

Urfa Pazar (Hodja Ahmet) Mosque Repair and Conservation Practices

Emine EKİNCİ DAĞTEKİN ^{1*} 

ORCID:0000-0002-6868-5267

¹ Dicle University, Architecture Faculty, Arcitecture Department, 21280, Diyarbakır, Türkiye.

* e-mail: edagtekin@dicle.edu.tr

Abstract

Located in the central part of the Southeastern Anatolian region, Urfa is a multi-layered and multi-cultural city that bears the traces of many states and principalities to the present day. The city, at the crossroads of Eastern and Western civilisations, has religious buildings belonging to different faiths. It is known that there were 34 mosques in the city in the 16th century and 22 mosques in the 17th century. The Pazar Mosque, which is the subject of this study, is located in the traditional Kovacı Arcade in Urfa Haşimiye Square. Kovacı Arcade with which the mosque has become integrated is made up of indoor and outdoor shops. The fact that the mosque has always been preferred for special occasions such as Friday Prayers and Salaat Al Eid for religious rituals and the fact that shopping has been done before and after such religious services have enhanced the appeal of the mosque along with its surroundings. However, this situation, had led the way for various additions to be made to the shops and the structure itself which in turn had given rise to a change in its original form. The aim of the study is to convey the informed and uninformed interventions that the mosque had been subjected to in relation to its use from the year 1987 when it had been registered as a listed building and the year 2023 and also to convey the approaches undertaken for the mosque for which the damages and problems have been documented within 2012 under the consultancy of the author.

Keywords: Şanlıurfa, Pazar Mosque, restoration.

Urfa Pazar (Hoca Ahmet) Camii Onarım ve Koruma Çalışmaları

Öz

Güneydoğu Anadolu Bölgesi'nin orta kesiminde yer alan Urfa, birçok devlet ve beyliğin izlerini günümüze ulaştıran çok katmanlı ve çok kültürlü bir kenttir. Doğu ve Batı medeniyetlerin geçiş alanı içinde olan kent, farklı inançlara ait dini yapılara sahiptir. Kentte 16. yüzyılda 34 adet cami, 17. yüzyılda 22 caminin varlığı bilgisine ulaşılmaktadır. Bu çalışmaya konu olan Pazar Cami, Urfa Haşimiye Meydanı'nda Kovacı Çarşısı'nın içinde yer alır. Caminin bütünleştiği çarşı açık ve kapalı dükkanlardan oluşmaktadır. Caminin Cuma namazı ve Bayram namazı gibi özel günlerde dini ritüeller için tercih edilmesi, ibadet öncesi ve sonrası çarşıda alışveriş yapılması cami ve çevresinin cazibesini artırmıştır. Ancak bu durum beraberinde dükkanların ve yapının zamanla çeşitli eklemelerle özgün biçiminin değişmesine neden olmuştur. Çalışmanın amacı, 2012 yılında yazarın danışmanlığında belgelenen, hasar ve sorunları belirlenen caminin, korunması gerekli yapı olarak tescillendiği 1987 yılından 2023 yılına kadar kullanım sürecine bağlı olarak karşılaştığı bilinçli veya bilinçsiz müdahaleler ve restorasyon sürecindeki yaklaşımların aktarılmasıdır.

Anahtar kelimeler: Şanlıurfa, Pazar Cami, restorasyon.

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1. Introduction

Historical sights are fabrics made up of the cultural, climatic and topographic integrity of historic, archaeological, monumental and civil architecture products. Throughout history, each civilisation has built upon the lands of the previous civilisation. Such construction processes have taken place in the form of demolishing the previous one and building from scratch or in the form of using the existing buildings and making new annexes.

Mosques, one of the most important buildings in Islamic society, are places where Muslims gather to worship. Mosques and masjids, the basic structure of religious architecture in the conquered lands in the historical process, were built in different sizes according to the geographical conditions, building materials and techniques of the places where they were built. The first place of worship for the pioneer of mosque architecture was the Cuban mosque built by the Prophet Muhammad. The second building is the Masjid-i Nabawî built in Medina. The masjids built in the early years were simple structures with mudbrick walls and covered with palm branches (Akın, 2016, p.180).

The states that adopted Islam developed mosque architecture by using local techniques and materials. The Umayyad Mosque in Damascus, built in the early Islamic period, influenced later mosque architecture with its courtyard and transverse typology. Since the Abbasid period, architectural elements such as the mihrab, mimbar, pulpit (vaiz kürsüsü), women's cloister (kadınlar mahfili), portico, iwan and shadirvan have been added to mosques. The addition of minarets to mosques built during the Karakhanids, ornamentation during the Mamluk period, and the multi-domed plan of the Seljuk period with four iwans and the great mosque (ulucami) type brought innovation to mosque architecture. The single-domed mosques of the Principalities period were preferred and developed in every period of the Ottoman Empire. In the classical period of the Ottoman Empire, the plan scheme of the single-domed space expanded with the second dome or half domes stands out (Akın, 2016, p.183; Baltacı, 1985, p.225; Eravşar, 2009, p. 81-84).

Kuban (1958) classifies the typology of the mosques of the Ottoman period on the basis of the space into a longitudinal space, a transverse space and a central space. Many researchers group mosques as single-domed, multi-domed and inverted T-type (zaviyeli) according to the use of the dome, which influenced the Ottoman mosque form (Eren, 2018, p.21-24).

Having been named as Ur, Urhai, Orhai and Edessa; Urfa is located in a geographical terrain where an experience of 12000 years had hosted and bore witness to various and numerous civilisations (Şahinalp, 2005, p.24). The city came under the rule of the Islamic army in 639. During this period it was called Er Ruha. The sovereignty of the city passed to the Umayyads in 661 and to the Byzantines in 1071 (Şahinalp, 2005, p.110-112). In this respect, Urfa is one the rare cities where a rich architectural variety has been brought down to the present day with its places of worship, defence structures, accommodation, water features, public buildings, archaeological remains and houses.

The city had hosted commercial and military routes within the axis of the East and the West. These routes arrived at Mosul from Mardin and Nusaybin over River Tigris in the East and at Aleppo over Birecik, İskenderun and Antakya in the West (Bayraktar, 2007, p.199). The city being located within the sphere of influence of different civilisations made it possible for communities of various religions, faiths and races to co-exist. Such interaction thus made it possible for various works of art and cultural structures to remain intact till the present day.

Urfa is a city of religious buildings of different faiths. The Great Mosque of Harran, built by the Umayyads in 744, influenced many mosques in the region in terms of layout and decoration. According to research, there were 34 mosques and masjids in Urfa in the 16th century, and 22 mosques and 67 masjids in the 17th century. They have features in common with the Ottoman mosque typology. The mosques in the city have 11 different types of plans: two-nave mosques with domes in front of the mihrab, mosques with the central dome extending to the sides, mosques with several equal domes, single-domed square mosques, vaulted square mosques, vaulted mosques with single nave parallel to the mihrab, vaulted mosques with double nave parallel to the mihrab, vaulted mosques with single

nave perpendicular to the mihrab, vaulted mosques with double nave perpendicular to the mihrab, mosques converted from basilicas/churches, and cave masjids (Kürkçüoğlu, 2013, p.22).

