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CONSERVATION OF COLLECTIVE MEMORY AND ARCHITECTURAL HERITAGE UNDER THE IMPACT OF EARTHQUAKE: THE CASE OF MALATYA NEW MOSQUE

DEPREM ETKİSİ ALTINDA KOLEKTİF HAFIZA VE MİMARİ MİRASIN KORUNMASI: MALATYA YENİ CAMİ ÖRNEĞİ

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Abstract
Natural disasters have affected and shaped human life and the built environment for centuries. One of them, earthquake, is formed as a result of movements in the earth's crust. This natural event, which cannot be prevented, can affect not only the area where it occurs, but also a much wider region, depending on the size of the movement. Earthquakes, especially in areas where settlements and populations are concentrated or close to these areas, can directly and destructively affect human life and the built environment.
Earthquakes leave deep traces in human memory due to their negative effects. This situation also affects the collective memory. The said effect has been seen for centuries in Anatolia, which is one of the geographies where earthquakes are frequently experienced, as in many parts of the world. Earthquakes that have occurred throughout history in Anatolia, which is described as an earthquake zone, have deeply affected the collective memory from time to time with their devastating effects.
Architectural heritage, which is an important carrier of collective memory, shapes the way of life, common values and building culture of a society with the effect of destructive earthquakes; it enables to read the formation criteria and development/change processes of cities. The Anatolian architectural heritage also contains rich and almost lesson data in this respect. The two devastating earthquakes that took place in eastern Turkey on February 6, 2023, strikingly showed how the collective memory was affected by the effects they left on the architectural heritage. In this context, the aim of the study is to reveal the relationship between the architectural heritage, which was heavily damaged by the earthquake, and the collective memory, and to contribute to the conservation of the said heritage in this respect. Within the scope of the study, New Mosque and its surroundings, which is located in Malatya, one of the Anatolian settlements most affected by the 6 February 2023 earthquakes, and which stands out with its symbolic quality in the collective memory of the city, were discussed. When the place of the building in Malatya's collective memory, its cultural values and its history, which was heavily affected by earthquakes, are examined, the importance of its conservation and transfer to the future is better understood.

As a result, in the study, it is aimed to strengthen the architectural heritage against natural disasters that cannot be prevented such as earthquakes and to produce permanent / effective solutions; it has been pointed out that the collective memory of a settlement, region and on a higher scale, the country is of vital importance in terms of transferring it to the future and ensuring cultural continuity.
Keywords: Earthquake, collective memory, conservation, Malatya, New Mosque.

Özet
Doğal afetler, yüzyıllar boyunca insan hayatını ve yapılı çevreyi etkilemiş ve şekillendirmiştir. Bunlardan biri olan deprem, yer kabuğunda meydana gelen hareketler sonucunda oluşmaktadır. Engellenmesi mümkün olmayan bu doğa olayı, hareketin büyüklüğüne bağlı olarak yalnızca oluştuğu alanı değil, çok daha geniş bir bölgeyi etkileyebilmektedir. Özellikle yapılaşmanın ve nüfusun yoğun olduğu yerlerde ya da bu alanlara yakın olan noktalarda yaşanan depremler, insan hayatını ve yapılı çevreyi direkt ve yıkıcı bir şekilde etkileyebilmektedir.
Depremler, olumsuz etkileri nedeniyle insan hafızasında derin izler bırakmaktadır. Bu durum kolektif hafızayı da etkilemektedir. Söz konusu etki, dünyanın pek çok yerinde olduğu gibi depremlerin sıklıkla yaşandığı coğrafyaların başında gelen Anadolu'da da yüzyıllardır görülmektedir. Tamamı deprem bölgesi olarak nitelendirilen Anadolu'da tarih boyunca meydana gelen depremler, zaman zaman yıkıcı etkileriyle kolektif hafızayı derinden etkilemiştir.
Kolektif hafızanın önemli bir taşıyıcısı olan mimari miras, yıkıcı depremlerin etkisiyle bir toplumun yaşam biçiminin, ortak değerlerinin ve yapı üretme kültürünün şekillenişini; kentlerin biçimlenme kriterlerini ve gelişim/değişim süreçlerini okuyabilmeyi sağlamaktadır. Anadolu mimari mirası da bu açıdan zengin ve adeta ders niteliğindeki verileri bünyesinde barındırmaktadır. Türkiye'nin doğusunda 6 Şubat 2023 tarihinde art arda yaşanan iki yıkıcı deprem, mimari mirasın üzerinde bıraktığı etkilerle kolektif hafızanın nasıl etkilendiğini çarpıcı bir şekilde göstermiştir. Bu bağlamda çalışmanın amacı, deprem etkisiyle ağır hasarlar alan mimari mirasın kolektif bellekle ilişkisini ortaya koymak ve bu açıdan söz konusu mirasın korumasına katkı sağlamaktır. Çalışma kapsamında, 6 Şubat 2023 depremlerinden en fazla etkilenen Anadolu yerleşimlerinden olan Malatya'da yer alan ve kentin kolektif hafızasındaki simgesel niteliğiyle öne çıkan Yeni Cami ve çevresi ele alınmıştır. Yapının Malatya kolektif hafızasındaki yeri, taşıdığı kültürel değerlerle depremlerden yoğun olarak etkilenen tarihi incelendiğinde, korunmasının ve geleceğe doğru bir şekilde aktarılmasının önemi daha iyi anlaşılmaktadır. Sonuç olarak çalışmada, mimari mirasın deprem gibi engellenmesi mümkün olmayan doğal afetlere karşı güçlendirilmesi ve kalıcı/etkili çözümlerin üretilmesinin; bir yerleşimin, bölgenin ve daha üst ölçekte ülkenin kolektif hafızasının da geleceğe aktarılabilmesi ve kültürel devamlılığın sağlanabilmesi açısından hayati önem taşıdığına dikkat çekilmiştir.
Anahtar Kelimeler: Deprem, kolektif hafıza, koruma, Malatya, Yeni Cami.

1. INTRODUCTION

Malatya is a city located in the Eastern Anatolia Region of Turkey, in the Upper Euphrates Section. The fact that this part is the wettest and most suitable for living in the region has made Malatya a settlement that has attracted the attention of many civilizations throughout history (Sertel and Sanyürek, 2017). This situation is directly related to the fact that the settlement has a deep and rich history. Thus, various civilizations lived in the city for many years and each civilization left its own culture and architecture to Malatya as a legacy.
Malatya's deep-rooted history and cultural heritage have been influential in the development of a multifaceted and intense urban memory. Considering that each city has its own unique identities, spirits and languages, Malatya has a unique urban memory with its unique culture and architecture (Turan and Yalçıner Ercoşkun, 2017).

