

# ŞANLIURFA AND HARRAN

HANCIK

SERIES

# ŞANLIURFA AND HARRAN

by  
Abdullah Ekinci



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## Note on Usage

Modern Turkish uses the Latin alphabet, modified to ensure that there is a separate letter for each main sound. The spelling thus aims at ensuring phonetic consistency. For Turkish artists, names of locations, publications and special terms, this book employs modern Turkish spelling. Proper names have been kept in modern Turkish with one exception - Istanbul has been rendered with normal English spelling using I rather than İ unless it is part of a title. Consonants have more or less the same sound as in English, except for:

**c** like **j** in English.

**ç** like **ch** in English.

**ğ** the "soft g". Depending on the adjoining letters, this is dropped, pronounced like **y** in English, or treated by a lengthening of the preceding vowel.

**ı** is a back, close, unrounded vowel which does not exist in English, the nearest equivalent being the phantom vowel in the second syllable of rhythm.

**ö** like **ö** in German or **eu** in French *peur*.

**ş** like **sh** in English.

**ü** like **ü** in German or **u** in French.



## Introduction

**M**any civilizations lived in Urfa and Harran both in the prehistoric and historic periods. Remains have been found in excavations in the region that belong to various periods. As a result of these findings, Urfa and Harran are seen as important settlement areas since the Neolithic Age. There are various artifacts and sarcophagus belonging to the Christian, Islamic, Jewish and Sabiis periods. Urfa has an important place in the Christian culture for having hosted the first kingdom (Osrhoene-Edessa) to have accepted Christianity as state religion and for having been blessed by Christ. Prior to the Christian culture, some other traditions including paganism, astrolatry, gnosticism, and daysanism were also influential across the city. Philosophical schools of Edessa and Harran were famous centers that trained renowned scholars. During the second Caliph Omar, the city came under Muslim control when the region was conquered by Iyad b. Ganem in 639. Urfa retained its significance during the Umayyad period and it became the center of the Umayyads in the last period of the Islamic dynasty. After the Umayyads, the Abbasids took control and the city became an educational hub of the region. Scholars of the city contributed greatly to the Islamic knowledge and civilization while Islam quickly spread over this period. Due to this structure of the city, the area was exposed to Christian attacks and from time to time some Crusader states were also established. The Seljuks



surrounded the area several times to dominate the region, but it was conquered in 1086 by Bozan during the Melikşah's reign. Later, the region was dominated by the Zengiees and the Ayyubids. Although Islamization of the region began in the first decades of the Islamic period it culminated starting from the 9<sup>th</sup> century, what we call the Turkish age. Accordingly, many mosques, ribats, dervish lodges, caravanserais, madrasahs, and hans were built across the region.

The region had a major crisis with the Mongol invasions, during which Harran was demolished. In the early period, the region's geopolitical position was greatly important as it was situated at the crossroads. When new routes were discovered socio-economic life of the area deteriorated. When the scholars left the city for Baghdad during the translation activities of the Abbasid period, cultural influence began to decline.

Recently, with the Euphrates and Tigris dams, the city has started to rise from its ashes like a "Phoenix".



## Geographic Situation

Şanlıurfa is located in Southeastern Anatolia of Turkey between  $37^{\circ} 49'' 12'$  -  $40^{\circ} 10'' 00'$  E longitude and  $36^{\circ} 41'' 28'$  -  $37^{\circ} 57'' 50'$  N latitude. Being close to rivers and major trade routes, Urfa has always been strategically located throughout history. The city has borders with Gaziantep in the west, Adıyaman in the northwest, Diyarbakir in the northeast, Mardin in the east, and is surrounded by Syria in the south. (fig.1)

Total area of the province is  $18,765 \text{ km}^2$ , which makes it seventh largest city of Turkey. The central altitude of the city is 518 meters. Karacadağ is the province's highest point with an altitude of 1,938 meters. Euphrates is the major river. In the west and northwest of the province, there are Karkamış, Birecik and Atatürk Dam lakes.