The Great Mosque of Urfa is one of the first monumental buildings in Anatolia to feature Zengi art. In terms of plan scheme, it is in the same group with Pazar Mosque, which has a dome in front of the mihrab. The Şehhenderiye Mosque was constructed using the same plan as the Ulucami, but on a smaller scale. The Halilürrahman Mosque, constructed in 1211 on the site where the Prophet Abraham is said to have fallen into the fire, and the Ömeriye Mosque, one of the oldest in the city, were built in a style where the central dome expands towards the sides. The Rıdvâniye Mosque was built in a style with several equal domes. Hızanoğlu Cam Hüseyin Paşa Mosque and Mevlevihane Mosque are single-domed square mosques that were built during the Ottoman period. Hayrullah Mosque and Behramlar Mosque have a vaulted mosque style with naves parallel to the mihrab, while Mevlid-i Halil Mosque and Hüseyiniye Mescidi have a vaulted mosque style with naves perpendicular to the mihrab (Kürkçüoğlu, 1993a, p.71-72).

Sourcing from the Pool of Abraham, the route of Halil-Ür Rahman Stream had been effective in the planning of the historical city. The subject of this study Pazar Mosque is located in Kovacılar Arcade built on the water groove under which Halil-Ür Rahman Stream flows. The mosque, with the axis it forms with the wall gate, is positioned as to facilitate access to lodgings and shops belonging to various occupations lined up throughout the route availing the religious services and shopping for the arrivals from both within and outside of the walls. The fact that the mosque has always been preferred for special occasions such as Friday Prayers and Salaat Al Eid for religious rituals and the fact that shopping has been done before and after such religious services have enhanced the appeal of the mosque along with its surroundings.

The joint planning of the market place and the mosque is a common urban characteristic of the Middle East (Kuban, 1975, p.121; Üstündağ, 2005, p.157). In the Ottoman legal system, a settlement had to have commercial areas and a Friday Prayer Mosque for it to be recognised as a city (Kejanlı 2010, p.294). The food and drink joints, herb shops, jewellery shops, cloth merchants, shoe makers, coppersmiths and bookshops would be placed closest to the mosque (Can, 1995, p.129), similar occupations would have their shops around each other and they would be called with their own names.

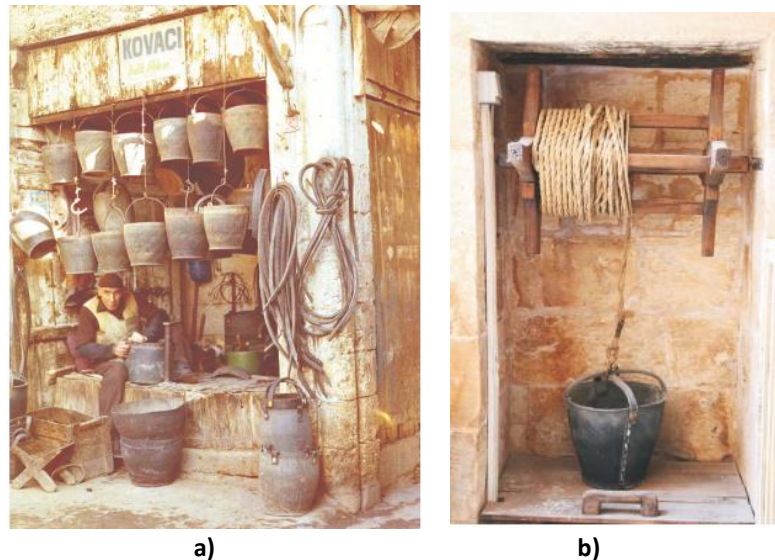


Figure 1. a) A bucket maker in 1983 at Kovacı Arcade b) A well and a bucket in an Urfa house (Kürkçüoğlu & Kürkçüoğlu, 2011, p.161-162)

Pazar Mosque has been located within the historical fabric of the city in the traditional Koğacı /Kovacı Arcade (Bazaar). The arcade was called “Koğacı or Kovacı Arcade” because buckets were made here out of the old truck and car tires (Kürkçüoğlu, 2011, p.83) (Figure 1). Koğacı Arcade is made up of approximately forty shops irregularly heaped together on both sides of a street. Some of the shops are designed as closed premises with a vault cover on top and some are only covered with vault on top

and have an open design. Although the proper ashlar stone and vault covered shops are preserved with their original forms; the open design shops on the West of the Pazar Mosque and the spaces between the shops have been occupied in time and closed down. There are shoe makers, herb shops, bucket makers, cloth merchants are located around the mosque as well as small restaurants and barbers especially for villagers who come for shopping for their personal needs.

Pool of Abraham's discharge canal passes through the courtyard of the mosque. The water groove was covered previously however it was opened after the restoration. It is also known that this water groove used to get the mill running which was on the East of the Pazar Mosque (Kürkçüoğlu, 2011, p. 252).

2. Material and Method

The cosmopolitan structure of the city that preserved its significance in every age of history had changed starting from 1900s. Having allowed a large scale immigration starting from 1950s, the city started growing without any planning which affected the historical urban sights and the civilian and monumental structures within such sights and caused the formation of unchecked demolishes and alterations.

The Şanlıurfa Pazar Mosque, which is the focus of this study, has experienced an uncontrolled process of deterioration in a traditional area that is gradually declining. After the 1950s, the original structure of the mosque was altered. This study focuses on the repair, intervention, and restoration process of Pazar Mosque. At first, literature review on the building has been performed. The second phase consists of the analysis of the written and visual materials containing the intervention, repair and restoration processes from the year 1997 when the mosque was registered as a listed building to the year 2023.

In this respect the archives of Şanlıurfa Regional Directorate for Foundations and Şanlıurfa Regional Directorate for Conservation of Cultural Heritage had been examined alongside thesis, books and other scientific studies about the city. In addition, the personal archive of Cihat Kürkçüoğlu who has a rich knowledge on the city has been made use of.

2.1. Location of Şanlıurfa Pazar Mosque

Pazar (Hodja Ahmet) Mosque is within the boundaries of urban archaeological site and Şanlıurfa urban development plan in Haşimiye Square Pınarbaşı District Block 253, Plot 2. The building belongs to the General Directorate for Foundations (Figure 2).

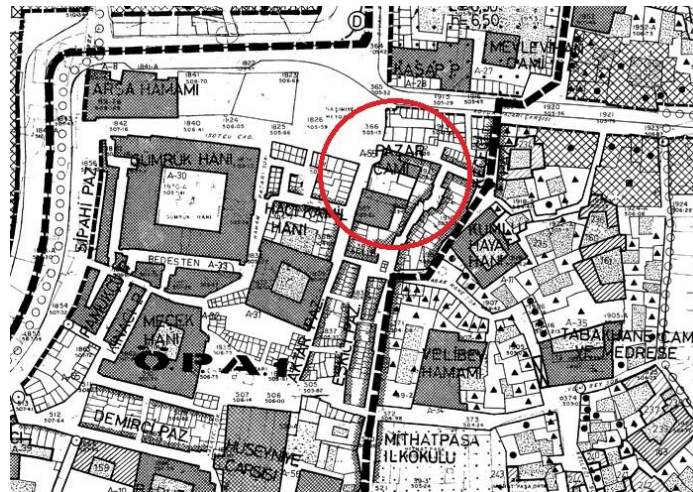


Figure 2. Pazar Mosque and its surroundings (Şanlıurfa Regional Board for Conservation of Cultural Heritage Archive, 2023)

The mosque has been registered with the resolution number 02.07.1987/3453 of the Higher Board of Immovable Cultural and Natural Heritage. The registered mosque has been defined as grade I with the resolution number 21.09.2018/3814 of Şanlıurfa Regional Directorate for the Conservation of Cultural Heritage.