One of the important parts of this memory is the symbolic structures located at the points described as the center of the settlement and the open/semi-open public spaces shaped around these structures. The New Mosque, which stands out in this context in Malatya, and the square located next to this building are of great importance in terms of urban memory.

Malatya's deep-rooted history is remembered not only with its cultural richness, but also with many natural disasters. Among these disasters, which are closely related to the geographical characteristics of the settlement, are high-intensity, destructive earthquakes (Sertel and Sanyürek, 2017). These earthquakes, which were repeated at different intervals for many years, also deeply affected the memory of the city, its cultural heritage and architectural accumulation (Demirtaş and Erkmen, 2019). In this sense, an important part of the affected architectural heritage is the New Mosque, which is known as Malatya city center today, and the city square south of the mosque. The New Mosque, which was destroyed by the impact of the great earthquakes on February 6, 2023, and the square, whose surroundings have changed greatly, once again showed the importance of the place and conservation of this area in the city's memory. The aim of the study in this context is to examine the effects of earthquakes, which have devastating effects on the collective memory of Malatya, on the New Mosque and its square, which has an important place in this memory, and in this context, to contribute to the conservation of the memory in question. Within the scope of the study, first of all, the concept of collective memory and the literature on the conservation of this memory were examined. The concept of conservation is also discussed in outline. In addition, Malatya's location, history, general geographical characteristics and earthquake history as a natural disaster were examined. In the light of all these studies, the importance of the New Mosque and its square in terms of urban memory has been examined and the effects of earthquakes on the conservation of this memory have been investigated. Based on the current state of the building and the square, suggestions have been made for its conservation. The method of the study consists of examining the relevant sources and mainly on-site observations. As a result, the aim of the study is to draw attention to the changes that the structures and areas that have an important place in the memory of Anatolian cities, especially Malatya, have undergone under the influence of earthquakes and to contribute to the conservation of this memory.

2. CONCEPTUAL FRAMEWORK

The conceptual framework of the study consists of conservation, collective memory, earthquake as a natural disaster and the general characteristics of Malatya. It is thought that researching these concepts and features in relation to each other and examining them in the light of relevant sources is important in terms of revealing the original evaluations and suggestions of the study.

2.1 Conservation of Architectural Heritage and Collective Memory

Architecture is a discipline that includes actions aimed at producing buildings, as well as studies aimed at protecting the existing architectural heritage and transferring it to the future (Olğun, 2021). In this context, it is possible to take the history of conservation studies in architecture back to the first ages when building production started (Ahunbay, 2014). The fact that cultural and physical heritage has elements of the identity and memory of rapidly changing societies and settlements has enabled the concept of conservation in architecture to develop and take its current form (Ulusoy Binan, 1994).

Actions for the development of conservation studies with scientific methods, as they are today, started in the 18th century (Kuban, 2000; Jokilehto, 2017). In the following process, the legal process, which started with the principle decisions called Carta del Restauro in 1931, continued with the Venice Charter in 1964. The Amsterdam Declaration published in 1975 has also been an important part of the legal studies prepared in this context (Madran and Özgönül, 2005).

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Today, it can be stated that these studies have diversified, elaborated and specifically addressed many issues/regions/settlements. One of these issues is the conservation of intangible cultural values and in connection with this, collective memory.

Memory, in general, can be defined as the ability or place to store mental processes or experiences, perceptions, sensations and insights that enable them to think about what happened in the past in order to revive or remember them (Güçlü et al., 2002). Space, on the other hand, is one of the most important elements that provides the space that memory needs for sensing, collecting, recalling and recreating functions (Sarıkaya Levent, 2023). In this sense, the concepts of memory and space that feed each other provide the formation of memory spaces. The conservation of these places ensures that the common values of the society, its past and the traces of all kinds of social events are transferred to the future. Thus, the concept of intangible memory can become concrete with space.

The coexistence of all values related to the space is described as collective memory (Rossi, 1999). In this sense, collective memory is the city itself in every aspect. Every piece associated with the city constitutes a point of the collective memory of the city (Rossi, 1999; Sarıkaya Levent, 2023). For this reason, urban memory reflects the past, culture and intangible values of the society with all its spatial values; it is an important value that has an essence and spirit and is protected reflexively (Norberg-Schultz, 1979). In addition, in the 1st article of the Venice Charter: "The concept of historical cultural property does not include only an architectural work. In addition, it includes an urban and rural settlement witnessing a certain civilization, an important development, a historical event. This concept does not only apply to great works of art; it also includes simpler works that have gained cultural meaning over time.", it is seen that the necessity of protecting collective memory through its relationship with space is also legally emphasized (ICOMOS, 2023). In the ICOMOS Québec Declaration published in 2008, the expression 'Spirit of the Place' was also used and with this concept, the necessity of conserving all the material and spiritual values that ascribe meaning, value, emotion and mystery to the place was emphasized. According to this, the spirit of the place is the whole of the structures that represent the local identity and memory, and the spiritual values that have a place in memory such as belief, worship, narrative tradition (ICOMOS, 2023). In this context, the place of collective memory represents a comprehensive concept that includes the spirit of the place, its history and the activities in it (Lak and Hakimian, 2019) (**Figure 1**).

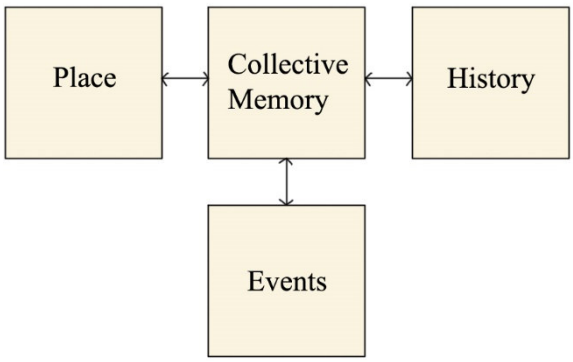

Figure 1. Relationship of collective memory with place, history and events (edited by the author, taken from Lak and Hakimian, 2019)

At the beginning of the spaces that make up the collective memory are public open, semi-open and closed spaces. These areas can be characterized as intersection points where urban identities are built, collective memory is constructed and their continuity is ensured (Mutlu and Tanrıverdi Kaya, 2019). In this context, the protection of public spaces and all the structures/elements that make up these spaces can be considered as a necessity for the sustainability of urban memory.