## The Origin of the Name Urfa

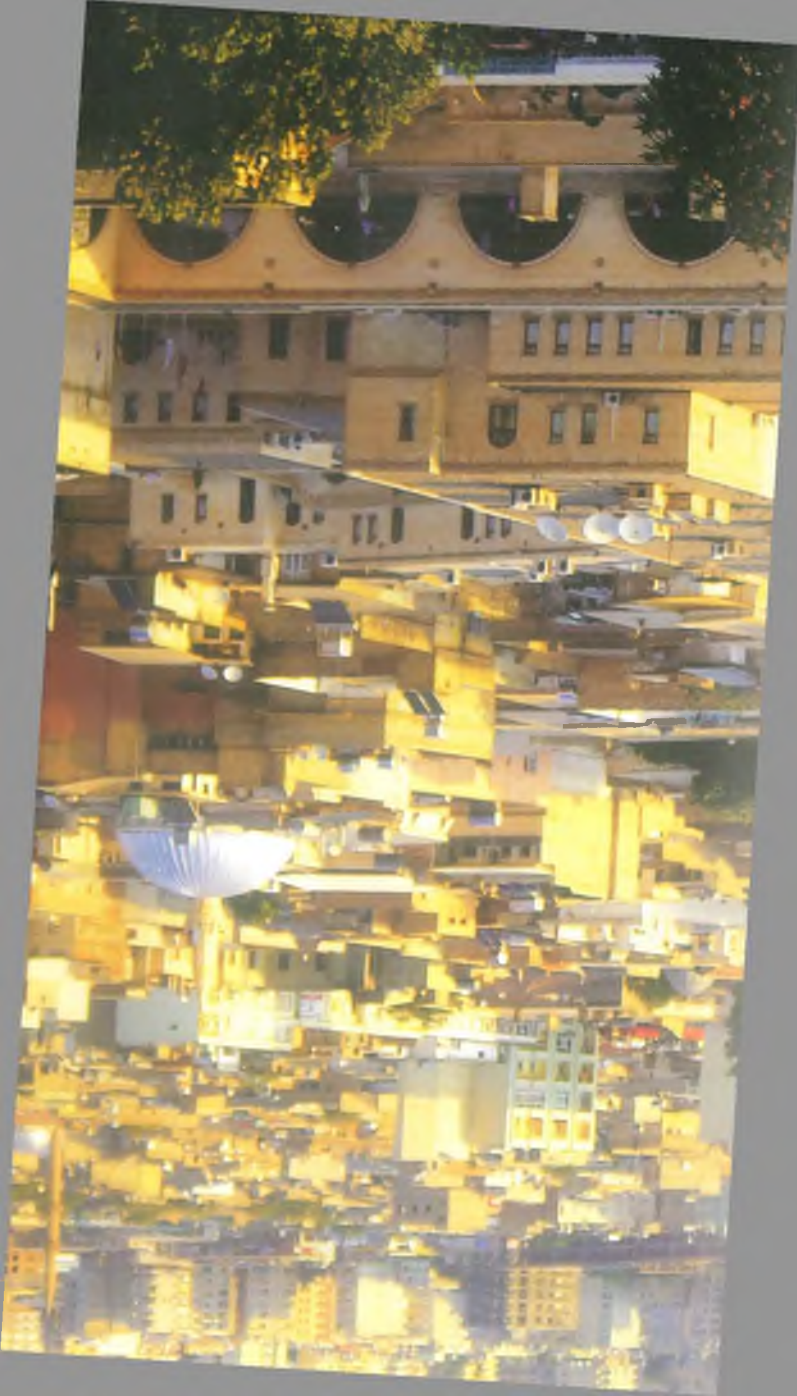
There are different opinions about the origin of the name. Almost none of the assumptions about the origin of the name are clear. According to Abu'l Faraj, Enoch established 180 cities, Urfa (Edessa) being the largest one of them. Assyrian Mikhail states that after the flood of Noah, son of Kenân, Nemrud built Urfa. Another source mentions that Nemrud was Ereğ's leader and one of Edessa's name was Ereğ. Muslims and Jews narrate that the Prophet Abraham stayed in the





*Figure 1- An overview of Urfa*





city. Assyrian Mikhail adds that the Keldanies lived in the city and hai referred to where Keldanies lived, and Urhai means Keldanies' city.

