International Journal of Multidisciplinary Research and Growth Evaluation.

The historical mardin city in Turkey

Ahmet Hadrovic
Faculty of Architecture, University of Sarajevo, Sarajevo, Bosnia and Herzegovina

* Corresponding Author: **Ahmet Hadrovic**

Article Info

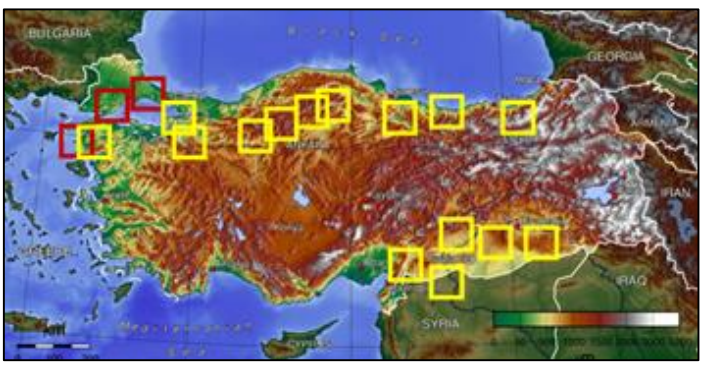
ISSN (online): 2582-7138
Volume: 05
Issue: 01
January-February 2024
Received: 03-01-2024
Accepted: 05-02-2024
Page No: 881-905

Abstract
The author's visits to Turkey were numerous. They mostly related to visits to Istanbul, but also to cities in the Asian part of Turkey. Apart from Istanbul, which is located in both the European and Asian parts of Turkey, the author visited the city of Çanakkale, which, like Istanbul, was developed in both the European and Asian parts of Turkey. The visits to Istanbul had different reasons: a visit to Yildiz Technical Universty as part of the inter-faculty cooperation between the two faculties (when the author was the dean of the Faculty of Architecture at the University of Sarajevo), a visit to the Research Center for Islamic History, Art and Culture (IRCICA) at a large number of scientific conferences (and participation in summer schools organized by IRCICA throughout Turkey) and rest and leisure. The visit to the Mardin city took place as part of the Summer School, June 27 - July 29, 2011.

Keywords: Turkey, Mardin, synergy of natural environment, social environment and man

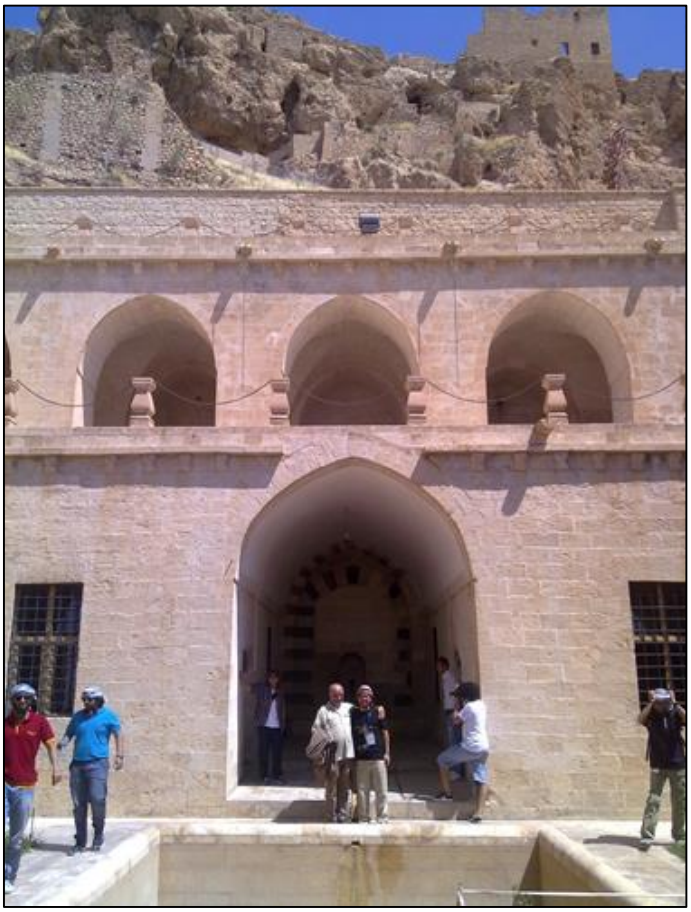
1. Introduction

The author's visits to Turkey were numerous. They mostly related to visits to Istanbul, but also to cities in the Asian part of Turkey. Apart from Istanbul, which is located in both the European and Asian parts of Turkey, the author visited the city of Çanakkale, which, like Istanbul, was developed in both the European and Asian parts of Turkey. The visits to Istanbul had different reasons: a visit to Yildiz Technical Universty as part of the inter-faculty cooperation between the two faculties (when the author was the dean of the Faculty of Architecture at the University of Sarajevo), a visit to the Research Center for Islamic History, Art and Culture (IRCICA) at a large number of scientific conferences (and participation in summer schools organized by IRCICA throughout Turkey) and rest and leisure. The visit to the Mardin city took place as part of the Summer School, June 27 - July 29, 2011 (Figures 1,2,3). This work is the result of a series of study trips to Turkey. The aim of the study trips was to get to know the cities on the spot and through their analysis (through 'cabinet work') to contribute to the author's theory of "Architecturally defined space" [1, 2, 3, 4, 5].