2.2 The Earthquake and Its Effects on the Conservation of Collective Memory

Earthquake is a natural event that causes sudden vibrations arising from fractures in the earth's crust to spread in waves, shaking the areas they pass through and which cannot be prevented (İşçi, 2008). It is known that since the formation of the earth, the fractures in the earth's crust are high and earthquakes occur one after another in seismically active regions, and millions of people and structures have suffered great damage as a result (Aytekin, 2012). For this reason, earthquakes such as floods, landslides, fires, lightning and drought are also considered as an important natural disaster (Dal, 2008; Aksoy, 2013; Özgen, 2013; Bozyiğit and Kaya, 2017; Dikmenli and Gafa, 2017).

Throughout history, there have been earthquakes in various parts of the world, in which severe earthquakes have occurred and many people and structures have been lost. Some of these are the USA/San Francisco with a magnitude of 8.3 in 1906, Santiago/Chile with a magnitude of 8.6 in the same year, Kansu/China with a magnitude of 8.6 in 1920, Tokyo/Japan with a magnitude of 8.3 in 1923, Erzincan/Turkey with a magnitude of 7.9 in 1939 and Quazin/Iran with a magnitude of 7.2 in 1962. It is known that there have been large earthquakes in these settlements in ancient times, as well as destructive earthquakes of various sizes in different parts of the world throughout history (Housner, 1984). In this sense, it is possible to specify important natural events that directly affect the collective memory and cities of earthquakes.

Earthquakes pose a great threat to human life and general habitats, as well as to the conservation of urban cultural heritage assets in historical centers (Giuliani et al., 2022). Many cultural heritages such as historical churches that are important parts of collective memory in Santiago/Chile, Buddhist temples that are representatives of memory in various cities of Japan, mosques and churches that have an important place in collective memory in Van/Turkey have been damaged at various rates by the impact of severe earthquakes. These structures, which continue to exist through conservation and restoration works, continue to reflect their place in the collective memory in connection with earthquakes (Aytekin, 2012; Jorquera et al., 2017; Fujita and Chiba, 2022). In addition to this, the formation of the houses, which is one of the most affected functional groups from earthquakes, was also shaped by considering the effects of this disaster. Historical residential buildings, which form traditional urban textures and built with natural materials and appropriate construction techniques, can exhibit different levels of resistance against possible earthquake forces. The fact that these structures, which do not receive architectural and engineering services in the current sense, are intervened by the user according to the changing needs over time, brings along various negativities (Idham, 2011). In this context, since the reactions of traditional houses against earthquakes in many parts of the world are not evaluated beforehand, new construction is often preferred against earthquakes (Sarışın and Özbudak Akça, 2022). From this point of view, there are examples where collective memory can be conserved through symbolic structures due to the destructive effects of earthquakes; it is possible to state that there are also applications that show that modest buildings with a shelter function can be changed/lost.

2.3 General Features of Malatya as an Earthquake Zone

Malatya is a province located in the eastern part of the Anatolian geography within the borders of Turkey. Anatolia is a residential area where devastating earthquakes have occurred in many parts of the history, including Malatya. Because of its strategic location and natural resources, it has a deep-rooted and rich history; Anatolia, which hosts many civilizations and contains a great cultural heritage, has many fault lines that have produced earthquakes for many years (**Figure 2**). Accordingly, 92% of Turkey's lands are considered as earthquake zones (İşçi, 2008).

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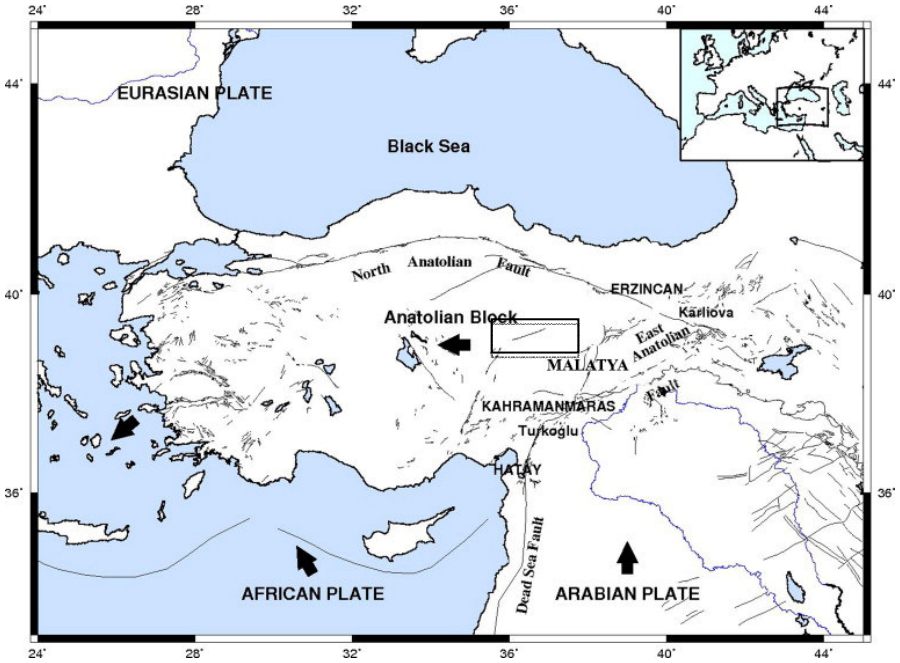

Figure 2. Anatolian fault lines and Malatya's position on these lines (edited by the author, taken from Özener et al., 2010)

Malatya is one of the ancient and rich settlements of Anatolia with its history, location and geographical features. However, it also contains some of the various fault lines that surround a large part of Anatolia in its geography. This situation has also affected the collective memory of Malatya throughout history. In this context, it is thought that examining the general characteristics of Malatya and its characteristics in terms of earthquakes will guide the examination of the collective memory and the New Mosque and its square, which have an important place in this memory.

- ***Location and Geographical Characteristics of Malatya***

Malatya is one of the oldest known Anatolian settlements in Turkey. Malatya, which is located at a point where the strategic roads of the region intersect, especially in the east-west direction, has also become one of the main settlement centers of Anatolia thanks to its many other features (Göğebakan, 2002). Malatya, located in the Upper Euphrates Section, in the west of the Eastern Anatolia Region, one of the seven regions of Turkey; it was formed on Tohma , Kuruçay and Euphrates valleys and the surrounding plateaus and mountains. The city, which has an altitude of 977 m, is surrounded by Elazığ in the east, Erzincan and Sivas in the north, Kahramanmaraş in the west, Adıyaman in the south and Diyarbakır in the southeast (Demirbağ and Şişman, 2013; Sağlam et al., 2013) (**Figure 3**).

