Ilgazi in 572 (1176-77). In addition, İbrahim Artuk (1944) states that the madrasa and outbuildings were built during K. İlgazi's enthronement. The madrasa, which is claimed to be in the north of the courtyard, is located in the west according to the charter (VGMA, notebook no 605, pages 50-52, row no: 70) (**Figure 3**). According to what is stated in the charter, the madrasa, located to the west of the western minaret of the mosque, is bordered by roads from the south and west, while it is held by the minaret of the mosque from the east. There is also a barn belonging to the madrasah, to the south of the mosque and opposite the madrasah (**Figure 3**). Abdülğani Efendi (1999) thinks that the Kayseriye Bedesteni, located to the north of the mosque, also belongs to the foundation of this building (**Figure 4**).

It is also stated in another study by Çağlayan (2017) that a madrasa, fountain, ablution room and imam room were built right next to the minaret as a result of examining the mosque foundation archive papers.

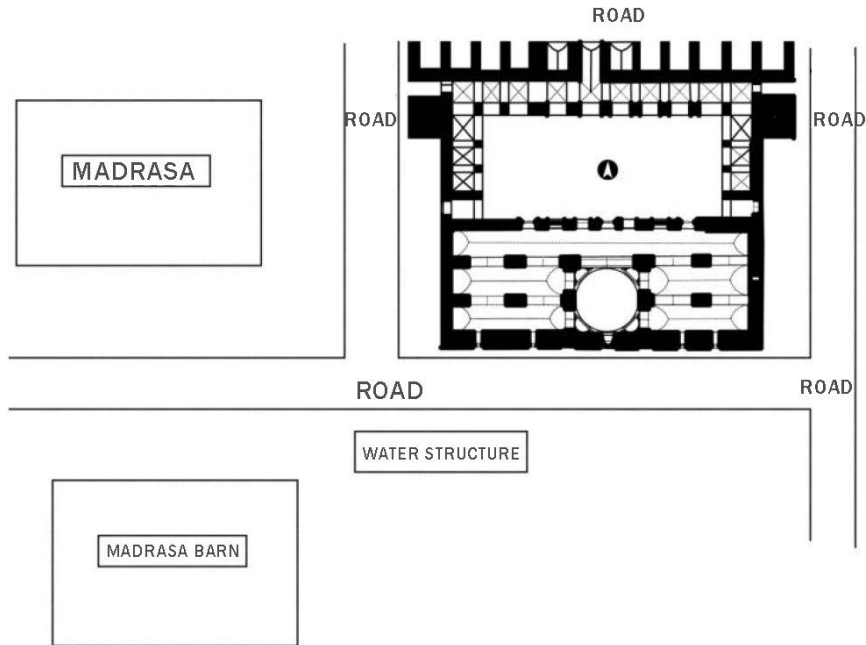


Figure 3. Layout Plan of Mardin Great Mosque Complex (Erdal, 2017, Arranged according to the endowment mentioned in the source)



Figure 4. Kayseriye Bedesten, which Abdulgani Efendi thought belonged to the mosque foundation (URL 2)

The building has the features of 12th century Artuqid architecture. The 12th century mosques, which constitute the first period mosques in Anatolia, are generally classified according to three plan schemes (Güler and Kolay, 2006). The type, which is in the second group in this classification and which includes the plan scheme of the Great Mosque, and which is generally seen in the mosques of the Great Seljuk period, consists of the sanctuary consisting of the mihrab unit and the iwan, and the courtyard located in the north of the harim. When the conformity to this classified type is examined on the plan of the building, the sanctuary consists of transverse naves with a transverse plan, and there is a mihrab unit (dome) in the middle of the sanctuary (**Figure 5**). In addition, there is an inner courtyard, iwans opening to the courtyard to the north of the sanctuary, the portico area (the narthex) to the north of the courtyard, and the women's sanctuary on the left. The base of the minaret, which continues to exist today, is on the right side of the mosque as it is marked in **Figure 5**.