***Source*:** Hadrovic, A. (2018). Architecture in the travelogues of an architect. Book 3: Asia, Faculty of Architecture University in Sarajevo, Sarajevo, pp. 1119 - 1189 (in Bosnian)

Fig 1: Map of Turkey. (The places the author visited (the European part of Turkey) are marked with red squares, and the places the author visited (the Asian part of Turkey) with yellow squares



***Source*:** Amir Pasic (July 6, 2011)

Fig 2: Author with students visiting Zinciriye Medresa/Sultan Isa Medresa in Mardin

***Source*:** Google Earth. Accessed: November 22, 2023

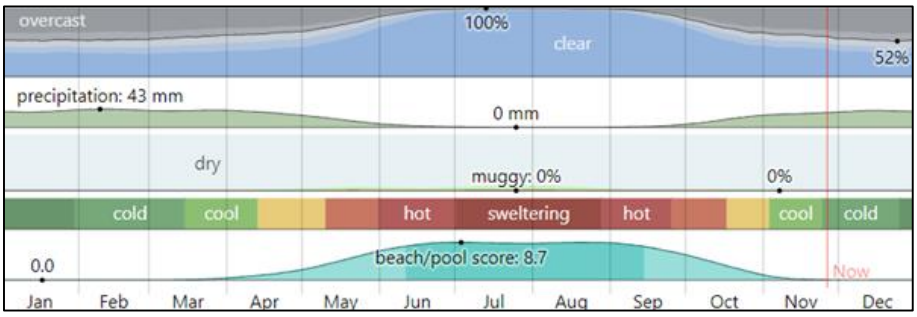
Fig 3: Mardin. Location

Mardin is a city (with about 129,864 inhabitants, 2021) [6] located in the southeast of Turkey, 744 km from Ankara and 1094 km from Istanbul (Geographic coordinates: 37º18'46.84"N, 40º44'04.52"E, Elevation: 1069 m). The city is known for its old town on a stone hill above the Tigris River. The first known inhabitants of this area (around 3000 BC) were the Subarians. Then followed a long procession of peoples and cultures: Elamites (ca. 3230 BC), Babylonians (ca. 1894 BC), Hittites (ca. 1600 BC), Assyrians, Persians, Hellenes, Romans, Byzantium, Umayyads (692, Caliphate), Abbasids (824, Caliphate), Seljuks (Artukids), Mongols (1235-1243, Ilkhanids), Ottoman Empire (1517). During the reign of Emperor Cyrus (Cyrus the Great, 600-530 BC), the area of Mardin and all of Anatolia became part of Persia. The successors of Emperor Cyrus, Emperor Cambyses II (Cambyses II, ruled 530-522 BC) and Emperor Darius I (Darius I, 550-486 BC) consolidated their power there. The old name for the city of Mardin, Izalā, is of Persian origin from the time of the Achaemenid Empire (Achaemenid, 546-332 BC). During the time of Alexander the Great (356-332

BC), this area was part of the huge Empire of Alexander the Great. The Roman emperor Trajan (Imperator Caesar Nerva Traianus Divi Nervae filius Augustus, 53-117) conquered this area (115-117), which became part of the Roman province of Mesopotamia. Roman rule in this area was strengthened a little later (198) by Emperor Septimius Severus (Lucius Septimius Severus Augustus, 145-211). In the time of ancient Rome, the present-day city of Mardin was called Marida (Merida) after the name "fortress" from the Neo-Aramaic and Syriac languages [7]. From the end of the 2nd century AD. Until the beginning of the 3rd century, the city was under the rule of the Kingdom of Osroene (Arabic: الرها مملكة, existed 132 BC-216). At this time, Assyrian Christianity (Church of the East, 1st-4th century) was strong, and in the city of Marida there was its Nisibis monastery, after which the city got the name Mountain of Nisibis or Mt. She went out. At the end of the 3rd century, the city of Mardin and the Kingdom of Osroene was conquered by Shapur II (Shapur II the Great, 309-379), the tenth shahanshah (Shahanshah) and included it in the Sasanian Empire (Sasanian Empire, existed 224-651), as part of his province of Assuristan [8]. The Roman emperor Theodosius I the Great (Flavius Theodosius, 347-395) divided the Roman Empire (in 395) by assigning its western part to his son Honorius (Flavius Honorius, 384-423) and the eastern part to his son Arcadius (Flavius Arcadius Augustus, 377-408). The area of Mardin became part of the Eastern Roman Empire (Byzantium). In the struggle for supremacy in this area, Byzantium was in constant conflict with its neighbors the Persians, and then with the new emerging power from Central Asia - the Seljuks and the rising power, the Islamic Empire (Khilafate). The Arab Umayyad dynasty occupied this area in 639. The Turkish Artukid dynasty (Turkish: Artuklu Beyliği) occupied this area in the 11th century, when its central cities were Hısn-ı Keyf (Hısnkeyfa, 1102-1231) and Mardin (1106-1186). It was a fruitful period for the city of Mardin when a large number of significant buildings were built there, which are today a valuable cultural heritage of the city [9]. The land of the Artukid dynasty was conquered (1235-1243) by the Mongols, but it was still ruled by the Artukids, as vassals of the Mongols. Later, Mardin was included in the federation of Oghuz Turkic tribes, Akkoyunli (Aq Qoyunlu, existed 1378-1501), which included the area of eastern Turkey, a large part of today's Iran and Iraq, Armenia and Azerbaijan. After the Ottoman-Safavid War (Battle of Chaldiran, 1514) during the reign of Ottoman Sultan Selim I (1470-1520), the Ottoman army led by Bıyıklı Mehmet Pasha conquered Mardin (1717). Mardin remained part of the Ottoman Empire until its collapse (1922), and then part of the Republic of Turkey (1923-present).

2. Natural resources and sights

Mardin has a hot Mediterranean climate, with dry and hot summers and cold, rainy (and often snowy) winters. The highest summer temperature is 38.1 ºC (July), the lowest summer temperature is 18.2 ºC (June), while the highest winter temperature is 10.1 ºC (December), and the lowest winter temperature is -0.5 ºC (January). Temperatures in the summer period reach values of up to 40 ºC. The appearance of snow is common between December and March, but it stays for a week or two. The highest ever recorded temperature in Mardin (and throughout Turkey) was 48.8 ºC (August 14, 1993). The average annual precipitation is 641.4 mm/m2, while the number of sunny hours per year is 3000 [10] (Figure 4).