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Figure 3. Location of Malatya in Turkey (edited by the author from Google Maps, 2023)

Malatya is located in a geography rich in plains and plateaus, most of which is covered with mountains. However, thanks to its location in the Euphrates Basin, Turkey's largest water basin, it is also very rich in terms of water resources (Demirbağ and Şişman, 2013). In the settlement, where the continental climate is dominant in general, various vegetation can be found with the effect of rich water resources. In this context, with its advantages in terms of its location and geographical characteristics, it has attracted the attention of many civilizations throughout history and has become a settlement with favorable living conditions.

- ***History of Malatya***

Malatya and its surroundings are one of the oldest living areas in human history. With the excavations of Arslantepe Mound, which is the first excavation work carried out in the city, and other archaeological investigations, it has been understood that its history dates back to the Neolithic Age. Malatya, which hosted important settlements in the Neolithic, Chalcolithic and Old Bronze Ages; it continued to maintain its importance during the Hittite, Assyrian and Urartian periods (Ağaldağ, 2016).

When the discoveries and excavations made in many parts of Malatya are examined, traces of Assyrian, Med and Persian sovereignty and the Kingdom of Cappadocia have been found. In the process from this period to the Battle of Manzikert, Roman, Byzantine, Sassanid and Arab dominations after the Slevkos and Pontus administrations took their place in the history of the settlement (Umar, 1998; Sağlam et al., 2013 and Ağaldağ, 2016). In Malatya, which became a Turkish settlement after the Battle of Manzikert, especially the Seljuk State period was quite bright. Then, respectively, İlhanlı, Eretna, Mamluk and Ottoman administrations dominated Malatya (Göğebakan, 2002; Metin, 2013; Zengin, 2017).

In the Provincial Yearbooks, which are the official annuals prepared by the Ottoman Empire, it is stated that Malatya was a sanjak of the province of Maraş in the Ottoman classical period. After being connected to the province of Harput in 1847, Malatya Sanjak was given the status of a county in 1867. During this period, it was attached to the sanjak of the province of Diyarbekir , Ma'muratü'l -Aziz (now Elazığ province). In 1870, Malatya became a direct subordinate of Diyarbekir province as a sanjak. From 1883 to the Republican period, it was a province of Ma'muratü'l -Aziz. In addition, according to the information in the yearbooks, Malatya moved from the region called Old Malatya (Battalgazi) today to the region known as Aspuzu. Aspuzu is the area where today's Malatya city center is located (Yapıcı, 2014).

Aspuzu with the Republican Period, has developed in the west direction over time. The urban area, which has been growing gradually and has started to include rural areas, has been taken to the metropolitan status with the law dated 2012 and 6360 (Muratoğlu, 2015).

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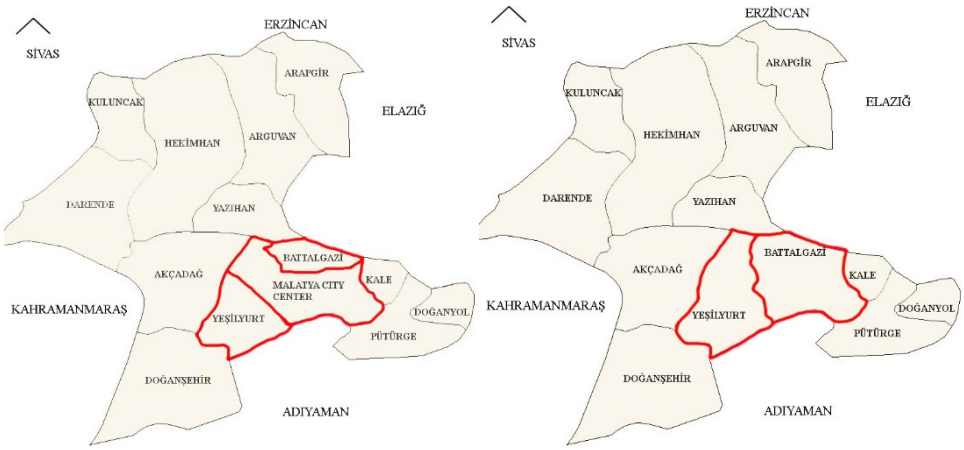
Thus, the concept of 'centre' that characterizes Aspuzu was removed and the borders of Battalgazi and Yeşilyurt districts were expanded to include the city center (**Figure 4**).



(a) (b)

Figure 4. Before (a) and after (b) 2012, the official borders of Malatya city center and neighboring districts (edited by the author, taken from Malatya Provincial Directorate of Culture and Tourism, 2023)

- ***General Characteristics of Malatya in terms of Earthquakes***

Malatya is located on the East Anatolian Fault Zone . This fault zone starts from Karlıova district of Bingöl province in the east of Anatolia and continues through the provinces of Elazığ and Malatya towards the southwest. From here, it proceeds from the south of Çelikhan district of Adıyaman province and passes through Gölbaşı district center. It forms a short offset to the west of Gölbaşı and forks in Türkoğlu district, south of Kahramanmaraş province (Inan Sevimli, 2022). However, another fault that starts from the Erzincan Basin in the north of Malatya and continues in the north-south direction towards the borders of Malatya between Kemaliye district of Erzincan province and Arapkir district of Malatya comes up to Doğanşehir district and intersects with the East Anatolian Fault. (Görür et. al, 2015). In this case, the districts in the south of Malatya are in the first degree earthquake zone; the middle and northern parts are located in the second degree earthquake zone and the northwest part is located in the third degree earthquake zone (Sertel, 2007) (**Figure 5**).