2.2. History

Information regarding the history of Pazar (Hodja Ahmet) Mosque is provided by Kürkçüoğlu and Mahmut kürk who has read the inscriptions (Kürkçüoğlu, 1993b, p.38-39; Karakaş, 1986, p.87). Since the inscriptions in the mosque are repair inscriptions, it is not known when and by whom the building was built. The epigraphs are kept inside the mosque at the portico.

In accordance with the information gathered from Kürkçüoğlu; the oldest inscription at the mosque is the repair inscription over the mihrab on the east of the portico and being commissioned in Hegira 1250 (M 1834) by Fenarizade Ahmet Efendi. The following information is mentioned within the inscription placed over the pulpit (mimbar) gate dated Hegira 1275 (M 1858); the pulpit (mimbar) which was narrowing down the space has been removed, the pulpit (mimbar) has been changed into a balcony with access from the stairway built using the thickness of the wall has been got done by a citizen by name Hadji Recep. The inscription placed on the kiblah wall inside the mosque dated Hegira 1280 (M 1863) contains an explanation as to two windows being opened on that façade (Kürkçüoğlu, 1993b, p.38-39).

The inscription on the portico's Eastern wall dated Hegira 1291 (M 1874) mentions that this place has been rebuilt. The knotted and boultel mouldings on the minaret and the script style of the Islamic Confession of Faith on the Western façade show ornamental features of Zengid Dynasty Era (12th Century (Kürkçüoğlu, 1993a, p.42).

The mosque is mentioned as being near the rag picker's bazaar called 'Hodja Ahmet Mosque' in the foundation certificate of Hadji Abdülfettah Bin Şaban dated Hegira 1038 (M 1628) and in the foundation certificate of Rızvan Ahmet Pasha dated Hegira 1153 (M 1740), and in the foundation certificates dated Hegira 1238 (M 1822). The mosque is also referred to as Narincili Al Masjid Sharif (apart from Narıncı Mosque) within the records at Directorate of Foundations (Kürkçüoğlu, 1993a, p.42).

2.3. Plan Characteristics

Located in the bazaar area to the south of Haşimiye Square, the mosque is located to the south of the courtyard and has a rectangular plan. The courtyard has two entry gates one on the North and the other on the West. The building falls into the category of mosques with a dome in front of the altar (mihrab) (Kürkçüoğlu, 1993a, p.20).

The sanctum sanctorum (harim) of the rectangular planned mosque has two naves parallel to the altar (mihrab) (Kürkçüoğlu, 2013, p.20). The prayer space of the mosque has been separated into six sections with two stone columns having rectangular cross-sections. In the first nave of the mosque there is a rimless dome and one cross vault on each side; in the second nave there is a star vault and one cross vault on each side. Among the mosques of Urfa, the Pazar Mosque is the only to have a star shaped vault in the centre, formed by a decoration of intersecting geometric shapes. The dome is made up of smooth stones and its vaults carry the walls on the sides with two independent stone columns in the centre. There are four windows towards the East and two windows towards the South of the sanctum sanctorum (harim). There are two embrasures above each of the rectangular windows to the east and west. The building is similar to the Yusuf Pasha Mosque of 1709, which is covered by a dome supported by two square columns in the centre and has an interior divided into six sections. On both sides of the altar (mihrab), there are small marble columns decorated with stalactite work (muqarnas) and Rumi pattern composition headings. The altar (minber), as it has been mentioned within its epigraph, is in the form of a balcony.

Over the single balcony minaret made up of dimension stones on the Northwest side of the courtyard, there are superficial knotted arches constructed out of boultel mouldings reminiscent of the Zengid Dynasty Era. This minaret had a great influence on the minaret of Dabbakhane Mosque, which was built in 1562 (Kürkçüoğlu, 2013, p. 23).

The arch circumference of the half dome stone portal of the entry on the North of the courtyard has Rumi pattern decorations. Such a portal form is similar to the portal at the West entrance of the Mosque (Kürkçüoğlu, 1993a, p. 42).

According to the research performed and information gathered at Pazar Mosque, it has been understood that the building has been built in the 17th Century. It has been determined that in its original construction it had a plan where the mosque prayer service section on the South, ablution room on the East, minaret and the toilets on the North, and outdoor and indoor shops on the North and West walls outside.

2.4. Construction Technique and Materials

The main load bearer of the building is rubble and rough masonry stone walls. It is built in the stone masonry technique. The structure is constructed with ashlar stones on the sides. The area for the religious services has been separated into six sections with two naves in a parallel line with the altar (mihrab). The front of the altar (mihrab) has a dome and the sides are cross vaulted. On the continuation of the altar (mihrab), there is a star vault in the middle on the second nave. In terms of the technique and artistic considerations, this star vault is the only example in Urfa with a central section decorated with intersecting geometric shapes (Kürkçüoğlu, 1993a, p.42). The portico (son cemaat yeri) is cross vaulted and sits on four stone pillars in two rows in the centre. On the Northeast corner of the courtyard, the minaret is built using ashlar stones and sits on a square pedestal. The body of the minaret with a single balcony, has been divided into four sections with three mouldings. The first, third and fourth sections have a dodecagon plan whereas the second section is decorated on every surface with sharp arched niches. Four rectangular windows were opened in the niches facing the main directions (Figure 3).

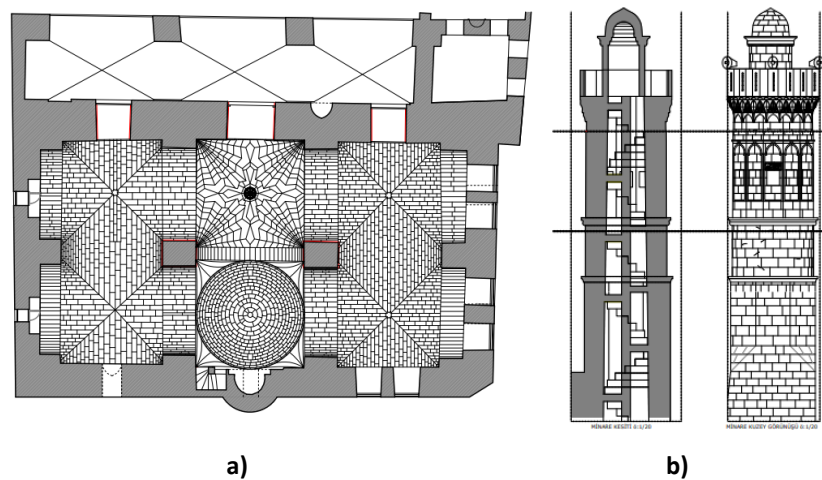


Figure 3. a) Interior view of covering system b) Minaret construction system (Dağtekin Archive, 2023)

As for the construction material, light yellow shade limestone has been used which is also known as Urfa stone. The door and window profiles are wooden and metal. Dimensional cut lime stones are used for the walls, lime mortar is used for the joints, rubble stones for the vaults, Khorasan mortar, lime and soil fillings have been used. The columns in the centre bearing the load of the vaults and the area for the religious services of the mosque have been built out of ashlar stones. The groundwork of the courtyard and the flooring inside the mosque are of stone.