Jacob of Urfa (Edessa d'Jakup) mentions that it was unknown who destroyed the city but most probably the destruction of the city came during Sennahrib's march on Jerusalem. Alexander the Great built the city and gave the duty of rebuilding the city to Selevkos Nikator. He restored the city and gave the name of Macedonia's capital city, Edessa. In the second century BC, Antiochus IV. Epiphanes (175-164) gave his name Antioch to the city for a short period of time. This name was used for a very short period because it was confused with another city called Antioch. Antioch's name was abandoned after it fell to Parthian domination. Another name is found in the Hittite cuneiform tablets from the second centy BC, which states the name of the city as 'Hur Lands'. The name of the region was referred as Hanigalbat in the first century BC in the Assyrian documents. Procopius states that the city and its surroundings were referred as Osroes and it was more commonly called as Osrohene. According to the Greek and Assyrian sources the city's name was Orhai. The city's name is also related to Arabic word Orhai. The word Orha was transformed into 'Vurhai', which means "plenty of water". Orhai was changed to Orhe and Orha and after different usages it was turned into Urfa. The Greeks called the city Miyah (water) and Kaliura, which means beautiful female slave owner. Another assumption is that the Greek word Orhai comes from the word of Osrhoenee, and in Latin Orrpei. This word means "castle" or "spring". It was also called Edessa, its colonial period name. This period continues from the



year 215 until its fall. Based on the coins of Edessa, the city was also called by the names of the city's Roman administrators. Aurelia and Antonina were used in 215. During Macrinus' reign, Opellia and Macrinina were used. The colony of Edessa was called Marcia, Aurelia, Antoniana, and later Alexandria or Alexandriana. Eighth century Assyrian cronicle Tell-Mahre also mentions the city. According to him; "RHY BR HWY" is the first name of the city. The most interesting description about the city's name belongs to the 13<sup>th</sup> century geographer Yakut. He refers to Edessa as al Ruha. This was the name of the founder of the city el-Ruha bin el-Balandî bin Malic b. Da'sar. Later during the Islamic rule, the official name "Ruha" was used. We consider that name of Urfa came from this name Ruha. In 1984, the name of city was changed to Şanlıurfa for the struggle against the French occupation of 1920.



## ARCHAEOLOGY OF URFA

**M**ound and other archaeological sites located within the boundaries of Şanlıurfa, historical and cultural city of Northern Mesopotamia, have always attracted Turkish and foreign archaeologists. Sultantepe, Harran, and Aşağı Yarımca excavations began at the beginning of the 1950s they were carried out across the region since 1964. Şanlıurfa, with this aspect, is within the boundaries of the archaeological excavation areas in Turkey. Urfa region is divided into different zones in terms of archaeological and geographical diversity. These zones are Siverek (İzalla country), Birecik (Birtha), Suruç (Anthemuzia, Batnea and Matf Suhunh; Silk City), Hilvan (Aşşa Country), Bozova (Hüvek), Ceylanpınar (Res Ayna), Halfeti (Halpat), Viranşehir (Tella, Tell Mavzen), Harran.

In the province of Şanlıurfa; significant information and documents regarding the Mesopotamian culture were gathered for the eras from the Paleolithic Age to the Ottoman Empire at excavations carried out in Akarçay Mound, Akarçay Hill, Apemeia Ancient City, Bent Garden, Biris Cemetery, Çamlık Park Necropolis, Çavi Field, Fıstıklı Mound, Göbeklitepe, Gre Viriki, Gürcü Hill, Hacı Nebi, Harabebezikan Mound, Harran Mound, Hasek Mound, Kazene Mound, Kurban Mound, Lidar Mound, Mezra Mound, Mezrea-Teleilat Mound, Nevalı Çori, Söğüt Field, Sultan Tepe, Aşağı Yarımca, Şaşkan, Kumartepe, Şavi Mound, Tilbeş Mound, Tilmusa, Tilobur, Tilvez (Meteler), Titriş, Urfa





*Figure 2- Excavation works in Göbeklitepe*

Grand Mosque, Urfa Castle, Yukarı Göklü Necropolis, and Zeytinli Garden Mound.