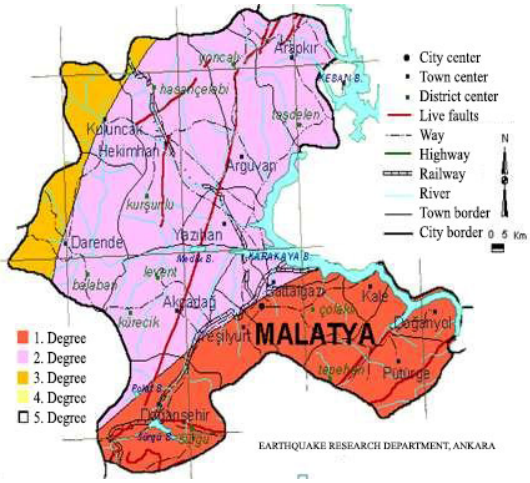


Figure 5. Fault zones and earthquake zone ratings in Malatya (edited by the author from Bahşı and Gökdemir, 2019)

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It is known that Malatya has been exposed to many destructive earthquakes throughout history due to the fault lines on which it was founded. When the relevant sources are examined, it is seen that the most severe earthquakes experienced in the settlement until 1900 took place in 240, 1156, 1158, 1514, January 1544, March 1779, 1874, 1789, November 1890, March 1893, October 1895, 1897, 1899 according to the Gregorian calendar. Among them, the earthquake that took place in March 1893 caused the most damage and loss of life (Pınar and Lahn, 1952; Soysal et al., 1983; Ayhan et al., 1988; Guidoboni et al., 2004; İmamoğlu and Çetin, 2007; Ambraseys , 2006). After 1900, the epicenter was Malatya; it is known that many severe earthquakes occurred in the provinces adjacent to Malatya as well as affecting Malatya. Some of them centered in Malatya are earthquakes in 1905, 1908, 1935, 1934, 1958, 1959, 1963, 1964 and 1986 (Sertel and Sanyürek, 2017). In addition, the great earthquake that took place in the province of Erzincan in the north of Malatya in 1939 and the earthquakes in the province of Elazığ, the eastern neighbor of Malatya in 2010 and 2020, also affected Malatya (Haçin, 2014; Şıkoğlu and Güney , 2020). Lastly, on February 6, 2023, earthquakes of 7.7 and 7.6 magnitudes, which took place in the center of Kahramanmaraş, the southwestern neighbor of Malatya, and directly affected 11 provinces in the Eastern and Southeastern regions of Turkey, caused great destruction and loss of life in Malatya (Utkucu et al., 2023). These earthquakes, which are described as one of the largest and most influential disasters since the establishment of the Turkish Republic on October 29, 1923, can be considered as an important turning point for the collective memory of Malatya, as in many other cities in the region (**Table 1**).

DATES OF THE EARTHQUAKES AFFECTING MALATYA		
MALATYA AND ITS CLOSE SURROUNDINGS CENTERED EARTHQUAKE	240, 1156, 1158, 1514, 1544, 1779, 1874, 1789, 1890, 1893, 1895, 1897, 1899 1905, 1908, 1935, 1934, 1958, 1959, 1963, 1964, 1986	
CENTRAL IN OTHER PROVINCES EARTHQUAKE	1939 ERZİNCAN	2010 ELAZIĞ
	2020 ELAZIĞ	2023 KAHRAMANMARAŞ

Table 1. Dates of earthquakes affecting Malatya (Edited by the author, from Pınar and Lahn, 1952; Soysal et al., 1983; Ayhan et al., 1988; Guidoboni et al., 2004; İmamoğlu and Çetin, 2007; Ambraseys, 2006; Haçin, 2014; Şıkoğlu and Güney, 2020; and Utkucu et al., 2023)

3. MALATYA NEW MOSQUE AND THE SQUARE

Malatya came under the rule of the Ottoman Empire in 1516 and became a settlement where the Muslim population increased rapidly (Yapıcı, 2014). While there were mostly Armenian, Greek, Assyrian and Latin populations before the Ottoman Period, the Muslim population started to exceed the non-Muslim population with the Ottoman Period (Yapıcı, 2014). This population, who lived in the area called Battalgazi (Old Malatya) for about 1800 years, moved to Aspuzu , which was known as a summer resort at that time and used in summer, due to the Nizip War in 1838. During the Nizip War, the residences in old Malatya (Battalgazi) were confiscated for the accommodation of the Ottoman army, and the population in their summer cottages expanded their summer cottages here and did not return to their homes in old Malatya (Battalgazi). This situation enabled Malatya to reshape in Aspuzu (Karagülle, 2002).

Malatya began to take shape as an Islamic city after it was moved to Aspuzu, where today's city center is located. The concept of 'umran', which is the architectural basis of Islamic cities, is defined as the development of the environment of a society with a certain worldview and belief-oriented perspective (Nasr, 1989). It is possible to state that Malatya was built in connection with this concept in Aspuzu. In this context, Malatya, which was rebuilt in a theo-centric way, was shaped around a 'Great Mosque' as in Islamic cities (Demirci, 2003). The structure that has the characteristics of the Great Mosque here is the Hacı Yusuf Mosque, which was built in the same area before the New Mosque, and then the New Mosque.

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The central place of the mosque in Islamic cities became 'squares' in Western cities. In these cities, the concept of square was mostly found with mosque courtyards (Eliseef , 1992; Demirci, 2003). With the Republican Period, squares and axes connected to these squares were created at different points of the settlement in order to change the mosque-centered understanding in many Islamic cities in Anatolia (Kılıçbay, 1993). In this sense, together with the mosques, which had a vital importance in the collective memory in the Ottoman Period, squares have also found a place since the Republican Period. Considering all these developments, the formation of a square in the south of Malatya New Mosque was inevitable. The mosque and the square are worth examining both in terms of their effects on Malatya's collective memory and in terms of shaping this memory with the effect of earthquakes. In this context, first of all, examining its location and environmental characteristics, then its history and devastating earthquakes and its current situation after the 6 February 2023 earthquakes will be useful in terms of understanding its place and importance in the collective memory of Malatya.

- ***Location and Environmental Characteristics of New Mosque***

New Mosque is located on Cezmi Kartay Street, in Hamidiye Neighborhood of Battalgazi district of Malatya today. The building, which was located in the settlement area called the Center before the law numbered 6360, which came into force in 2014, remained within the borders of the town of Battalgazi, which was expanded with this law (Official Newspaper, 2023). The point where the New Mosque is located is an important landmark for the city, as it is located at the intersection of İnönü, Fuzuli and Kışla streets, which are the busiest axes of the city and opposite the Malatya Governor's Office and the square (**Figure 6**).