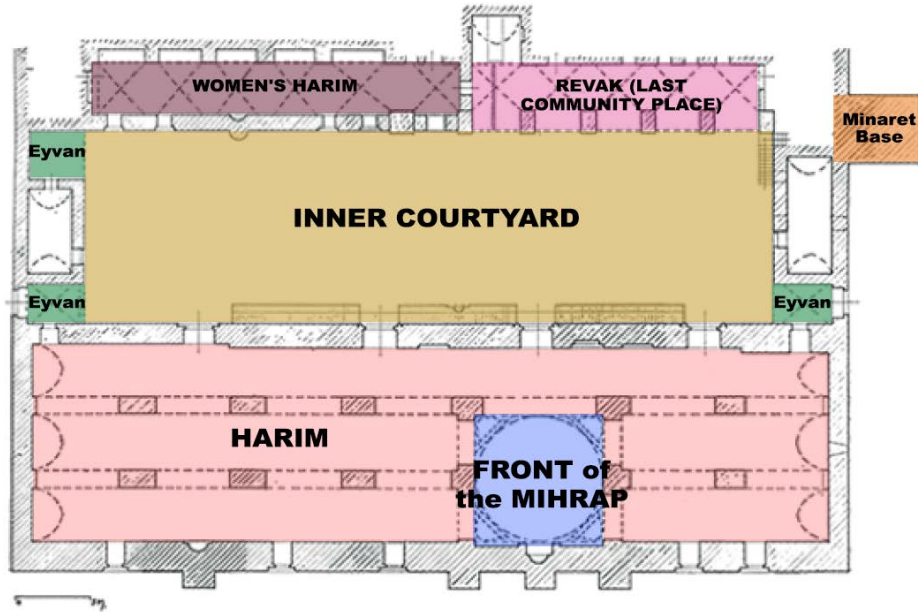


Figure 5. Mardin Grand Mosque Plan (adapted from Altun, 1978 by the author)

With all these features, a mosque scheme with a transverse order and a dome in front of the mihrab is revealed. The transverse rectangular plan and the emphasis of the dome in front of the mihrab support the idea that it was built during the Artukid Period (Kutlu and Soyluk, 2021). The building units were placed on the land as a result of filling and rearranging the slope from north to south, following a sloping land (**Image 1**).

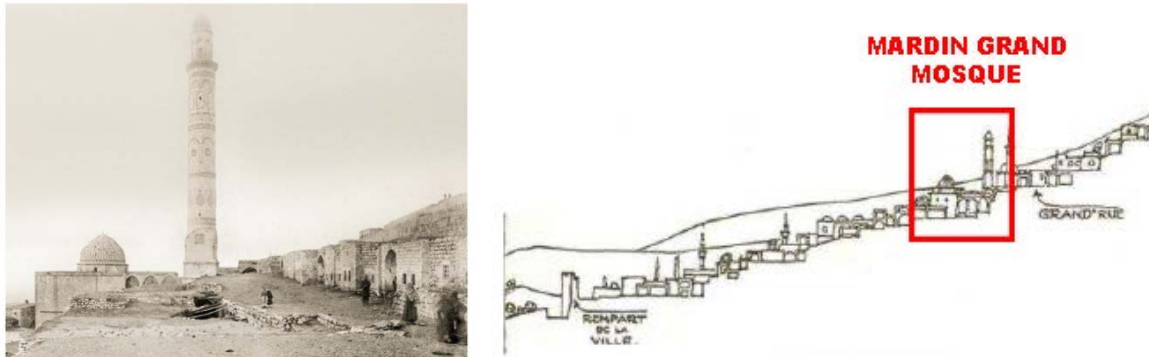


Image 1. 1889 Mardin Ulu Mosque (Yıldız Palace Photo Archive) (left), topography section prepared by Albert Gabriel during his visit to Mardin in 1932 (Gabriel, edited by the author from 1940 (right)

There are different ideas on the minarets of the building. As a result of the examination of the endowment of the Ulu Mosque, "it has two tall minarets, one in the east and the other in the west" (Baday, 2021). Ali Emiri also stated that the Ulu Mosque has two minarets, based on the records in the charter (Altun, 2006; Çağlayan, 2017). Of these two minarets, only the one in the east of the building has survived (Göyünç, 1991; Öztürkakalay, 1995; Aslanapa, 2007; Erdal, 2017, as cited from VGMA). The minaret, located to the east of the mosque, was destroyed in an earthquake and repaired by the grandfather of Lole Sarkis Gisso, who built the minaret of the Şehidiye Mosque (Baday, 2021). For this reason, the minaret was reconstructed with a sliced dome, while it was previously a pointed cone (Noyan, 2005; quoted from Katip Ferdi, Erdal,

2017; Çağlayan, 2017). The Ulu Mosque is made entirely of yellow limestone, the traditional material of the region. This material was processed into smooth cut stone (quarries are passive today) and used on surfaces.