***Source*:** https://weatherspark.com/y/101596/Average-Weather-in-Mardin-Turkey-Year-Round Accessed: November 26, 2023

Fig 4: Climate and Average Weather Year Round in Mardin, Turkey

Mardin is located in the geographical area of Mesopotamia, the area where one of the oldest, richest and longest-lived cultures in history developed. This culture is a gift of the Euphrates and Tigris rivers, wide fields and a favorable climate. Natural resources have generated diverse and rich agricultural production (agriculture, fruit growing, animal husbandry), (Figures 5-11). The high stone hill was an ideal location for the construction of a fortress from which a wide area could be monitored and defended, and the emergence of the city on the slopes and at the foot of the stone hill with the fortress was an expected consequence of social relations where the city was created as a place of exchange of vast natural and man-made goods [11]. The branched network of larger and smaller water streams was also the driving force for many water mills and stupas for making wool cloth (Figure 10).

***Source*:** https://www.mardinsoz.com/haber/mardinde-gelincik-turizmi-10152.html, Accessed: November 26, 2023

Fig 5: Poppy field in Mardin

***Source*:** https://www.trthaber.com/foto-galeri/mardin-ovasinda-15-milyon-ton-bugday-rekoltesi-bekleniyor/47294/sayfa-8.html
Accessed: November 26, 2023
***Source*:** https://www.milligazete.com.tr/haber/1242870/gap-bitmedi-ama-mardin-ovasi-bitti, Accessed: November 26, 2023

Fig 6: Left: wheat fields in Mardin. Right: Drip irrigation system

***Source*:** https://greatlakesguides.com/apple-orchards-indiana/, Accessed: November 26, 2023

Fig 7: Orchards in Mardin

***Source*:** https://www.yenisafak.com/ekonomi/termal-serada-uretilip-20-ulkeye-satiliyor-2663593, Accessed: August 19, 2018

Fig 8: Vegetable plantations in Mardin

***Source*:** https://www.dreamstime.com/may-derik-mardin-turkey-goat-herd-being-herded-herder-men-field-image248252260
Accessed: November 26, 2023

Fig 9: Herds of sheep in Mardin

***Source*:** https://mapio.net/pic/p-16501059/, Accessed: November 26, 2023
***Source*:** https://tudayder.com/xurs-koyu-selalesi/3976/detay, Accessed: November 26, 2023

Fig 10: Left: Alipasa Koyu Muhtarligi. Right: Kızıltepe - Xurs waterfalls

***Source*:** https://www.youtube.com/watch?v=PLHUrld4qOo, Accessed: November 26, 2023

Fig 11: Midyat Beyazsu

3. Architectural cultural and historical heritage

Mardin, with its present-day appearance and architecture, reflects the synergistic unity of the natural and social environment. Because of the physical and spiritual preservation of this unity, the city has become an "open-air museum" which is widely recognized, so the "Cultural Karajolik of Mardin" is included in the UNESCO list of world cultural heritage [12].

Mardin Fortress (Turkish: Mardin Kale, English: Mardin Castle), known as the Eagle's Nest, is one of the few fortresses in the world that has been used as a military fortress since its foundation (around 1000 BC) until today. This testifies to the exceptional geographical strategic importance of this fortress (city) throughout its history [13]. The fortress is located on a stone hill, 1000 m above the surrounding plains, and the dimensions of its base are 1000 m x 30-150 m (Figure 12).

***Source*:** https://offbeattravel.blog/mardin-castle.html, Accessed: November 26, 2023

Fig 12: Mardin fortress

Mor Mihail Church (Turkish: Mor Mihail Kilisesi) is a Syrian Orthodox church located on the southern edge of Mardin. It was built in the 4th century (Figure 13).

***Source*:** https://gezilmesigerekenyerler.com/mor-mihail-kilisesi, Accessed: November 26, 2023

Fig 13: Mor Mihail Church u Mardinu

St. Joseph Church (Turkish: Aziz Joseph Kilisesi, Armenian: Surp Hovsep) is an Armenian Catholic church [14] (Figure 14).

***Source*:** https://mardinsuryanikatolik.org/, Accessed: November 26, 2023
***Source*:** https://duanemiller.files.wordpress.com/2015/06/20150601_170110.jpg, Accessed: November 26, 2023

Fig 14: St. Joseph Church

Red Church/St. George Church (Turkish: Kizil Kilise, Armenian: Surp Kevork) is an Armenian church, built in 420 [15]. Due to the narrow terrain, the church does not have an entrance porch, but the church is accessed from the street through a narrow arched passage. Next to the church is an old cemetery that has been devastated over time. The church was renovated in 2015 (Figure 15).

***Source*:** http://bianet.org/bianet/egitim/164212-mardin-surp-kevork-kilisesi-icin-kitapkermesi-ve-soylesi, Accessed: November 26, 2023