### **World's Oldest Temple: Göbeklitepe**

In Şanlıurfa, there are important settlements of the Neolithic Age including Göbeklitepe, Karahantepe, Sefertepe, Hamzantepe and area of Balıklıgöl in an area that covers 30-40 km around Harran Plain. Almost all of these places are as old as 11.000/12.000 years. (fig.2)

Excavations in Göbeklitepe provide us much information about first human activities. Human traces in Göbeklitepe date back to 9500-8600 BC. It is 11.500 years ago from today and belongs to the Pre-Pottery Neolithic Age as an important faith center. 80 acre Göbeklitepe is designated as a first degree archeological site by the Ministry of Culture and Tourism.



The Neolithic Age comes after the Paleolithic and Mesolithic periods. Mankind changed his lifestyle according to nature for the first time in this age and started agriculture besides hunting and gathering. Wheat, lentil and barley existed and humans started to learn how to cultivate these products. In the same period, mankind domesticated animals and examples of religious and civil architecture started to appear.

Among the findings that were found in Göbeklitepe are *varanus griseus griseus*, reliefs of reptiles, wild boars, cranes, storks, foxes, snakes, scorpions, sheep, gazelles, lions, spiders and headless human remains, statues with exaggerated male phallus etc. These remains from 11,500 years ago reflect the mood of people in this period. Göbeklitepe, with unusual findings, seems like an important religious center. (fig.3)

### Nevalı Çori

Nevalı Çori is known to be the settlement on the right bank of the Euphrates River and it's located next to a tributary of the Kantara Stream. Hilvan is a settlement within the boundaries of the village of Kantara, located on a terrace bounded by two dry creeks under a lime hill. Şanlıurfa Museum and University of Heidelberg (Germany) jointly launched excavation in the area in 1983, which restarted in 1989. Finally, in 1991, the excavation stopped due to rising dam waters.

8400 – 8100 BC, 3000 – 2800 BC were years of continuous human settling in this area and small findings like arrow heads and backhoe equipments made of flintstone have been found. It is known that humans around 9000 BC, were involved in agriculture,







*Figure 3-  
Steller with bull, fox, pike etc.  
reliefs at Göbeklitepe*







Figure 4-  
A male head,  
Nevalı Çori



hunting and domestication of animals and they built small bronze statues, large monumental stone statues and temples. In addition, male and female figures, animal figures made of limestone and human skulls have been found. Nevalı Çori settlement shows us that in this period people began sedentary life and besides intensive hunting, domestication of plants and animals started. Presence of many warehouses, the oldest floor mosaic to date, cult structures and many art works demonstrate that the area was a central location throughout this transition period. (fig.4)

Dating from the same period, about 250 mounds have been found in Nevalı Çori located between Kantara Village and Süleyman Bey District, Biris Cemetery located in Bozova, Söğüt Field, Akarçay Hill and in the plains of Harran. In addition, many mounds and archaeological structures that belong to the Neolithic Age are still waiting to be discovered.

### **Neolithic Site of Balıklıgöl**

At the exit of Governor Fuat Avenue (Büyükyol) street, immediately on the left side of the field that belongs to the Pre-Pottery Neolithic age, traces of animal bones and carbonized seeds indicate that people relied on hunting and cultivated wheat and barley. Balıklıgöl Neolithic is dated between 9400-8600 BC. It has been proven that 11,500 years ago humans settled here. Balıklıgöl sculpture found in the ruins of the site is the oldest sculpture in the world. This sculpture has been exhibited in Şanlıurfa Archaeology Museum since 2005.





*Figure 5- Sultantepe*

### **Sultantepe (Huzirina/Hostra)**

Sultantepe is located between Şanlıurfa and Akçakale, 17 km away from the town center (fig.5). Excavations in the hill were conducted first time in 1946 by K. Kökten, in 1947 by A. Dönmez and W. Birice, in 1951 and 1952 by the Turkish Ministry of National Education and English Arkeological Institute. Excavations made by Prof. Dr. S. Lloyd ruins of a settlement from the Late Assyrian Period and pottery pieces from various periods were found. The west of the structure composed of one or two the courtyards is ruined due to additions in the upper parts. In this structure ceramic vessels and many interesting cuneiform tablets were found. Some pottery fragments that belong to the late Neolithic Halaf and Obeyd periods were uncovered as well. The great mud structure is thought to have been built in the first half of the 7<sup>th</sup> century BC during the Assyrian invasion. About 600 cuneiform tablets which belong to the 7<sup>th</sup>





BC Assyrian period were found. Dated to Assyrian Period, the epics of Gilgamesh and Creation were found in the text of these large tablet archive. In addition, the crescent of the moon god Sin in the middle of a huge stone slab is among Sultantepe findings. Imported from Egypt, ornaments of ivory, ceramic items, ceramic pots and glass perfume bottles were recovered.