Mardin Ulu Mosque Periodic Architectural Changes

Mardin Great Mosque, which was built by the Artuqids in the 12th century, has caused changes, destruction and transformations in the structure, from the first construction process to the present day, invasions, wars and wear and tear. Some of these were repaired, while others were irretrievably destroyed and were not subsequently rebuilt. It is known that additions and repairs were made to the building during the Akkoyunlu and Artuqids period (Altun, 2006). The changes and transformations that took place in the structure from the Artuqids to the present are discussed under three different periodical titles.

1. Artuqid – Ottoman Period (12-16th century)

The mosque was first attacked and damaged by Timur during the reign of Sultan Isa. Until 1406, Sultan Isa tried to repair the destroyed parts. It is stated that major repairs were made during the reign of Sultan Kasım, when Uzun Hasan gave the administration of Diyarbakır (Çağlayan, 2018). It is estimated that the building, which was revealed to have double minarets during the Artuqid period, was like this until the minaret in the west was destroyed during the Timurid invasion. There is no data on the minaret architecture of that period.

During the Artuqid period, the cloisters of the mosque surrounded the east, west and north facades of the courtyard on three sides in a 'U' shape. The open form of the porticoes on the façade and the gap that provides the passage to the courtyard can be seen in **Figure 6**.

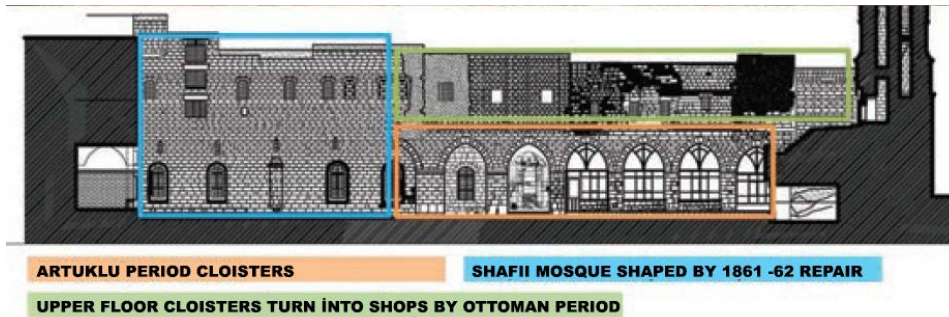


Figure 6. Artuqid Colonnades (Çağlayan, 2018)

Today, five of these porticos from the east are open, the others are knitted and closed.



Image 2. Open cloisters and closed cloisters facing the courtyard

The minaret in the west, which could not reach today, was destroyed during the Timur invasion in 803 (1400-1401) (Abdüsselam Efendi, 2007; Katip Ferdi, 2006; Bulduk, 1999).

2. Ottoman – Republic Period (16 – 20th century)

The repairs made to the Great Mosque in Mardin, which came under Ottoman rule since the 16th century, coincide with the 18th and 19th centuries, as understood from the inscriptions. The most important addition to the mosque during this period is the minaret with a pointed cone built in 1596 (the minaret was destroyed in 1887 as a result of a lightning strike). After the demolition, the minaret was rebuilt with a sliced dome, not a cone.

Another restoration of the mosque during the Ottoman period is recorded in the Diyarbakir yearbook dated H. 1318 (1900) (İzğöer, 2012). It is known in the document that a collective repair was made, and the details of the work can not be foreseen. Some of the cloisters in the east-west and northwest of the courtyard were closed and converted into rooms. The iwans in the east and west were left in the form of iwans as entrances, and they were turned into spaces covered with double cross vaults. In the northern part of these, it is shaped as an iwan in the west and a room in the east. The part to the west of the cloisters and the iwan with selsabil, located in the north of the mosque, has been rearranged as the 'Shafiler Masjid' and the south part includes windows, altars; The door to the eastern part was opened. The upper floor porticoes seen in the 1899 photo of the east facade (Yıldız Archive) reveal that the porticoes had two floors during the Ottoman period (**Image 3**).