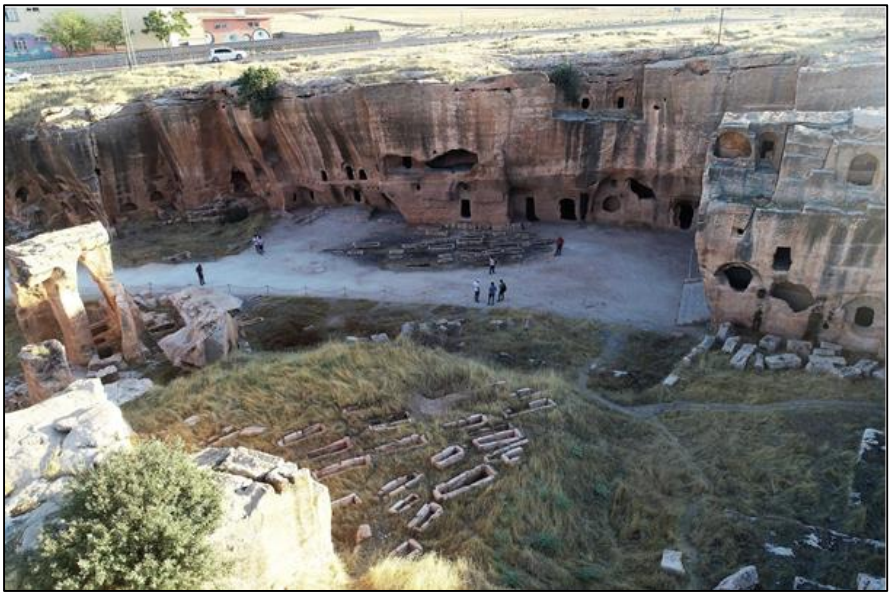
Fig 15: Red Church/St. George Church

The Monastery of St. Ananias (Turkish: Daryülzafaran Manastırı) is located 5 km southeast of Mardin. It is a monastery of the Syrian Orthodox Church founded in 493 and is one of the oldest monasteries in the world. From 1160 to 1932, it was the seat of the Syrian Orthodox Patriarch until the patriarchate moved to the Syrian capital, Damascus. The monastery complex has three churches arranged around an inner courtyard framed by a portico with arcades. The building structure of the monastery originally dates back to the 5th century, but it was demolished several times, first by the Persians and then by the Mongols. Buried in the rocky ground, below the level of the access yard, there is a sanctuary hall with a 300-year-old wooden throne and floor mosaics (Figure 16). Sun worshipers have been using it since 2000 BC.

Source: https://www.atlasdergisi.com/kesfet/gezi/mardin-deyrulzafaran-manastiri-mardin-gezi-rehberi.html, Accessed: November 26, 2023

Fig 16: The Monastery of St. Ananias

Dara (Greek: Δάρας, Turkish: Dara) was an important ancient Roman city-fort, founded (505) in northern Mesopotamia, on the border with Sassanid Persia. In Roman-Persian conflicts in the 6th century (the famous battle of Dara, 530). Today, the Turkish village of Oğuz is here (Figure 17).



Source: https://www.dailysabah.com/arts/ancient-city-of-dara-in-turkeys-mardin-aspires-to-enter-unesco-list-in-3-years/news
Accessed: November 26, 2023

Fig 17: Dara/Daras

Mor Behnam Church (Turkish: Kırklar Kilisesi) is a Syrian Orthodox church built (569) in the name of Mor Behnam and Mort Sar, son and daughter of the ruler. The church is located in the Şar quarter, in the center of Mardin. The church has a spacious courtyard, which is a rare case for Marda (due to the steep and narrow terrain for construction). The church is known for its many details of stone carving, both in the interior and exterior [16] (Figure 18).

***Source*:** https://offbeattravel.blog/mor-behnam-kirklar-kilisesi.html, Accessed: November 26, 2023

Fig 18: Mor Behnam Church

Şeyh Mahmut Tomb (Turkish: Şeyh Mahmut Türbesi) is located in the village of Kırkdirek, about 55 km north of Mardin. Şeyh Mahmut is a Sufi scholar who has many followers. He came to the area of Mardin (the city of Sason) during the time of the caliph Omer (580-644, caliph 634-644), and then moved to the village of Yukarı Kıratlı in the Batman district, where he died (698). His turbe is one of the most beautiful buildings of its kind in the world. This place is visited every year (on the second Friday of May), in just two days, by over 100 thousand people from the regions of Mardin and Diyarbakir, as if to pay their respects to Şeyh Mahmut (Figure 19).

***Source*:** https://ilkha.com/news/binlerce-kisi-seyh-mahmut-turbesini-ziyaret-etti-36171, Accessed: November 26, 2023

Fig 19: Şeyh Mahmut Tomb

Sultan Musa Mosque (Turkish: Sultan Musa Camii) was built about 20 km away from Mardin. The mosque was built (1055) by friends and comrades of the military commander Sultan Musa, who died there. The mosque has the character of Arabic architecture (Figure 20).

***Source*:**
https://mardin.diyanet.gov.tr/sayfalar/contentdetail.aspx?MenuCategory=Kurumsal&ContentId=1851
Accessed: November 26, 2023

Fig 20: Sultan Musa Mosque

Şeyh Çabuk Mosque (Turkish: Şeyh Çabuk Camii) is an endowment of Şeyh Çabuk. It was built in 1170. Next to the mosque is the turbe of Şeyh Çabuka (Figure 21).

***Source*:** https://www.turkiyenintarihieserleri.com/?oku=2671, Accessed: November 26, 2023
***Source*:** https://www.kulturportali.gov.tr/turkiye/mardin/gezilecekyer/seyh-cabuk-camii, Accessed: November 26, 2023

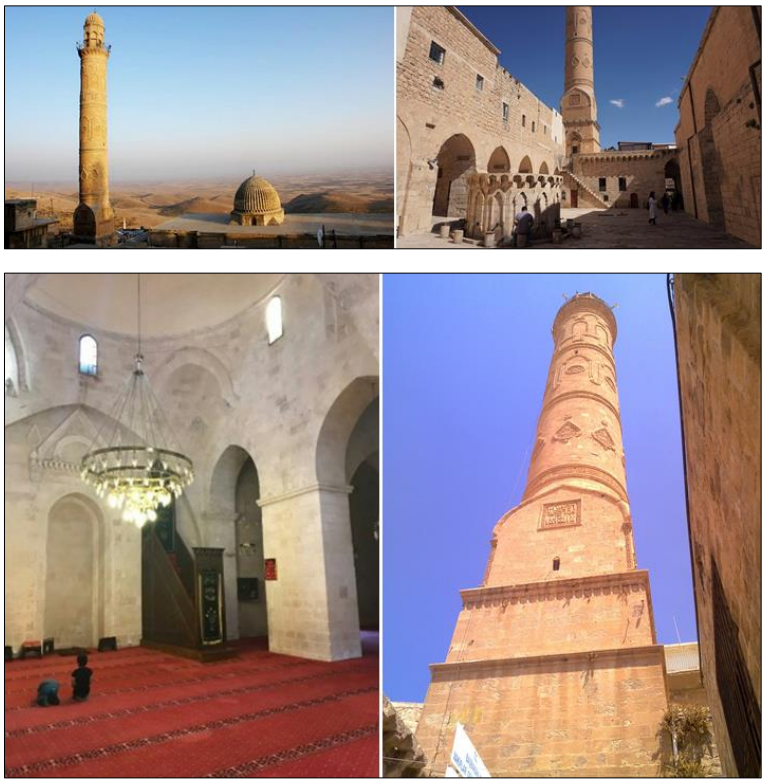
Fig 21: Şeyh Çabuk Mosque

Sitti Radviyye Medrese/Hatuniye Medrese (Turkish: Sıtti Radaviye/Hatuniye Medresesi) was built (1177) in honor of Sitti Radviyye, wife of Najm ad-din Alpia. The madrasa is a two-story building with an inner courtyard and a porch. There is a turbe next to the mosque. This madrasa is one of the most important architectural works of the Artukid dynasty in Mardin (Figure 22).