In the late Assyrian period, the mound's hill is thought to have been covered with a large building. The hill was not a settlement area during the Neo-Babylonian and Achaemenid Empires, whereas it became a settlement area in the Hellenistic and Roman periods.



## THE KITCHEN OF HISTORY: URFA

**D**ating back to 600,000 years of the Paleolithic period, Urfa witnessed the Epipaleolithic and Neolithic Ages. In Urfa city center and in the north of Halilurrahman Lake (Bahklıgöl) excavation works have been performed and the world's oldest statue has been found. It has been confirmed that the center of the city of Urfa had uninterrupted settlement starting from 11500 BC. City also has important findings from the bronze age. These findings are not limited to the mounds in Harran, Titriş, Kurban (Cümcüme), Hassek, Zeytin Bahçeli, Hacı Nebi, Lidar and Kazane. The Hittite King Hattusili I fought against Yamhads who lived in northern Syria, destroyed the capital Halpa (Aleppo) and conquered Haşşuva near Birecik. In Urfa, the most prominent Hittite artifact found in the region is "Lidar Höyük" in Bozova and it is from the Late Bronze Age. Uncovered seal in Lidar Höyük mentions name of the Hittite king Şuppiluliuma's contemporary Karkamış King Guzi Teshup. Other than this, Urfa was also under control of Kingdom of Ebla. Southern Mesopotamia have witnessed the dynamism of the city-state rival after 2500 BC. Excavations since 1979 around the southeastern Anatolia revealed that Urfa was a domain of the Ebla Kingdom. In excavations in the Center of Ebla Kingdom, (Tell el-Mardikh), cuniform tablets were found and according to them Harran was governed by Queen Zugalum. Urfa got under control of Babylonians between 605-550 BC. Then, Osrhoene





*Figure 6- Christ handkerchief*

Edessa (Urfa) was controlled by Arami dynasty between 144-132 BC. The most significant story about Kingdom of Edessa was the King V. Abgara Ukomo's correspondence with Jesus Christ and his being first local king to accept Christianity. (fig.6)



When we look at the history of the Islamic period in Urfa we see that Muslims started their raids from Syria. The Caliph Omar, in 639 after the death of Ebu Ubeyde, appointed İyad b. Ganem to Humus and Kinnesrin to penetrate through Mesopotamia and expand the lands. Muslim conquest of the region in the second half of 639 under Commander İyâd b. Ganem started with the capture of Al-Jazeera and city of Urfa.

When the Muslim-Arab conquest of the region started, Byzantine Emperor Heraclius spent corresponding efforts to keep this region at his hands. Heraclius used Urfa as military base to recapture Hims in al-Jazeera region, but was forced to return to Istanbul. On the other hand, according to our sources, after the death of İyad, the Caliph appointed Sa'd b. Amir b. Hizyam el-Cumahi. The Caliph Osman also dealt with the area. The Caliph Osman, due to Umeyr b. Sa'd's illness, gave the control of Hims and Kinnesrin to Muawiyah.

The Caliph Osman requested from Muawiyah to replace the tribe of Mudar away from the city. After the settlement of the Mudar tribes, region's nomadic tribes, including Numeyr, Kays, Ukayl and Suleym were settled in this region. By this way, Muawiyah took another the fundamental centers of the Umayyad Caliphate under his administration. During this period, Urfa and the surrounding area was used as a base against the attacks of the Byzantine Empire. Indeed, Edessa was used as a base againsts the Byzantine attacks to Suruç in 644. Caliph Osman was martyred in 17 June 656. The most important struggle between Ali and Muawiyah took place in Siffin near Diyar-ı Mudar (the Land of the Mudar). In Diyar-ı Mudar,