3. Findings and Discussion

The mosque has been registered with the resolution number 02.07.1987/3453 of the Higher Board of Immovable Cultural and Natural Heritage. Although the scope of the study covers the period from when the structure had been registered as a listed building to the present day, two visual documents that have been obtained during the archive research and that would provide a contribution to the study have also been included herewith, one belonging to the years between 1880 to 1890 and the other belonging to the year 1963. The interventions, repair and restoration works have been dissociated by analysing the written and visual sources that have been obtained in this respect. Within this context;

The years between 1880-1890: The very first visual information regarding the building is found in the “Sultan Second Abdülhamit’s Yıldız Photography Album” where the minaret was pictured. The tall trees around, the minaret and the arch space of the portico with three sections on the courtyard could be observed in the picture. The area where the minaret is seated is where the ablution room is placed today on the entrance gate on the North wing of the mosque. The irregular stones around the pedestal of the minaret makes us think that there had been an intervention for the repair of the structure (Figure 4a).

The year 1963: The second photograph in respect of the building is taken from the book by Kürkçüoğlu published in 2011 with the title “Once upon a Time Urfa with Photographs”. In this photograph, we observe that the arches that were originally open in the portico had been closed from the point of the joist hanger. On the East of the courtyard of the mosque, the roof of a structure on a lower elevation and trees within the courtyard could be seen.

The third undated photograph of the building comes from Kürkçüoğlu’s personal archive and is a hand drawing of the mosque from the Rag Pickers’ Bazaar. The mosque’s masonry walls, dome and minaret appear to be structurally sound (Figure 4).

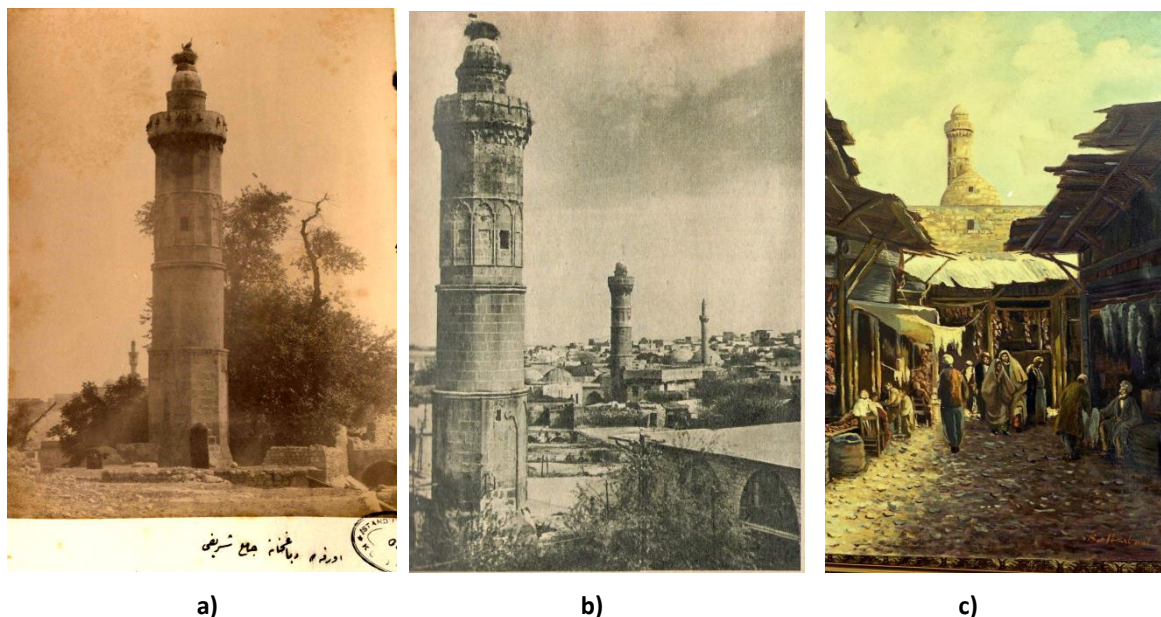


Figure 4. a) The minaret of Pazar Mosque (Kürkçüoğlu, 2009, p.53) b) The minaret of Pazar Mosque in the year 1963 (Kürkçüoğlu, 2011, p.356) c) Pazar Mosque from the Kovacılar Arcade (Kürkçüoğlu, 2011, p.236)

The year 1987: The first written document obtained in relation to the building is an inventory form of 1987. The original and first built section of Pazar Mosque is the area for the religious services located on the South side. According to the written and visual information in the inventory, a reinforced concrete mezzanine floor had been added to the three-part portico and the portico had been covered with wooden materials. The access to the mezzanine floor had been provided through a reinforced stairway positioned on the western façade. On the street where the entrance to the mosque is located, the shops and their eaves have not yet obstructed the view of the building (Figure 5).

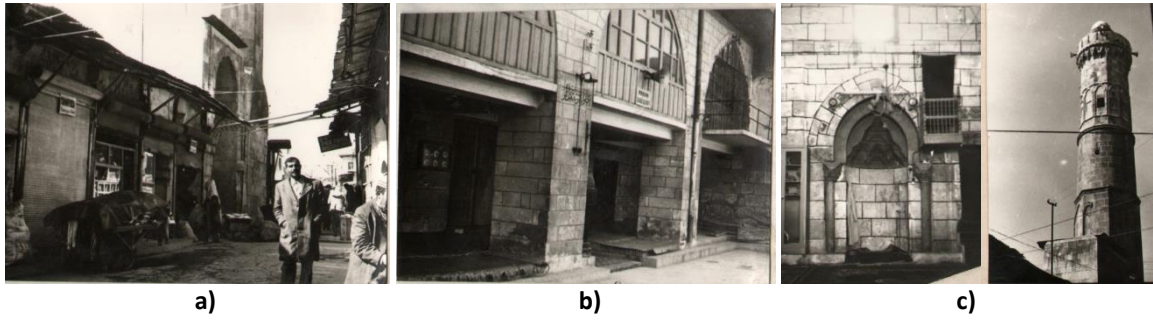


Figure 5. a) Northern entry gate b) The mezzanine floor on the portico c) The altar (mihrab) d) The minaret (The inventory form (Şanlıurfa Regional Board for Conservation of Cultural Heritage Archive, 1984)

The years between 1987-1992: Some kind of congestion had come up in the Kovacılar Arcade, where the entrance to the mosque is, and the areas around the mosque were occupied. On the Western façade of the building, the arch where the second entrance gate is located had been closed and a passageway was provided by leaving a gap for a doorway. Washbasins had been added to the Northeast side, and the stone walls to the left and right of the ablution room on the east side had been plastered in places (Figure 6).