Image 3. Mardin Ulu Mosque in 1889 (Yıldız Saray Photo Archive)

While the cloisters on the east and west sides of the courtyard disappeared afterward, the north and south upper floor cloisters were closed again during the Ottoman period, and the facade was opened from the street in the north and turned into the shops in today's draperies bazaar. The sanctuary, which is transversely rectangular and domed in front of the mihrab, was added together with a wooden mahfil floor to cover the first nave from the north. This wooden mahfil floor was removed with the restoration project carried out in 2010.

On the northern façade of the sanctuary facing the courtyard, a support wall was added to the parts between the first and third gates, starting from the east (**Image 4**). The pointed arches of the doors here are blocked by the buttress walls.

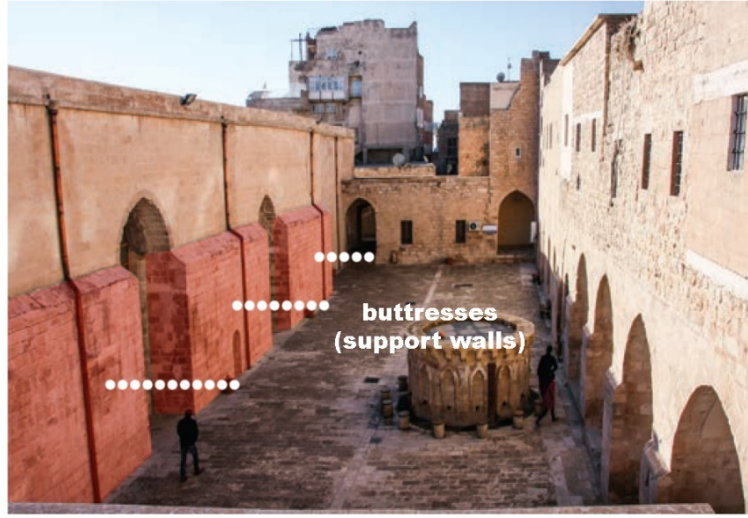


Image 4. The buttresses (support walls) added to the north façade facing the courtyard

While the mihrab niche has a semicircular plan and two levels, the semi-dome covering the niche was in the shape of an oyster shell until the Republican period, and then a triangular pediment was placed on pilasters (**Image 5**).

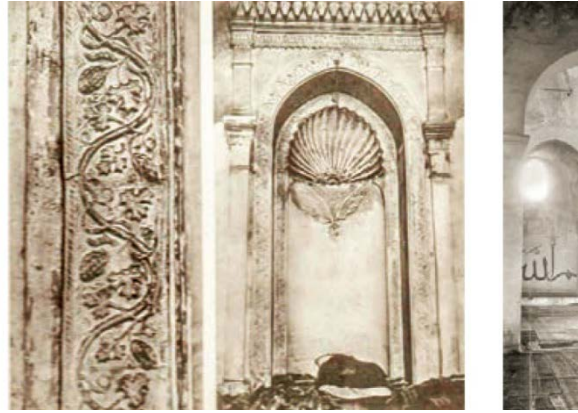


Image 5. The mihrab view and detail of the mosque in 1931 (Gabriel, 1940)

There are large hand-drawn lines on the east and west walls of the sanctuary, which can be seen in the 1899 interior photograph (**Image 6**).