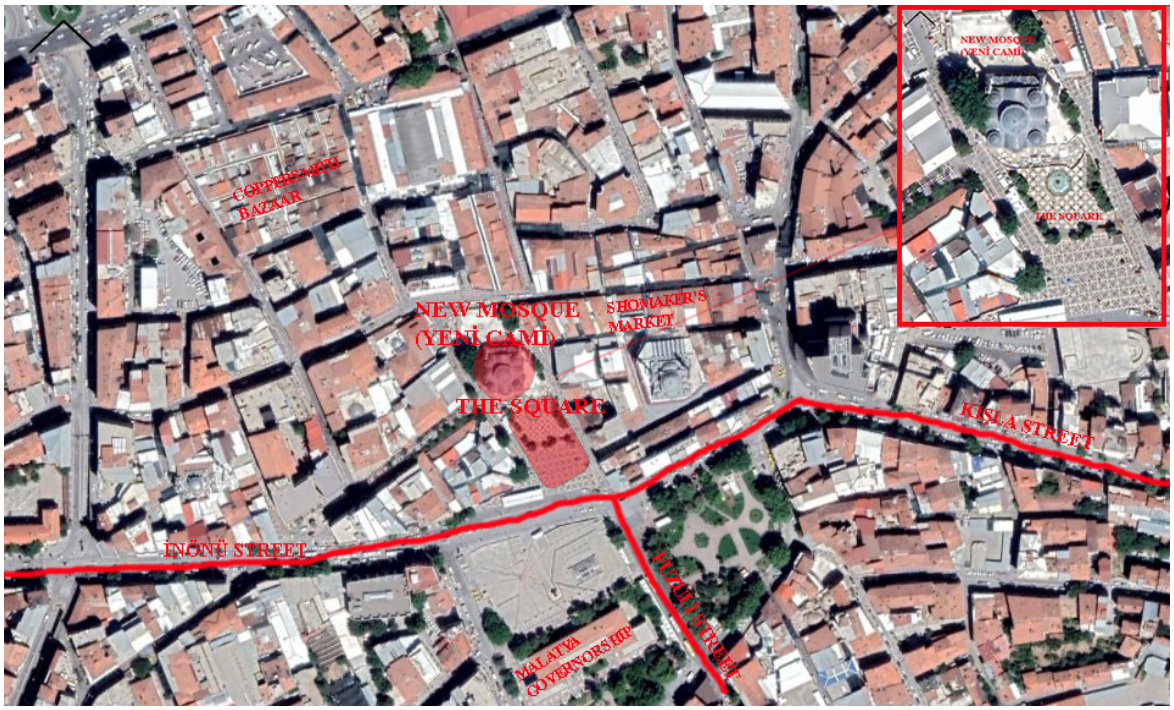

Figure 6. Aerial photographs of New Mosque and its surroundings, 2021 (edited by the author, taken from Google Earth, 2023)

Before the earthquakes of February 6, 2023, there were commercial centers that fed the city center such as Coppersmiths Bazaar and Shoemakers Bazaar around the New Mosque. The point where all these foci meet is the New Mosque and the square in front of the mosque. In this context, both socio -culturally; it has also been an important reference position in the commercial context.

However, when its location is examined according to the current zoning plan, it is possible to state that the square to the south of the New Mosque does not show a similar physical development in terms of the squares in the western cities due to the irregular construction around it. However, despite this, the user density is quite high (Karakaş, 2019).

- ***Historical Process and Destructive Earthquakes of New Mosque***

Malatya is a city that has been displaced in the historical process. In the 1800s, when the migration from old Malatya to the region called Aspuzu and used as a summer house intensified, the need for a central place of worship arose as the population of the city increased. For this purpose, Hacı Yusuf Efendi, one of the important religious scholars of the city, had a mosque and a madrasah built on the site where the New Mosque is located today, by covering all his own expenses (Kazancıoğlu, 2001). Thus, the area where today's New Mosque is located and its surroundings have taken their place in the collective memory as the worship-oriented gathering area and reference point of the city since the 1800s.

This mosque and the madrasah, which was mostly built with wooden materials and known as the Hadji Yusuf Mosque, were destroyed in the great fire in Malatya in 1890. The structure, which started to be repaired with the income of the foundations belonging to the mosque and the help of the people of Malatya, was completely destroyed by the effect of the great earthquake in March 1893. After this earthquake, only one minaret remained from the structure. Since the people of Malatya tried to ensure their own safety of life and property after the earthquake, the repair process of the building could not be continued (Kazancıoğlu, 2001).

Ma'mûratü'l Aziz Sanjak , to which the city was affiliated, sought help from the state authorities of the time. Thereupon, he decided to build a mosque in the name of the sultan in the area where the Hadji Yusuf Mosque was located. With the support of Sultan Abdulhamit II, the current New Mosque was built on the area where the Hadji Yusuf Mosque is located, and opened for worship in 1913 (Kazancıoğlu, 2001; Göğebakan, 2002; Karakaş, 2019) (**Figure 7**).

Figure 7. General view of the New Mosque when it was built in 1912 (Demirbağ and Şişman, 2013)

The New Mosque is a masonry structure consisting entirely of cut stones. The square planned structure with the dimensions of 28.50 x 28.50 has a main dome resting on four elephant feet in the middle of the sanctuary. The middle area is covered with elephant feet and cradle vaults on the side walls. The four corners of the square place where the worship is held are covered with domes with four small windows, the load of which is transferred by pillars, vaults and walls. In the middle of the south wall of the sanctuary, there is a five-cornered semi-circular mihrab that protrudes outward. The narthex consists of the arches connecting the four columns and the prayer area covered with five small domes with pulleys superimposed on the north wall (Malatya Metropolitan Municipality, 2023). With all these architectural qualities, the building has become the most dominant memory place of the collective memory of Malatya since the date it was opened for worship (Karakaş, 2019; Kuruçaylı , 2020).

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The surroundings of the New Mosque are shaped by commercial units. The area to the south of the mosque was first used as an open public space serving both pedestrians and vehicles; in time, it was closed to vehicle traffic and with the arrangement of İnönü Street, which is the main axis of the city, in front of this area, it became a defined square used only by pedestrians. However, the use of commercial units with the square prevented this area from fully functioning as a square (Karakaş, 2019). In addition, this area, which started to be afforested since the 1970s, was also used as a market area, and although it is not considered a square in the Western sense, the city has taken its place in the city's memory as the most important open gathering area. In the 1980s, changes were made in the area called Soykan Park; in the process, a pool and sitting areas were added (Ağaldağ, 2016; Karakaş, 2019) (**Figure 8**).