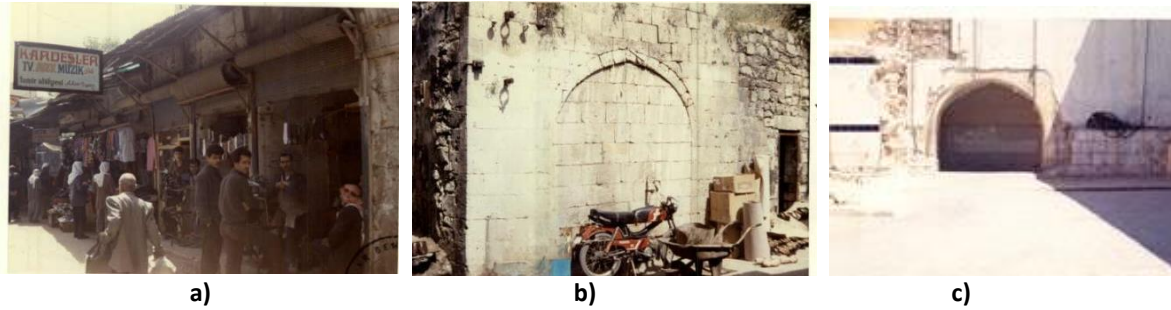


Figure 6. a) The shops on the North wall of the mosque b) The closed archway on the Western wall of the mosque c) The ablution room on the Eastern side of the courtyard (Şanlıurfa Regional Board for the Conservation of Cultural and Natural Heritage Archive, 1990)

The year 1992: In 1992, the Diyarbakır Regional Board for the Conservation of Cultural and Natural Heritage decided to designate Haşimiye Square, where the Pazar mosque and its surroundings are located, as a conservation area. The General Directorate of Foundations had requested the expropriation of the blocks occupied by unqualified buildings around the mosque and within the conservation zone, and the construction of extensions inside the mosque.

A project has been prepared to add a new building to the North and East of the courtyard. The height and design of the addition that had been made had not been found appropriate by the Heritage Board. Besides, an offer had been brought for the construction of an L-shaped structure with a floor height not exceeding 2.85 metres within the courtyard of the mosque for spaces such as Imam's room etc... and the toilets and ablution room required.

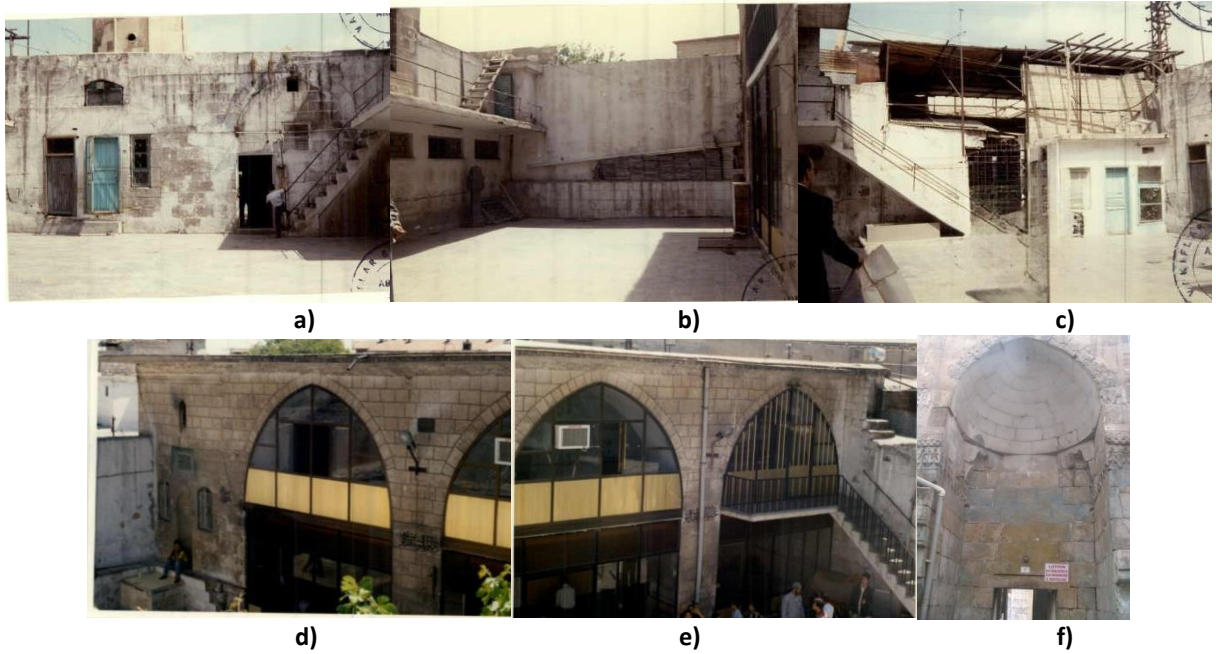


Figure 7. a) The closed archway on the North wall of the courtyard b) The closed ablution room on the East side of the courtyard c) The added new structures on the West entrance of the courtyard d, e) The shut down portico f) The entrance the mosque from Kovacılar Arcade (Şanlıurfa Regional Board for the Conservation of Cultural and Natural Heritage Archive 1984-1992)

It has been established that in the same period, the iwan of the Northern entrance gate of the courtyard was closed and access was provided through a small door gap, the entrance arch of the ablution room to the East was also closed, a new structure was added on the West, the portico was closed with metal materials, and that the portal of the northern entrance door was painted over (Figure 7).

The year 1993: The interventions carried out during this period were identified using the photographs from the book Şanlıurfa Mosques by Cihat Kürkçüoğlu. In the photographs taken inside the religious services section, it was observed that women's gathering section has been built using reinforced concrete mezzanine floors, the stone surface and the altar (mihrab) have been painted over and thus the original form has been damaged (Figure 8).

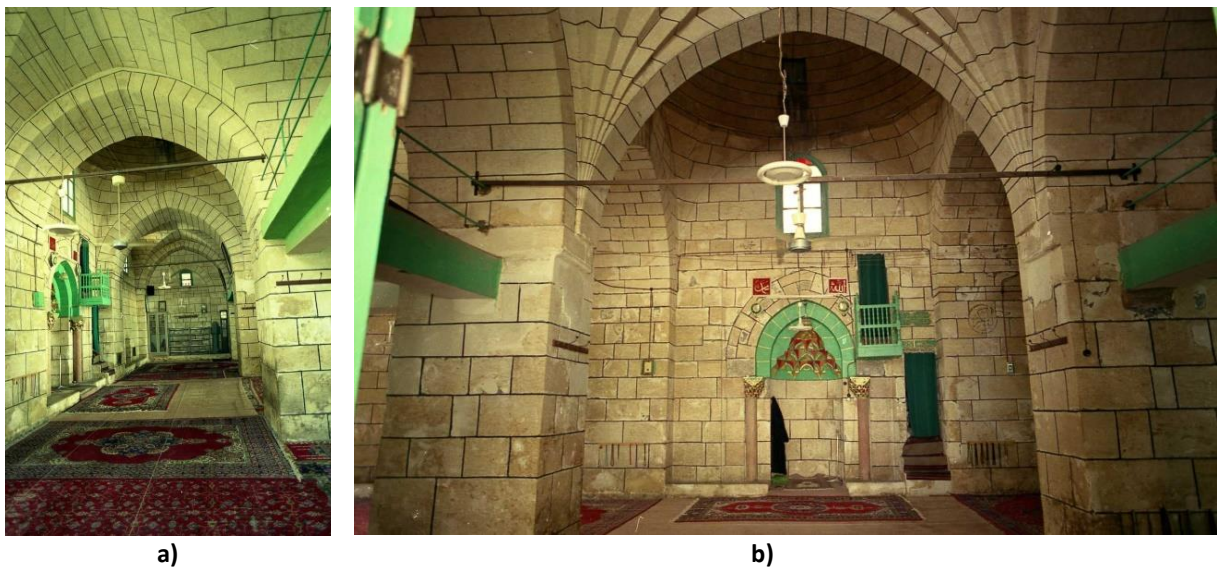


Figure 8. a) Sanctum sanctorum (harim) and the reinforced concrete mezzanine floor (Kürkçüoğlu, 1993b, p.49)
b) The painted altar (mihrab) and the pulpit (mimbar) (Kürkçüoğlu, 1993b, p.49)