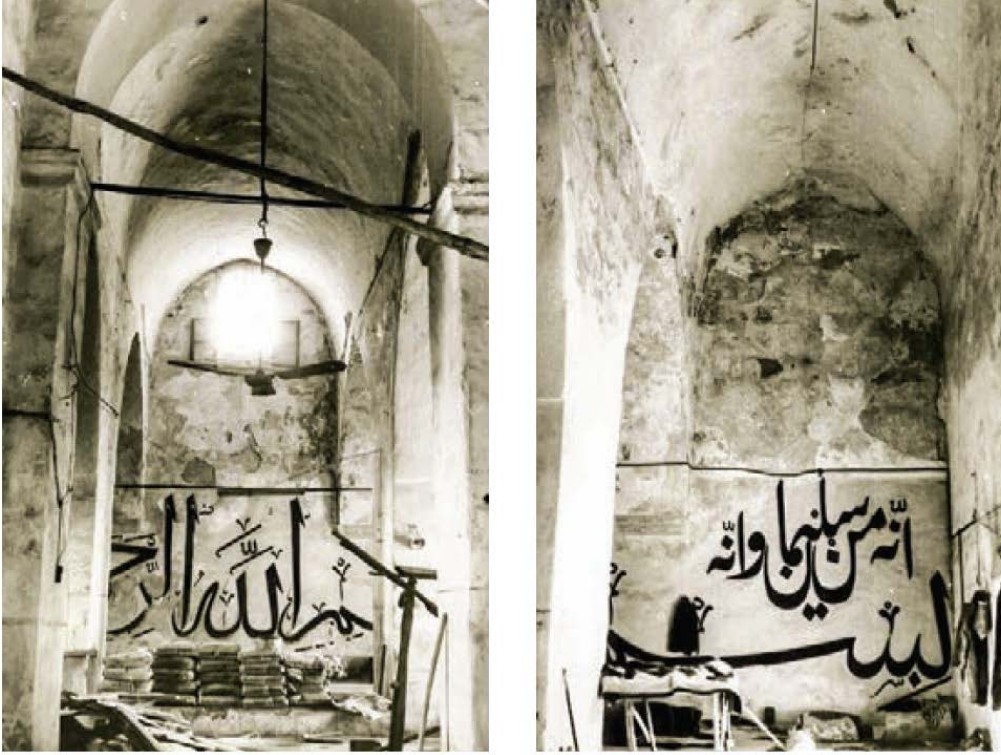


Image 6. Hand-drawn calligraphy in the Harim during the repair of foundations in 1956 (Archive of the General Directorate of Foundations)

3. Republican Period – Present

The Ulu Mosque underwent three major repairs in 1956, 1986 and 2010 by the General Directorate of Foundations and other minor repairs (Archive of the Prime Ministry General Directorate of Foundations, Mardin province, Merkez district, Ulu Mosque folder no. 008). As a result of scaling on the walls of the building during the repair in 1956, all the pencil works were lost. In the repair, refutations were made where necessary, insulation for the roof of the Harim and a fountain were made (**Image 7**). One of the iwans, located to the west of the inner courtyard and opening to the courtyard, was converted into two floors and its front part was closed and used as a space. While this part was used as Mardin Mufti in 1967, it was evacuated in 1968 (Altun, 2006).



Image 7. A view from the courtyard of the Mardin Ulu Mosque without a fountain at the beginning of the 20th century (Oppenheim, 1930) (left) and the courtyard of the mosque with a fountain today (right)

In 1986, apart from the repairs, the electrical and lighting project for the building was made and implemented. In 1967, the altar in the form of an oyster shell lost its originality during this period (1986 repairs) and was transformed into a flat semi-dome (**Image 8**).



Image 8. The mihrab of Mardin Ulu Mosque in 1967 (Altun, 1971a) (left) and today's mihrab view (right)

According to Çağlayan (2018), who cites Murat Ürkmez, who was a stone master in the repair, in the mosque, which underwent a new repair in the near future, in 2004, as a result of scraping applied inside the dome, the old plasters were cleaned and it was determined that the dome was built with rough cut stone. During the repair phase, the dome was plastered with a mortar used in the region called 'unkara'.

The minbar to the west of the mihrab was renovated by Muzaffer Kara Arslan, and later a wooden pulpit was built by the Artuqid sultan Davud between 1367 and 1376/77 (Mardin Governorship, URL 3). It was renovated with old parts in 2006. After the renovation, the middle line of the three-line inscription on the door crown of the pulpit was removed and only two lines have survived to the present day (**Image 9**).

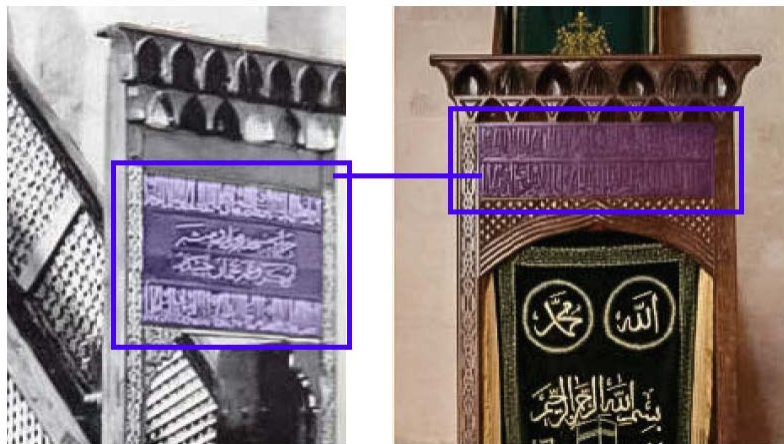


Image 9. The inscription on the original pulpit crown from 1899 (Oppenheim, 1930) (left) and today's two-line inscription on the pulpit (right)

The cone of the pulpit did not remain faithful to its original, and its geometry was completely changed (**Image 10**).