***Source*:** https://bizoraya.com/hatuniye-medresesi-mardin/, Accessed: November 27, 2023
***Source*:** https://mardin.ktb.gov.tr/Eklenti/6691,hatuniyemedresesipdf.pdf?0, Accessed: November 27, 2023

Fig 22: Sitti Radviyye medresa/Hatuniye Medrese

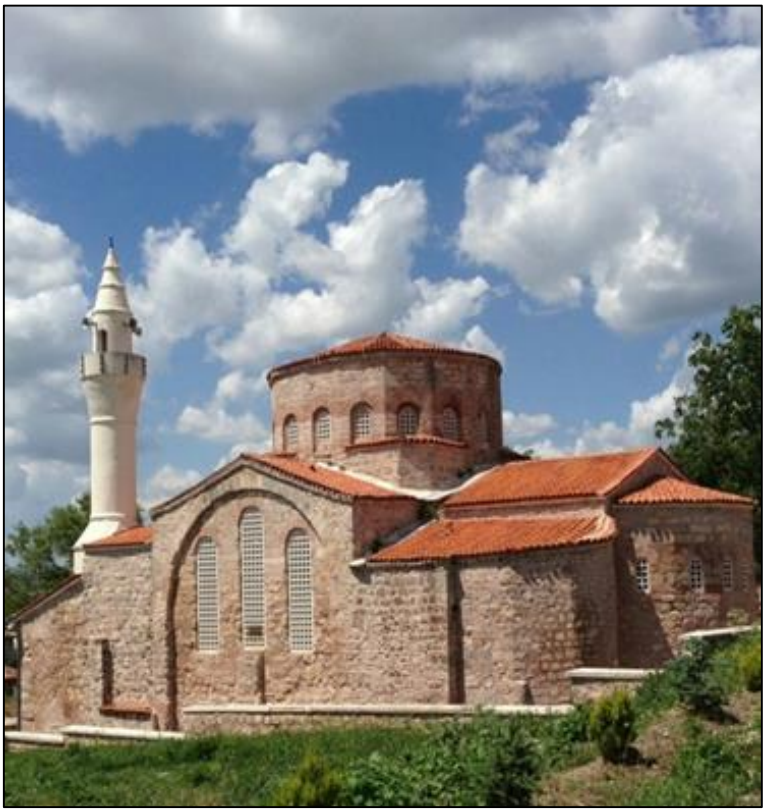
The Great Mosque of Mardin (Turkish: Mardin Ulu Camii) is an endowment of Qutb al-Din Il-Ghazi (1176-1184), the ruler of Mardin from the Artukid dynasty that was built in the 12th century. It was originally a mosque with two minarets (today there is only one). The mosque is known for its ribbed dome that resembles a turban (Figure 23).



***Source*:** Author (July 7, 2011)

Fig 23: The Great Mosque of Mardin

Süleymanpaşa Mosque (Turkish: Süleyman Paşa Camii, English: Süleymanpaşa Mosque) was originally built (1195) as Little Hagia Sophia. This building was converted into a mosque by M. Emir Sincarija, son of Melik Isa bin Kudbiddin (Figure 24).



***Source*:** https://www.pinterest.com/pin/418412621620567912/, Accessed: November 27, 2023

Fig 24: Süleymanpaşa Mosque

The Şehidiye Medrese (Turkish: Şehidiye Medresesi) was built (1214) at the same time as the Sehidiye Mosque built by Melik Mansur Nasreddin Artuk Aslan (Figure 25).

***Source*:** https://www.flickr.com/photos/104767765@N07/25101708866, Accessed: November 27, 2023
***Source*:** http://www.mustafacambaz.com/details.php?image_id=27636, Accessed: November 27, 2023
***Source*:** https://www.rezerval.com/gezgor/mardin/sehidiye-medresesi-mardin, Accessed: November 27, 2023

Fig 25: The Şehidiye Medrese

Şehidiye Medresse and Mosque (Turkish: Şehidiye Medresesi ve Camii) is the endowment of Melik Mansur Nasrudin Artuk Arslan. The mosque was built (1202-1239) in the Şehidiye district of Mardin. It is characterized by a minaret with two sherefets and accentuated deep grooves (Figure 26).

***Source*:** http://www.mustafacambaz.com/details.php?image_id=27656, Accessed: November 27, 2023

Fig 26: Şehidiye Medresse and Mosque

Castle Mosque (Turkish: Kale Camii, English: Castle Mosque). It is not known exactly when the mosque was built, but according to the history on the mosque, it is known that it was renovated by Necmeddin Ilgazi in 1269 [17].

Melik Mahmut Mosque (Turkish: Melik Mahmut Camii) is the endowment of Melik Mahmut, built (1312-1336), (Figure 27). Next to the mosque is Melik Mahmut's turbe.

***Source*:** https://plus.google.com/photos/photo/102219797029207477253/6501344158709559298, Accessed: November 27, 2023

Fig 27: Melik Mahmut Mosque

Hamidiye Mosque/Zebuni Mosque (Turkish: Hamidiye Camii/Şeyh Zebuni Camii) is the endowment of Şeyh Hamit Effendi. It was built in 1347 (Figure 28).