The year 1996: This is the period when the structure had been subjected the highest number of interventions within the courtyard. A restoration project was submitted to Şanlıurfa Regional Board for the Conservation of Cultural and Natural Heritage for the construction of an Imam room, an ablution room and a toilet in the North and East of the courtyard with the excuse that the congregation of the mosque had increased, and this project was approved within the framework of the board's proposals, however, the certified restoration project was not implemented. Instead, two-storey buildings were constructed to the North and East of the courtyard. The wing added to the North of the courtyard had seven arch openings each with a façade to the courtyard and had toilets on the ground floor and was used as Qur'an Course classes on the second floor behind the arches on the top floor. The Eastern wing also had two floors, the ground floor being used as an ablution room and the second floor as an Imam's room. This new arrangement shrank the dimensions of the courtyard of the mosque, and thereby avoiding the recognition of the original religious site (Figure 9).

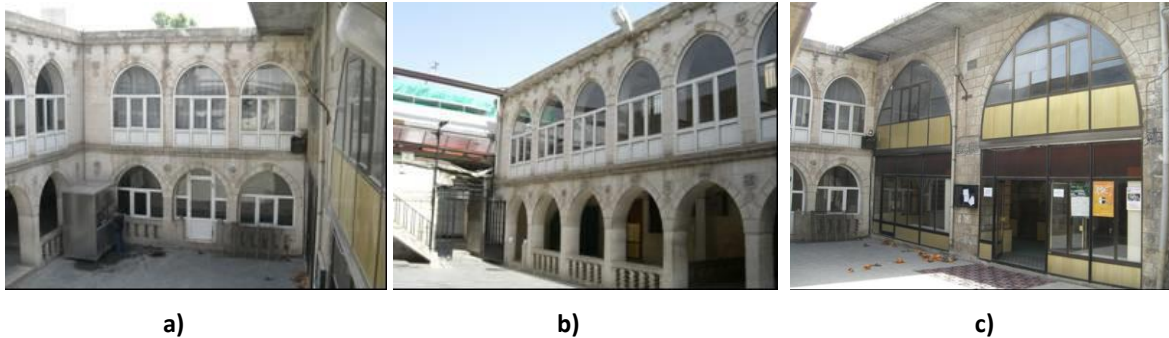


Figure 9. a) The section added to the East side of the courtyard b) The section added to the North side of the courtyard c) The portico (Dağtekin Archive, 2023)

The year 2009: The detailed documentation work in respect of the building had been undertaken during this period. Survey, restitution and restoration projects were drawn up and analysed. The outer circumference of the mosque had been completely occupied within this period, the open-plan shops had been transformed into enclosed spaces and additional shops had been built. The perception of the mosque from the street had been completely lost. New structures were added to the East and West sides of the courtyard, and the walls and the flooring were renewed using materials such as tiles, etc. Along with the portico that had been shut down, the mosque had been subjected to aesthetic and physical deterioration. During this period, the stalactite work (muqarnas) of the altar (mihrab) niche in the sanctum sanctorum (harim) section and its joints were painted over, metal profiles were added to the reinforced concrete gathering places, wooden wainscots were applied to the walls, and a broken wind was constructed (Figure 10).

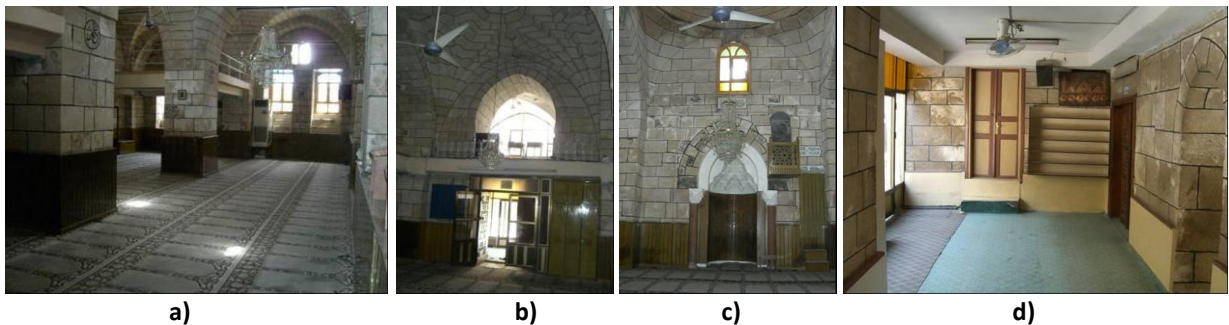


Figure 10. a) The wooden wainscots added to the sanctum sanctorum (harim) b) The breakwind section that was added to the entryway c) The painted over altar (mihrab) d) The added reinforced concrete flooring (Dağtekin Archive, 2023)

The stones on the surface of the building and the minaret, the muqarnas and the ornaments on the entrance door of the mosque were found to be contaminated by physical and natural weather conditions, and the ornaments were found to be flaking and broken.

Plaster spillage had occurred in the interior spaces due to humidity. The use of metal and the polyvinyl chloride (PVC) materials that are not compatible with the historical building has caused visual pollution.

The year 2012: The survey carried out during this period provided detailed documentation by identifying the additions and alterations made to the mosque harim area and courtyard since the 1960s, as well as the physical interventions that disturbed the originality of the building. It was observed that the ablution room in the east of the courtyard was removed, the toilet rooms in the north direction were changed, new two storey buildings were built on both wings, the western and northern entrance doors of the courtyard were surrounded by shops etc. from outside and inside, and a mezzanine floor was created with a reinforced concrete deck to create a women's mahfil in harim and a portico (Figure 11). In the restoration project of the building approved in 2012, the new structures in the courtyard were not intervened due a lack of administrative budget.