Image 10. Mardin Ulu Mosque minbar (Oppenheim, 1930) in 1899 (left), green painted in 2004 (middle) and today's renovated minbar (right)

Ulu Mosque underwent the most extensive repairs in 2010-12. In addition to many renovations, insulation, interior and exterior cleaning, cleaning of cement-based plasters, the late Ottoman period annex wooden mahfil floor and some of the columns carrying the floor were removed (**Image 11**). The columns are standing idle inside the mosque today.

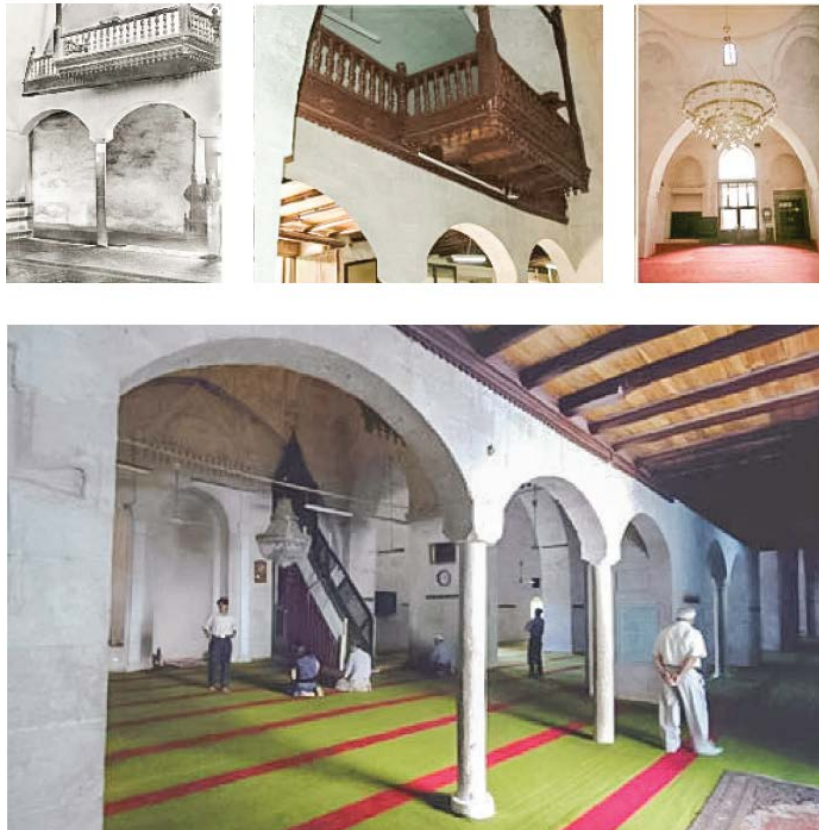


Image 11. Mardin Ulu Mosque, 1889 wooden mahfil (Oppenheim, 1930), 2005 wooden slab in front of the mihrab, today's view after the removed mahfil (from left to right and below)

Ulu Mosque minaret rises cylindrically on a square base in the northeast corner of the courtyard. In 1304 (1887), as a result of a lightning strike, the base of the minaret remained, while the upper part was damaged. While the base of the minaret has its original structure, its body has been renewed (VGMA, notebook no. 605, pages 50-52, row no: 70). At the corners of the square base, niches were made with columns and three-stage pointed arches. The square-section pedestal, on which the inscription is also located, is the original part of the minaret, which was not damaged as a result of the demolitions and has survived (**Picture 12**).