***Source*:** https://depositphotos.com/editorial/courtyard-hamidiye-mosque-seyh-zebuni-built-1347-locates-mardin-turkey-215077144.html
Accessed: November 27, 2023

Fig 28: Hamidiye Mosque/Zebuni Mosque

Abdüllatif Mosque/Latfiye Mosque (Turkish: Abdüllatif Camii) is the endowment of Abdullatif bin Abdullah who served in Mardin during the reigns of Artukid Melik Salih and Melik Muzaffer. The mosque was built in 1371. The minaret of the mosque was demolished by the army of Tamerlane, and it was rebuilt (1845) by Gürcüja Mehmet Pasha, the governor of Mardin at the time (Figure 29).

***Source*:** https://www.sondakika.com/haber/haberlatifiye-camisi-en-guzel-cami-secildi-3045572/, Accessed: November 27, 2023
***Source*:** https://www.kulturportali.gov.tr/turkiye/mardin/gezilecekyer/abdullatif-camii-latifiye-camii, Accessed: November 27, 2023
***Source*:** https://www.tripadvisor.com.tr/LocationPhotoDirectLink-g672951-d2627188-i154480585-Latifiye_Mosque-Mardin_Mardin_Province.html, Accessed: November 27, 2023

Fig 29: Abdüllatif Mosque/Latfiye Mosque

Zinciriye Medrese/Sultan Isa Medrese (Turkish: Zinciriye/Sultan İsa Medresesi) is an endowment of Melik Necmettin Isa Bin Müzaffer Davut Bin El Melik Salih, built in 1385. The madrasa is a two-story building with two inner courtyards and is part of the complex where the Najm ad-din Isaa mosque and shrine are located (Figure 30).

***Source*:** Author (July 6, 2011)

Fig 30: Zinciriye Medrese/Sultan Isa Medrese

Sultan Hamza Mosque (Turkish: Sultan Hamza Mescid) was built in 1443 (Figure 31). Stone from the immediate natural environment was used in the construction of the mosque.

***Source*:** http://www.mustafacambaz.com/details.php?image_id=28510, Accessed: November 27, 2023

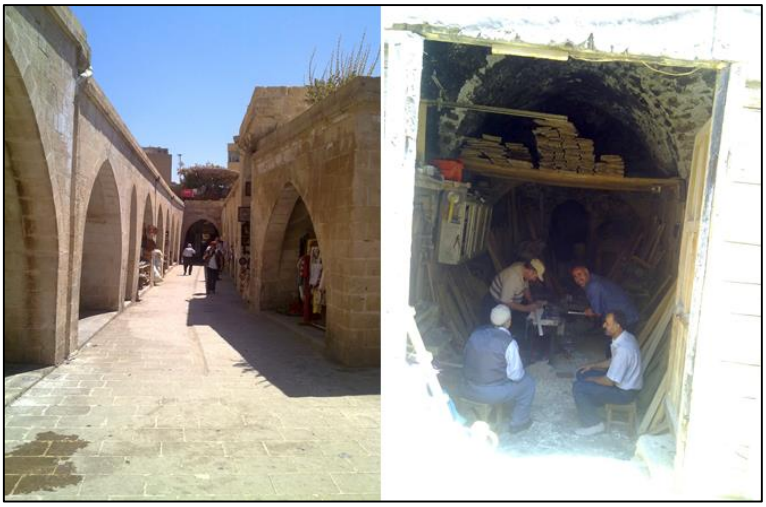
Fig 31: Sultan Hamza Mosque

Kasımiye Medrese (Turkish: Kasımiye Medresesi) is part of a complex that includes a mosque and a tekke. The construction of the madrasa was started (at the end of the 15th century) during the Artukid dynasty (and interrupted due to the invasion of the Mongols), and completed during the reign of Sultan Kasım from the Akkoyunlu dynasty (Figure 32).

***Source*:** https://gezicini.com/kasimiye-medresesi/, Accessed: November 27, 2023

Fig 32: Kasımiye Medrese

Kayseriyye Bazaar (Turkish: Kayseriye Çarşısı) was built (1485-1502) during the reign of Sultan Kasim (Akkoyun beyluk), before the arrival of the Ottomans. The building is located west of the Reyhaniye Mosque. The roof structure of the basement is solved with vaults. Bezistan has four entrances. Even today it serves its basic purpose [18] (Figure 33).



ABBARA
ANTİK CAFE

***Source*:** Author (July 6, 2011)

Fig 33: Kayseriyye Bazaar

Reyhaniye Mosque (Turkish: Reyhaniye Camii) is, after the Ulu Mosque, the second largest mosque in Mardin. It is located south of the Ulu Mosque and the Şehidiye Madrasah. The mosque is the endowment of Adila Hanim, Ahmet Pasha's daughter, and was built in 1756 (Figure 34).

***Source*:** https://stock.adobe.com/search?k=mardin&asset_id=351007849, Accessed: November 27, 2023
***Source*:** https://depositphotos.com/photo/interior-view-reyhaniye-mosque-popular-landmark-mardin-turkey-june-2018-212492494.html
Accessed: November 27, 2023

Fig 34: Reyhaniye Mosque

Mardin's main post (Turkish: Mardin'in ana postanesi) is located in a caravanserai built in the 17th century. This is one of the most impressive buildings in Mardin that inherits the architectural value of significant buildings in Mardin, both in its adaptation to the sloping terrain and in the construction, materialization and wide application of ornamentation (prudence) in stone the color of desert sand (Figure 35).

***Source*:** https://www.pinterest.com/pin/626633735632933395/, Accessed: November 27, 2023
***Source*:** https://museumofwander.com/things-to-do-in-mardin/, Accessed: November 27, 2023

Fig 35: Mardin's main post

Zinciriye Hotel in Mardin is one of 40 hotels in the city. In addition to the facilities above ground, the hotel has facilities half-buried in the rock, with access terraces that offer a wide view of the area at the foot of the huge hill with the fortress (Figures 36, 37).