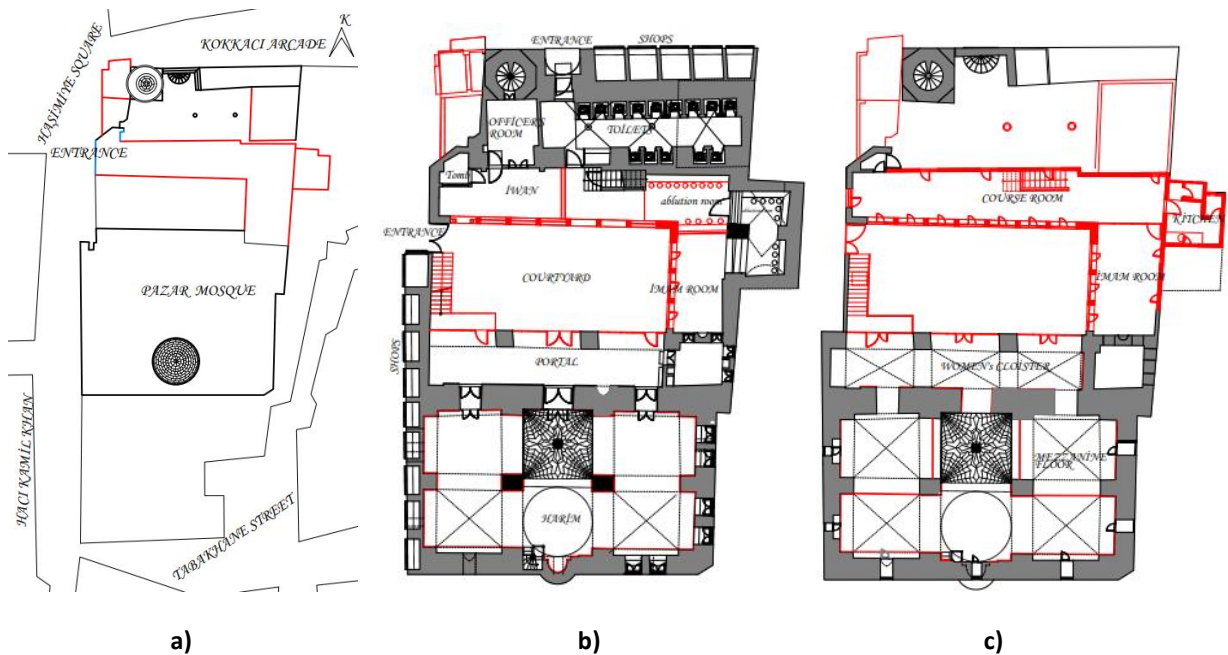


Figure 11. a. The layout plan (the year 2012) b. Ground floor plan c. First floor plan (Dağtekin Archive, 2023)

Between the years 2017-and 2019:-During this period, the restoration project of 2012 was revised due to the demands for the removal of all additions inside and outside the mosque and the reorganisation of the courtyard. The revised restoration project proposed the removal of new structures added to the courtyard, reinforced concrete mezzanines, metal closures and wooden wainscots added to the mosque's worship and portico, cleaning and joint repair of painted stone surfaces, and expropriation of shops on the exterior façade to reduce density.

The solution to the problems caused by the removal of reinforced concrete floorings in the worship areas and the other interventions were undertaken using scientific approaches. During the restoration process, interventions were carried out for cleaning, consolidation, removal of additions, renewal and reintegration. In this respect;

The shops to the North of the mosque which belong to the General Directorate of Foundations have been repaired and their façades re-arranged.

The shops on the west façade of the mosque were expropriated and removed, and the entrance door was reconstructed using arch traces and comparative studies.

The overflowing joint grouts and paint remains on the stalactite and covering stones over the mosque entrance door on the North façade have been cleaned, the stones with a surface loss more than five centimetres have been rotten and the fractures on the stones have been consolidated.



Figure 12. a) The removal of the additions to the portal b) The removal of the added stories onto the North side c) Cleaning in the minaret (Şanlıurfa Regional Board for the Conservation of Cultural and Natural Heritage and Şanlıurfa Regional Directorate for Foundations Archive, 2017).

The surfaces of the stones have been cleaned by preserving the patina layers against tarnishes due to weathering on the surfaces of the mosque and the minaret, the joint grouts filled with cement have also been cleaned and the joints have been remade using lime-based joints. The painted stone surface on the altar (mihrab) have been cleaned (Figure 12- 13).

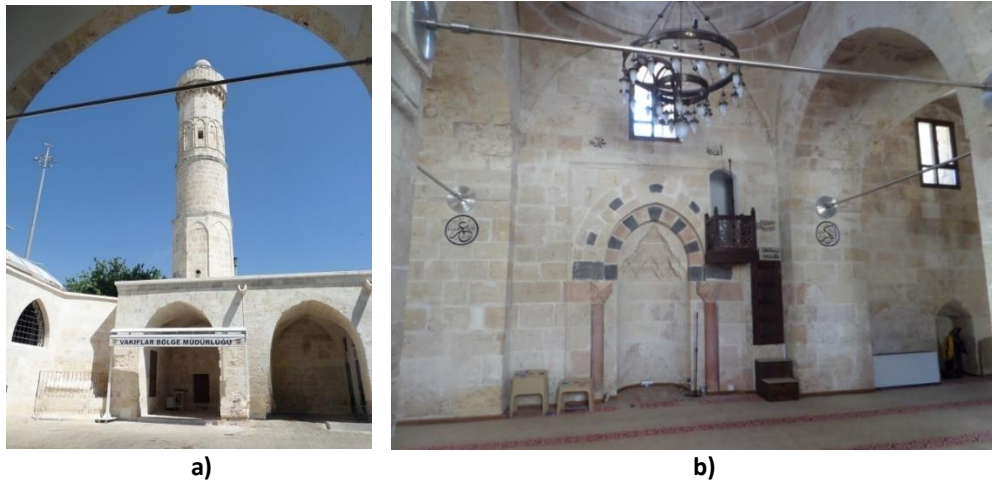


Figure 13. a) The North wing arrangement after the restoration b) The mezzanine floors and the tension bars that have been removed (Dağtekin Archive, 2023)

The two-storey additional structure on the North and East wings of the mosque has been removed, and the courtyard of the structure has been provided to be recognised in its original form (Figure 14).

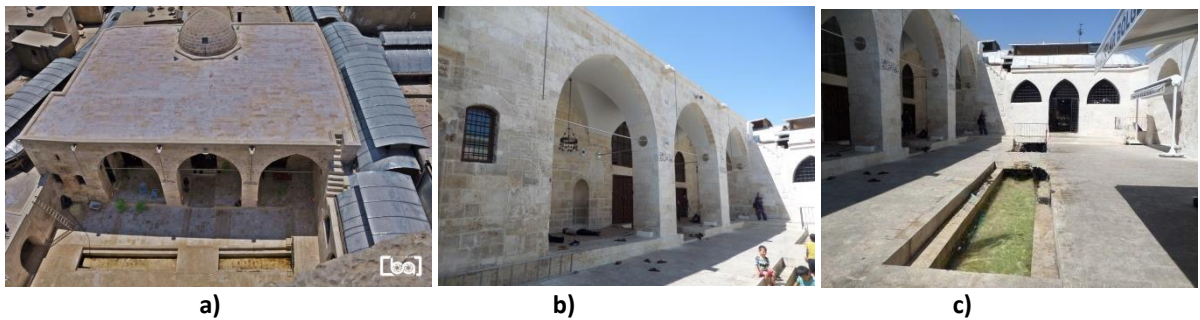


Figure 14. a) The roof and the courtyard after the repair works (Ölmez Archive, 2023, Şanlıurfa Regional Directorate for Foundations Archive, 2023) b) Portico (Topalan Archive, 2023). c) The Eastern façade of the courtyard and the water groove of the Pool Abraham (Dağtekin Archive, 2023)

The reinforced concrete mezzanine of the sanctum sanctorum (harim) and the portal and the window walls have been removed. In order to avoid possible situations such as fractures and demolishes, etc... through the effects of the removed reinforced concrete flooring on the religious services area and the portico of the mosque, the top cover has been opened up and then re-reinforcement works have been undertaken by wrapping with the seam method and glass mesh application. The arches have been tied

to each other using steel tension rods in the religious services area and portico of the-building (Figure 15).