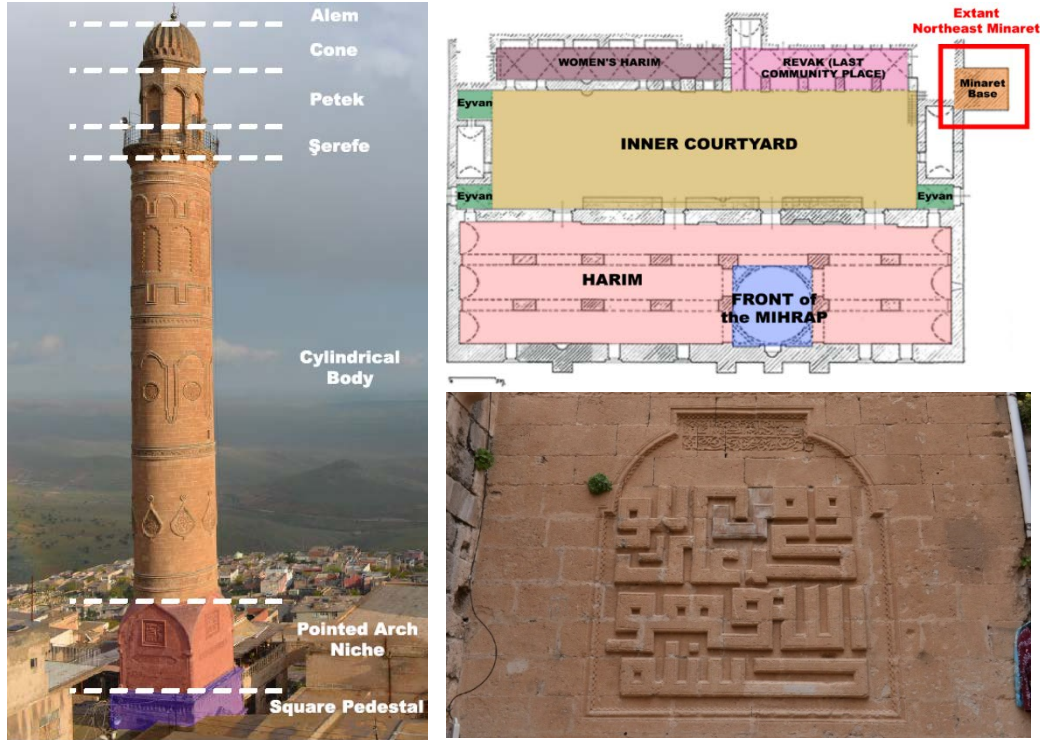


Image 12. Mardin Ulu Mosque minaret and its resolution (left), Mardin Great Mosque Plan (Altun, 1978) (above right) and inscription on the minaret (below right)

The roof of the mosque was changed when it was a hipped roof and it was transformed into today's flat roof (Işık and Güneş, 2015) (**Image 13 and Figure 7**). In addition, it is stated that the roof material in its original state was a compacted earth roof, it is stated that as a result of the repairs carried out by the foundations between 1950-1980, it was covered with concrete material, and then in the repairs made in the 2000s, concrete screed was poured and it was covered with local limestone belonging to Mardin (Kutlu, 2021).



Image 13. The hipped roof of the Mardin Great Mosque in 1911 (Gertrude Bell Archive) (left) **Figure 7.** Today's flat roof (URL 4) (right)

The dome of the structure with a dome in front of the mihrab, which is one of the features that reveals the plan scheme of the Great Mosque, covers the sanctuary with transverse barrel vaults. The dome is thought to be double-walled (Kutlu, 2021). Although the dome has an octagonal drum, it is supported by triangular buttresses from its four corners (**Image 14**). This conclusion is reached by Kutlu (2021)'s analysis of the dome in his research.