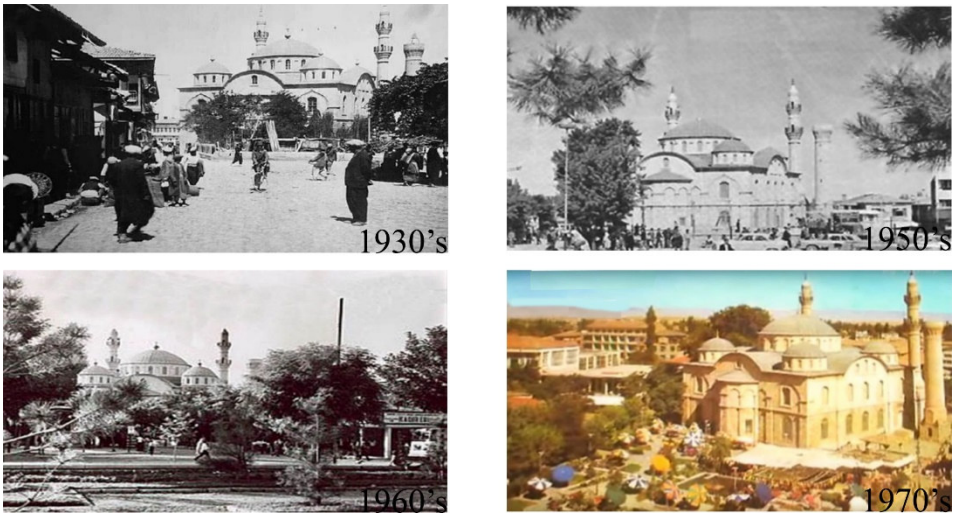

Figure 8. Photographs of the development process of New Mosque and its surroundings (edited by the author, taken from Demirbağ and Şişman, 2013)

While the public space in front of the New Mosque underwent frequent changes during the Republican Period, the mosque did not undergo any major changes. The height of the surrounding buildings was also less than the mosque, and thus the building had a dominant place in the city's memory as a focus for many years. The mosque, which conserved its original architecture, suffered the most damage in the earthquake in 1964, when the earthquake in 1893 was ignored. After this date, both the main dome and its walls have undergone various repairs. With the square arrangement made in 2005, the trees in the south of the mosque were removed and its visibility increased when viewed from the main axis. Along with the arrangement of the square, various repairs were carried out in the mosque structure on this date (Kazancıoğlu, 2001; Göğebakan, 2002). In addition, the area to the south of the mosque was named 'New Mosque Square' (**Figure 9**) (**Table 2**).

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(a) (b)

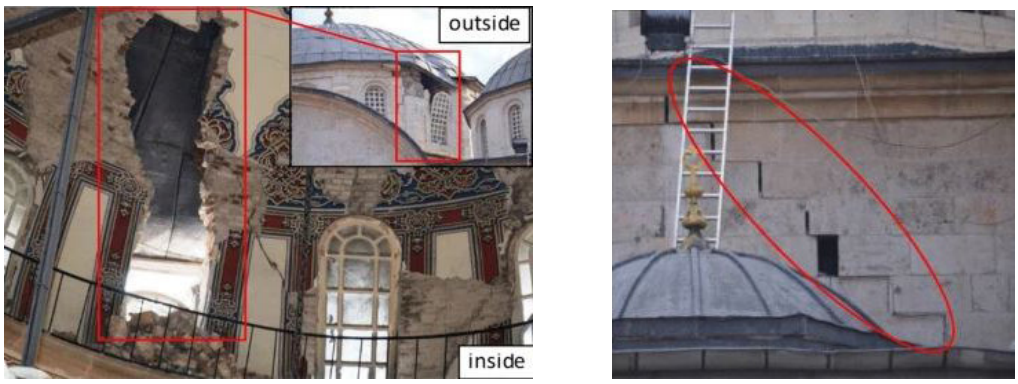
Figure 9. View of New Mosque and square from İnönü Street, 2006 (a) (Malatya Metropolitan Municipality Archive, 2018) and 2018 (b) (Çakan and Olğun, 2018)

THE CHANGE PROCESS OF MALATYA NEW MOSQUE AND ITS SURROUNDINGS

1843	1893	1913	1930's	1950's	1970's	1980's	2005
The construction of the Hacı Yusuf Mosque on the site of the Yeni Mosque	The destruction of Hacı Yusuf Mosque due to earthquake	Opening of the New Mosque for worship in the area where the destroyed Hacı Yusuf Mosque is located	The New Mosque started to become the focal point of the city and low-rise commercial buildings and trees were positioned around it.	Along with the commercial and social life around the New Mosque, motor vehicle traffic started to increase.	The immediate surroundings of the New Mosque have been closed to motor vehicle traffic and used as a bazaar by afforestation..	A park was built to the south of the New Mosque and named 'Soykan Park'. The park has been afforested and commercial units have been added.	Soykan Park was reorganized and trees and commercial units were removed. The name of this area to the south of the New Mosque was changed to 'New Mosque Square'.

Table 2. The historical development process of New Mosque and its immediate surroundings (Prepared by the author based on Kazancıoğlu, 2001; Göğebakan, 2002; Demirbağ and Şişman, 2013; Karakaş, 2019)

New Mosque was also damaged in the 6.8 earthquake that occurred on January 24, 2020 in the province of Elazığ, the eastern neighbor of Malatya. Although there was no major destruction in the building, cracks were formed on the walls and plaster and paint spills occurred in the interior. There were local collapses in its dome (**Figure 10**). For this reason, the mosque was closed to worship for a while; however, the use of the square continued. On October 13, 2020, the building entered a comprehensive restoration process. New Mosque, which was repaired, was opened for worship again in 2020 (Cultural Inventory, 2023).



(a) (b)

Figure 10. Some parts of the New Mosque damaged in the Elazığ earthquake, views from the exterior wall (a, b) and interior (a) 2020 (Bayrak et al., 2021)

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When the earthquakes that New Mosque has been affected by throughout history are examined, it can be stated that the greatest destruction in the Republican Period was experienced on February 6, 2023 and in the earthquakes of magnitude 7.7 and 7.6 in the province of Kahramanmaraş, the western neighbor of Malatya. Shortly after the extensive restoration process, as a result of these two earthquakes on the same day, 9 hours apart, the upper covers of the New Mosque were completely destroyed; its walls have largely disappeared and the upper parts of its two minarets, starting from the balcony, have been lost. While some parts of the building fell into the courtyard; some of them are stacked towards the square. This destruction was also an important turning point in terms of identifying the place of the building in the memory of the city with earthquakes (**Figure 11**).

Figure 11. Views of the destruction of Yeni Mosque from different angles after the 6 February 2023 earthquakes (Author's archive)

The New Mosque and its square have continued to conserve their 'nodal point' in the city's memory since the building was opened for worship (Lynch, 1990). However, the earthquakes it went through in the historical process and the restoration processes resulting from them ensured the integration of both the mosque and the square in memory with this disaster. Despite all these effects, the condition of the building after the great earthquakes in 2023 brought with it the necessity of making an evaluation in the context of conservation.