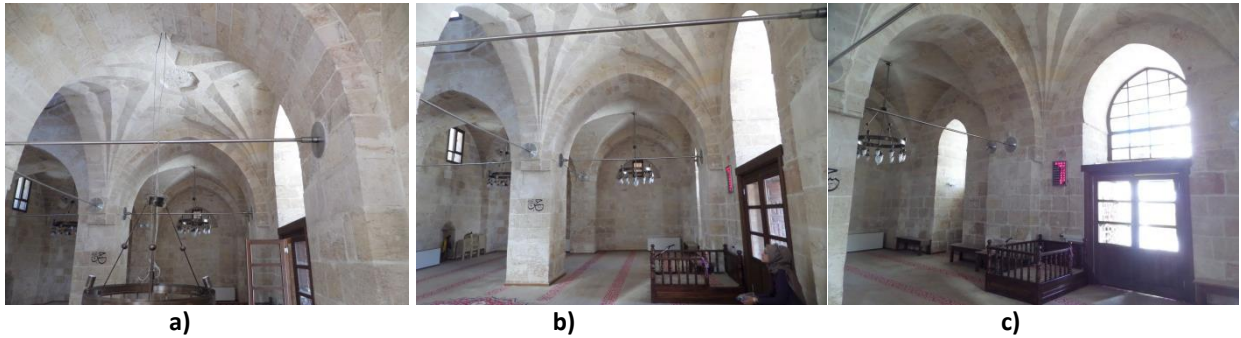


Figure 15. a) The added reinforced concrete flooring which was removed after the repairs b) The wainscots removed within the sanctum sanctorum (harim) c) Arrangements at the entrance gate (Dağtekin Archive, 2023)

An arrangement for the ablutions room, women's, men's and disabled toilets have been done on the North and East of the courtyard.

The door and window profiles have been renewed using wooden material and the barring has been renewed using boxed iron joinery materials.

The wainscots added on the walls of the mosque were removed, the surface of the stone wall has been cleaned and the decaying stones have been replaced.

Lighting, cameras, projectors, sound instalments and installations, power counters for the lighting and heating have been renewed both for the interior and exterior spaces of the mosque and for the minaret.

The Halil-ül-Rahman water groove that had been closed in the courtyard of the building was opened and the water was allowed to flow through an open duct.

4. Conclusion and Suggestions

The first step in conservation of historical structures is documentation. Documentation of the current state of the structure using modern techniques, historical research into the processes it has undergone, construction techniques and materials will ensure that the structure is passed on to the future. Regardless of whether the damages is man made or natural, intervention on documented structures becomes faster and more reliable.

Pazar Mosque is located within Urfa Urban Archeological Site. The mosque and its surroundings have an impressive value together with many cultural assets such as religious, defence, bathing, accommodation and shopping structures belonging to various civilisations. It bears an architectural and technologic value with its inscriptions and solutions in its construction techniques. Factors such as the mosque's location in the city's most popular bazaar area, and the fact that the mosque's community was becoming more crowded for rituals such as Friday prayers and Salaat Al Eid, led to the addition of new spaces to the mosque, as well as some changes. Although the repairs carried up to the 20th century did not alter its original identity, the mosque had been changed has undergone significant changes especially since 1987. An analysis of the documents obtained between 1963 and 2017 and the current state of the mosque revealed that the additions and alterations that had been made had resulted in differences to the original form of the mosque, the original ablution rooms in the courtyard, and the architectural and spatial traces, such as the water groove, had been closed or erased. After 1990, the gathering floor created with a reinforced concrete being added to the worship area of the mosque, the shutdown portico, painting over the altar (mihrab) and stone walls, and the two storey building added to the courtyard have all brought forth the deterioration of the integrity and originality of the mosque. The shops added in a manner that would spoil the silhouette of the building and a manner that would block the entrance gate into the bazaar space adjacent to the mosque walls (Figure 16).

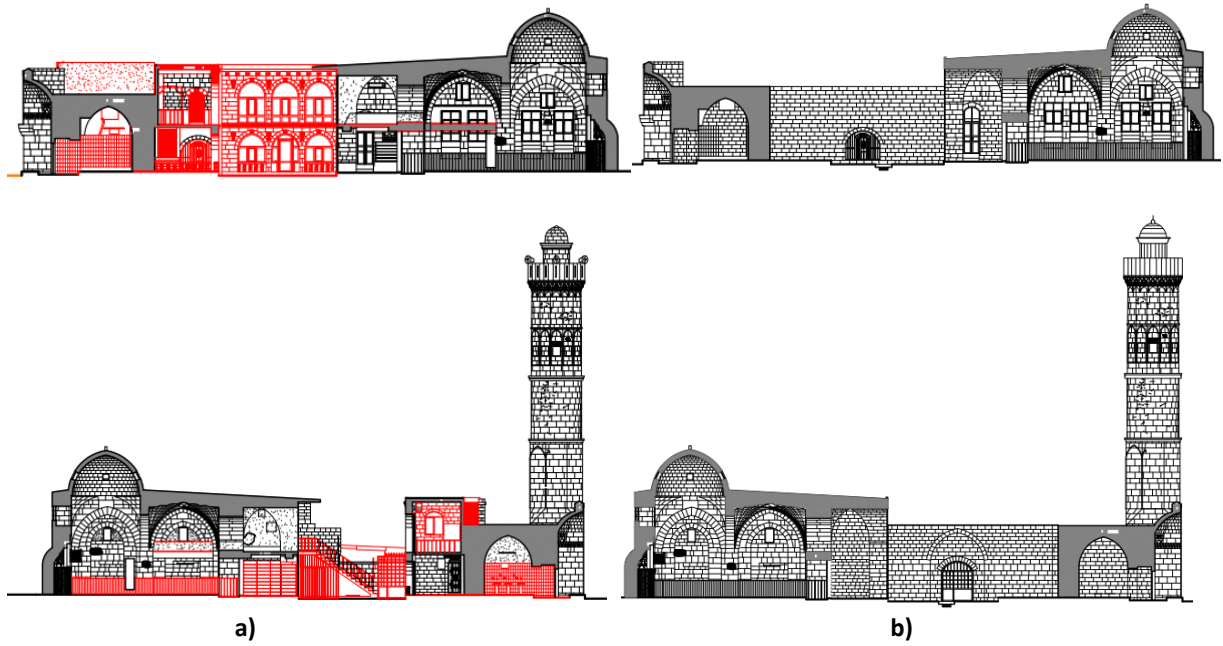


Figure 16. a) Additions made inside and outside the mosque b) The original state of the mosque (Dağtekin Archive, 2023)

The restoration process for Pazar Mosque was initiated in the year 2017 and it has been undertaken in the light of the documentation and deliberation studies performed on a scientific basis in 2012. In this context, the building was considered in relation to its surroundings, and it was ensured to reach its original fabric and form with the removal of additions, cleaning, consolidation and reconstruction interventions.

The Pazar Mosque has the rarity value with its star vault, which is not seen in any other mosque built in Urfa and is the only one of its kind. The building, which has original planning and architectural elements, is to be protected in order to preserve the diversity of cultural heritage as stated in the Nara Certificate of Authenticity, to raise awareness among institutions and individuals for the preservation of cultural heritage together with religious architecture and other buildings in the city, to carry out continuous maintenance and repair, and to develop a sustainable and comprehensive conservation plan.

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Author Contribution and Conflict of Interest Declaration Information

All authors contributed equally to the article. There is no conflict of interest.

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