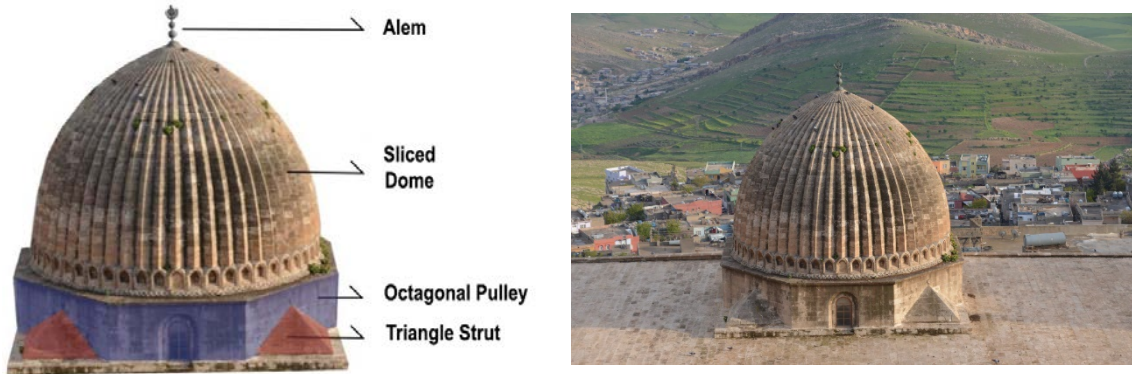


Image 14. Decoding of the sliced dome of the Mardin Ulu Mosque (Kutlu, 2021)

RESULTS

Mardin Ulu Mosque, whose periodical changes and transformations are discussed within the scope of the research, from the 12th century to the present, some of them are large-scale, some are only in the form of repair and cleaning, while others have been completely transformed or removed without paying attention to their original condition.

- The building was repaired during the Akkoyunlu and Mamluk periods.
- It was renovated in 1178 (1764-65), 1287 (1870), 1303 (1886) and 1306 (1889) during the Ottoman Period. During the Ottoman period, the interventions to the building were mostly composed of radical repairs, closing the porticos and turning them into spaces, and the creation of the Shafiis section, and it did not include any process that could cause a change in the plan scheme.
- As a result of the data and research, it can be said that it may have taken its current status (domed in front of the mihrab, transversely developing plan) and its shape close to today, at the earliest in the last quarter of the 12th century, under the rule of Mardin Artukluoğulları.
- Sharing the full text of the original foundation charter of Mardin Ulu Mosque (it is known to be in the Archives of Foundations) with researchers and relevant experts will ensure that progress is made on issues that still have a question mark and are not clear (madrasah discussions, construction year and builder, double minaret status, etc.). This issue has also been mentioned by many other researchers.
- As it can be understood from the information in the old plan and the endowment, it seems possible that the structure with double minarets may be the earliest mosque with double minarets in Anatolia, together with the Kızıltepe Ulu Mosque of 1204, as a result of this feature.
- The mosque scheme with a dome in front of the mihrab is repeated in other Mardin and Artuqid structures, especially the Ulu Mosque. This situation reveals that this mosque scheme also affected Anatolian architecture in this period, apart from the city of Mardin.

- The Ulu Mosque was built together with the madrasa, the madrasa barn, the place for ablution and the shops. Today, there is Kayseriye Bedesten in the north, the Grand Mosque Turkish bath in the south, and the Revaklı Bazaar in the east as you go along the street. From this point of view, the mosque was not built alone, but with these places connected to it, in the logic of a social complex.
- The sanctuary section of the mosque was able to preserve its integrity, but the wooden mahfil built in the late Ottoman period was completely removed during the 2010 restoration.
- The buttresses (support wall) to the north of the Harim, the parts of the minaret outside the square base and the wooden mahfil in the Harim section are additions made during the Ottoman period.
- The plasters made as a result of the scraping process in the sanctuary, the fountain in the inner courtyard and the screed applied on the roof are among the interventions made in the early Republican period.
- Removing the wooden mahfil floor, covering the roof with stone material and breaking the eaves of the fountain in the inner courtyard are among the interventions made in the 2010 restoration.
- The destruction of the hand-drawn lines on the interior walls of the sanctuary by scraping in the Republican period damaged the original structure. This extinction is evaluated negatively in terms of the periodical traces of the building and its transfer to the present.
- The detailed part of the oyster shell in the mihrab was completely flattened and turned into a half dome. This transformation caused the mihrab to move away from its original state.
- During the Artuqid period, the porticoes, which were surrounded on three sides and overlooked the courtyard, were all open, today they are closed and have been converted into rooms. Traces of material in the closed areas are clearly visible.

Although it has undergone so many repairs, it has not been subjected to a major change in plan scheme and structural. It has been determined that scientific studies and expert support are needed in the transfer of parts of this cultural heritage that have survived for about nine centuries, and other areas that have lost their authenticity to future generations. In this regard, taking conservation decisions and intervention, improvement, repair, restoration, etc. The works should be done without harming the historical values and the originality of the building.

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