- ***Investigation in the Context of Conservation***

The conservation of memory spaces, which have an important place in urban memory, has been the subject of many laws and regulations in the process of taking the concept of architectural conservation into its current form. In this sense, while Article 1 of the Venice Statute constitutes an important reference, the Québec Declaration is one of the studies that directly relates to the subject (ICOMOS, 2023). New Mosque and its square can be evaluated in terms of many laws and regulations in the context of conservation, as well as in terms of the said regulation and declaration.
Malatya is a city that was rebuilt after moving to the area known as Aspuzu. The cultural characteristics of this city directly overlapped with the Islamic belief due to the density of the Muslim population and the formation of the settlement took place accordingly. In this context, it was found appropriate to build an integrative, aggregating, unifying and symbolic worship structure in the center of the city.

This situation can be considered as an important reflection of belief as a cultural heritage in the establishment and development of Malatya. In this context, the conservation of cultural heritage started with the Hadji Yusuf Mosque, which is the first place of worship built on the site of the New Mosque today.

Hadji Yusuf Mosque has been an important value for Malatya city identity and memory. However, due to devastating natural disasters, the building could not be physically conserved. Although the rebuilding process was started after the fire, the March 1893 earthquake made it impossible to conserve this structure under the conditions of the period. However, although it is not possible to protect the architectural heritage, the conservation of the cultural heritage has continued. This is directly related to the concept of 'Spirit of the place' mentioned in the Québec Declaration. The New Mosque, which was built on the site of the lost Hadji Yusuf Mosque, can be considered as an important indicator in terms of the effect of the spirit of the place on conservation.

The New Mosque was built on the site of a worship structure that was destroyed by the earthquake and was damaged many times throughout the historical process due to the earthquake. It has undergone repairs in accordance with its original characteristics and has not undergone any major changes (Karakaş, 2019). In this context, while the building was identified with the earthquake disaster in the memory of the city, it continued to conserve its symbolic quality. However, the square, which connects the New Mosque with the main axis of the city, has undergone many interventions and changes over the years (Karakaş, 2019; Kuruçaylı, 2020). However, in the context of the spirit of the place, the intangible qualities of the square continued to be conserved. The city's status as a metropolitan city with the law numbered 6360 and the inclusion of the New Mosque from the Center district within the borders of the Battalgazi district did not have a negative effect on the spirit of the place, and both the mosque and the square in front of the mosque continued to be a symbolic part of the city's memory for Malatya (Kuruçaylı, 2020).

The earthquakes that took place on February 6, 2023 caused the New Mosque to be destroyed to a large extent and the square to be unusable for a short time. However, although the mosque was destroyed, the square was started to be used again after about a month; it continued to function as a gathering and social contact area. In this context, while the New Mosque once again took a place in the city's memory with the effect of the earthquake, the spirit of the place continued to be conserved.

4. EVALUATIONS AND CONCLUSION

This study aims to evaluate the destructions that directly affect the collective memory. In this context, 'earthquake' has been taken into the main center of the study as a destructive natural event and an important shaping tool. Earthquakes, which directly affect the meaning, formation and continuity of collective memory, can be considered as one of the main factors at the source of changes and transformations in urban memory in Anatolia. It is possible to state that earthquakes are directly related to these three phenomena for the Anatolian urban memory, which is in a central position in the triangle of place, history and events.

Various urban reminders have an important place in the reading of collective memory through cities (Lewicka, 2008). At the beginning of these, it can be stated that there are monumental structures that establish an intense relationship with the place, history and events (Rossi, 1999). These structures, which provide a clear view of the historical process, can represent various periods of the city and therefore of the collective memory (Lynch, 1972). In Malatya, one of the Anatolian settlements that stand out with its deep-rooted history, the New Mosque stands out as one of the most important monumental structures where such a reading can be made.

In Malatya, the collective memory was shaped by the New Mosque and the square that developed to the south of the mosque. When we look at the historical process of this structure, it is possible to see that the 'earthquake' disaster has a very dominant and striking place.

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Having suffered numerous earthquakes and devastatingly damaged, the building has dramatically continued to be a symbolic element of the collective memory. However, the earthquakes, especially on February 6, 2023, caused destruction on the structure that has not been seen in the last 200 years. This situation also shows that Malatya has experienced the biggest earthquake in its collective memory since it started to develop in Aspuzu. In this context, the study emphasizes how important the earthquake disaster occupies in the city memory of Malatya. It also touches upon an important point in terms of showing the necessity for Malatya to develop considering the earthquake reality.
Although the Malatya New Mosque is under physical conservation and continues its existence despite the many earthquakes in the past, it has become a damaged focal point for the collective memory, which is remembered by the earthquake as of February 6, 2023, due to the destruction of the previous building by the earthquake at the time it was built (**Figure 12**). Commemorating the past of the building and the square with such a dramatic event may also lead to the maintenance of the collective memory around a negative focus. In this sense, correct repair of the building and making it earthquake resistant is not an unsafe place for the people of Malatya to stay away from in the event of a devastating earthquake; it will ensure that it is a gathering place where you can take shelter. It is obvious that historical building and environmental conservation experts are needed as well as managers and planners in the management of urban areas in order to maintain the urban memory. In order to develop and protect collective memory around positive focuses, it is effective and necessary to bring multidisciplinary, sensitive and rational solutions that examine the effects of destructive disasters such as earthquakes, and to protect tangible and intangible cultural values as a whole.

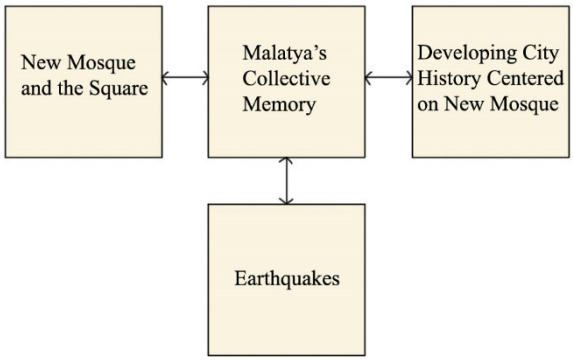

Figure 12. Collective memory and the relationship between New Mosque and earthquakes in Malatya (edited by the author)

As a result, the study reveals the importance of the collective memory in terms of the post-earthquake transformation of the city, the monuments and squares that form the focus of this memory, and the natural disasters that form the past and present of these elements. Both architects and planners/urban designers; it is important for the continuity of the collective memory to be taken into account by both the city administrators and the city administrators.

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