***Source*:** https://www.tripadvisor.com/Hotel_Reviewg672951-d1747307-Reviews-Zinciriye_Hotel-Mardin_Mardin_Province.html
Accessed: November 27, 2023
***Source*:** https://tr.hotels.com/ho395242656/zinciriyehotel-special-class-mardin-turkiye/, Accessed: November 27, 2023
***Source*:** https://www.otelz.com/otel/zinciriyeotel#.W46jldR94-U, Accessed: November 27, 2023
***Source*:** http://www.eurekareservation.com/turkey/hotels_mardin/hotel_erdoba-evleri-selcuklu-konagi/, Accessed: November 27, 2023

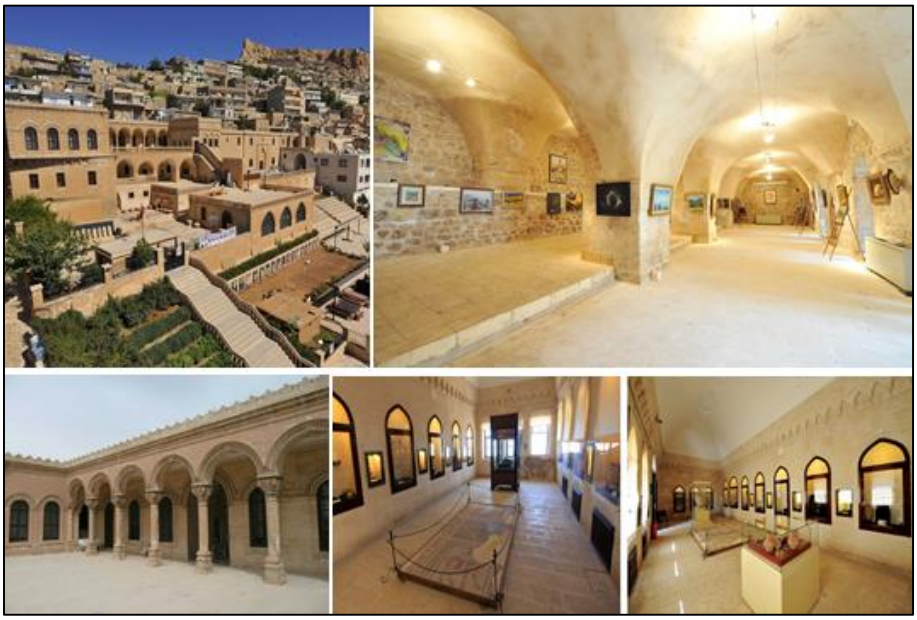
Fig 36: Zinciriye Hotel in Mardin

ERDOBA
Selçuklu Konağı

***Source*:** Author (July 6, 2011)

Fig 37: Hotel and streets in Mardin

Mardin Museum (Turkish: Mardin Müzesi) is located in the city center, next to the monument to Mustafa Kemal Pasha Atatürk. The museum is arranged in the former Church of Mother Mary (Turkish: Mardin Meryem Ana Kilises) built (1895) by İgnatios Behnam Banni, Syrian Catholic Patriarchate. The Turkish government bought (1988) this church from the Syrian Catholic Foundation and arranged a museum in it (1995). Until then, the museum was housed in the Zinciriye madrasa. The museum building, like all important buildings in Mardin, is built of local stone the color of desert sand, with many stone carvings. The museum is arranged over three floors. On the ground floor of the building there is a reception, a conference room, a cafeteria and an exhibition area. On the first floor there is a warehouse, a library and an ethnographic collection. On the second floor, there is a hall with archaeological exhibits discovered in the vicinity of Mardin. The exhibits cover the time from 7000 BC to the present day and thus testify to the rich history of Mardin (Figure 38).



***Source*:** https://www.youtube.com/channel/UCJLE_sRBagbWN8DiOta1t1w, Accessed: November 27, 2023
***Source*:** http://www.mardinmuzesi.gov.tr/mardinmuzesi/haberdetay.asp?id=346&kategori=Haberler, Accessed: November 27, 2023

Fig 38: Mardin muzej

Church of the Virgin Mary (Turkish: Meryem Ana Kilisesi) is a Syrian Catholic church built in 1895 as a cathedral church [19] (Figure 39).

***Source*:** https://mapio.net/pic/p-26540772/, Accessed: November 27, 2023
***Source*:** http://www.peraair.com/house-of-virgin-mary, Accessed: November 27, 2023

Fig 39: Church of the Virgin Mary

Mardin is connected to the railway system of Turkey. The railway station (Turkish: Mardin Garı) is located on the Mardin-Senyurt railway, at a distance of 4.9 km from the city, and was opened in 1918 (Figure 40).

***Source*:**
https://tr.foursquare.com/v/mardingar%C4%B1/53e2520d498ebc041872b84c, Accessed: November 27, 2023

Fig 40: Railway station in Mardin

The city of Mardin has its own stadium (Turkish: Mardin Kızıltepe Stadium). The football club Mardinspor was founded (1969) by the unification of several clubs from the Mardin region (Timurspor, Mezopotamyaspor, Gençlik and Spor), (Figure 41).

***Source*:** https://plus.google.com/photos/photo/118291128979404991213/6484535198590468466, Accessed: November 27, 2023

Fig 41: Mardin's Kızıltepe Stadium

Mardin Artuklu University (Turkish: Mardin Artuklu Üniversitesi, English: Mardin Artuklu University) was founded in 2007 as a public institution. The following faculties work within the university: Faculty of Architecture, Faculty of Literature, Faculty of Islamic Sciences, Fine Arts Academy, Faculty of Economics and Administration, Faculty of Science. 1104 students enrolled in the first year of studies at the opening of the university [20] (Figures 42, 43).

***Source*:** Author (July 5, 2011)

Fig 42: Mardin Artuklu Univerzitet tijekom izgradnje (2011)

***Source*:** http://www.mardinarena.com/haber-mardinartuklu-universitesi-basinda-cikan-haberleriyalanladi-13675.html
Accessed: November 27, 2023

Fig 43: Mardin Artuklu Univerzitet

The city of Mardin has its own airport (Turkish: Mardin Havaalalanı) which is located in Kızıltepe, 20 km southeast of Mardin. The airport was opened in 2007 (Figure 44). Dana 17. prosinca 2022. zračna luka je preimenovana u zračnu luku Mardin prof. dr. Aziz Sancar (Mardin prof. dr. Aziz Sancar Havalimanı) u čast nobelovca Aziza Sancara (rođenog 1946.), koji je rodom iz Mardina [21]. Prof. dr. Aziz Sancar je 2015. dobio je Nobelovu nagradu za kemiju zajedno s Tomasom Lindahlom i Paulom L. Modrichom za njihove mehaničke studije popravka DNK [22].

***Source*:** https://www.raillynews.com/2023/01/The-name-of-Mardin-Airport-became-Mardin-Prof-Dr-Aziz-Sancar-Airport/
Accessed: November 27, 2023

Fig 44: Airport in Mardin

4. Conclusion

The author's visits to Turkey were numerous. They mostly related to visits to Istanbul, but also to cities in the Asian part of Turkey. Apart from Istanbul, which is located in both the European and Asian parts of Turkey, the author visited the city of Çanakkale, which, like Istanbul, was developed in both the European and Asian parts of Turkey. The visits had different reasons: the visits to Yildiz Technical Universty, Karadeniz Technical University, Tokat Gaziosmanpasa University, for example, were arranged within the framework of inter-faculty cooperation of the Faculty of Architecture of the University of Sarajevo (when the author was the dean of the Faculty of Architecture of the University of Sarajevo) with the aforementioned universities , with the coordination of the Research Center for Islamic History, Art and Culture (IRCICA) and Professor Amir Pasic. The visit to the Mardin city took place as part of the Summer School, June 27 - July 29, 2011. The modern Republic of Turkey is a geographical area where rich layers of material culture are "stacked" (and preserved), from the earliest prehistory to the present day. It is safe to say that 'Turkey is the world's museum of culture'. Professors from Turkey and all over the world, as well as students, participated in the mentioned summer schools as lecturers. What the professors and students saw on the spot greatly enriched their knowledge that they had acquired at 'their faculties', to their own benefit and to the benefit of the new generations that they will teach.

5. References

1. Hadrovic A. Defining Architectural Space on the Model of the Oriental Style CityHouse in Bosnia and Herzegovina, Serbia, Montenegro, Kosovo and Macedonia. North Charleston, SC: Booksurge, LLC; c2007. p. 14-26.
2. Hadrovic A. Architectura in Context. Sarajevo: Acta Architectonica et Urbanistica, Faculty of Architecture, University of Sarajevo; c2011.
3. Hadrovic A. Architecture in the Travelogues of an Architect. Book 1: The Balkans. Sarajevo: Faculty of Architecture, University of Sarajevo; c2018. p. 1119-1189. Bosnian.
4. Hadrovic A. Architecture in the Travelogues of an Architect. Book 3: Asia. Sarajevo: Faculty of Architecture, University of Sarajevo; c2018. p. 789-837.
5. Hadrovic A. Graphic design cover books by Professor Ahmet Hadrovic. International Journal of Multidisciplinary Research and Publications. 2022;4(12):69-86.
6. 31 Aralık Tarihli Adrese Dayalı Nüfus Kayıt Sistemi (ADNKS) Sonuçları" (XLS). TÜİK; c2021. Available from: https://nvi.gov.tr/kurumlar/nvi.gov.tr/IcSite/konya/haberler2023/2022_Iller_Nufus.pdf. Accessed 2023 Nov 26. Turkish.
7. Lipiński E. The Aramaeans: Their Ancient History, Culture, Religion. Leuven: Peeters Publishers; c2000. p. 146.
8. The Times History of the World. 5th ed. London: Times Books; c2001. p. 74-75.
9. Varolgüneş FK, Canan F. Disidentification of historical city centers: A comparative study of the old and new settlements of Mardin, Turkey. International Journal of Civil, Environmental, Structural, Construction and Architectural Engineering. 2017;11(5):612-9.
10. Topçu M. Morphological structures of historical Turkish cities. ICONARP International Journal of Architecture and Planning. 2019;7:212-39.
11. Karataş L. Investigating the historical building materials with spectroscopic and geophysical methods: A case study of Mardin Castle. Turkish Journal of Engineering. 2023;7(3):266-78.
12. Dursun F. From Quarry to Monument: Considering

Mardin Stone (SE, Türkiye) as the Symbol of Architectural and Cultural Heritage. Geoheritage. 2024;16(3):1-9.
13. Çaglar A. Rescaling cities, cultural diversity and transnationalism: Migrants of Mardin and Essen. Ethnic and racial studies. 2007;30(6):1070-1095.
14. Kutlu İ, Bekar İ. Investigation of building certification systems in terms of sustainable preservation: the case of Mardin city in Turkey. Mehran University Research Journal of Engineering and Technology; c2023.
15. Sandikci Ö, Ger G. Veiling in style: how does a stigmatized practice become fashionable?. Journal of consumer research. 2010;37(1):15-36.
16. Sözen Y. Studying autocratization in Turkey: Political institutions, populism, and neoliberalism. New Perspectives on Turkey. 2020;63:209-235.
17. Moaddel M. The study of Islamic culture and politics: An overview and assessment. Annual Review of Sociology. 2002;28(1):359-386.
18. Buğra A, Savaşkan O. New capitalism in Turkey: The relationship between politics, religion and business. Edward Elgar Publishing; c2014.
19. Kasaba R. A moveable empire: Ottoman nomads, migrants, and refugees. University of Washington Press; c2011.
20. Yilmaz Z. The AKP and the spirit of the 'new'Turkey: Imagined victim, reactionary mood, and resentful sovereign. Turkish Studies. 2017;18(3):482-513.
21. Gülalp H. Globalization and political Islam: The social bases of Turkey's Welfare Party. International Journal of Middle East Studies. 2001;33(3):433-48.
22. Taspinar O. Kurdish nationalism and political Islam in Turkey: Kemalist identity in transition. Routledge; c2004.