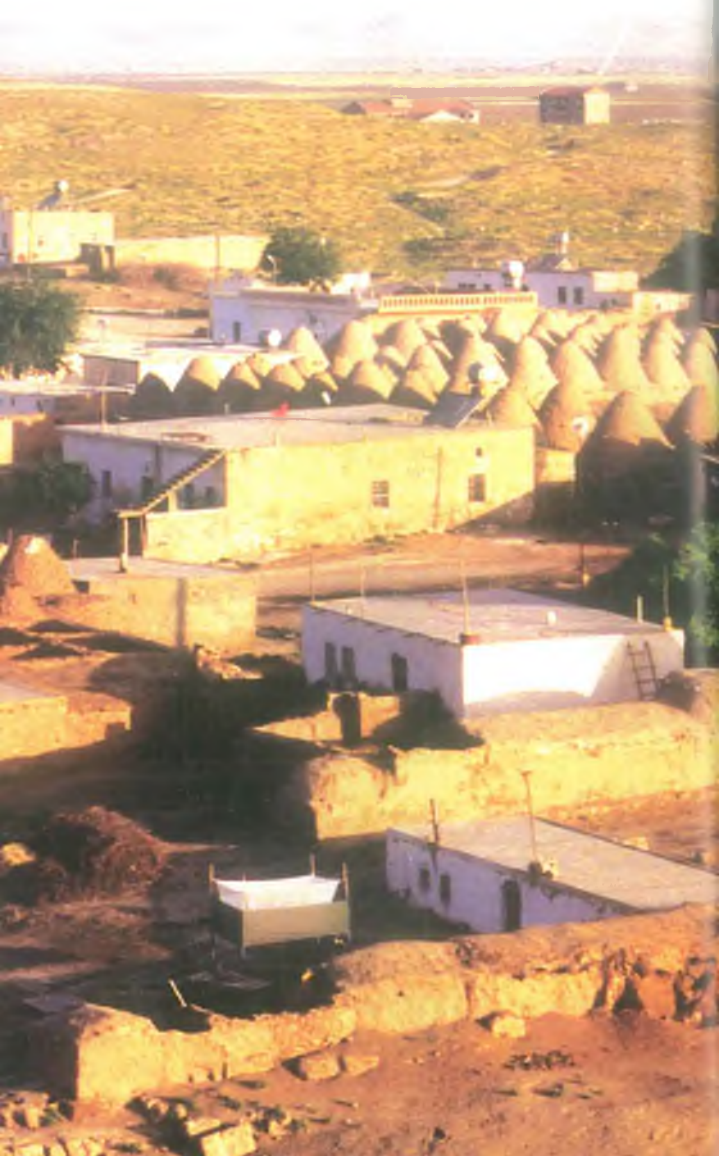
during Muawiyah's Caliphate, no serious unrests happened, although under his successors Yazid and Muawiyah II, the region witnessed the struggle of the Arab tribes. Similarly, conflict amongst members of the Umayyad dynasty effected the region. Because of fight for the throne between Hisham's sons, Ibrahim and Suleyman, and Marwan b. Muhammad, Kelb tribe fled to Tedmur. Ibrahim b. Walid swore allegiance to Marwan b. Muhammad and problem was solved. Meanwhile Mervan took the treasures of the reign, which consisted of three thousand camels load, and came to Harran. Harran was an important location for the Umayyad state in this period (fig.7). Mesleme b. Abdulmelik, who once besieged İstanbul, always started his raids to Anatolia from here when he was the governor of al-Jazeera. Mesleme b. Abdülmelik preferred Harran instead of Kinnesrin as his regional base and built a palace in Harran. Throughout more than ninety years of Umayyad rule, the Caliph Omar Ibn Abdul Aziz's short reign had completely different features. He attached great importance to justics and dismissed all cruel, tyrannical administrators, governors and commanders. The Caliph started to change some rulers in Urfa and surrounding area as well. He also appointed judges and zakat officers.

In 750, the struggle occurred between the Umayyads and the Abbasids resulted with the collapse of the former and then the area fell under the Abbasid rule. During this period, Tulunoğulları, Fatimid, Ihsidi and some other Islamic states under the Abbasid rule took control of Syria and Palestinian territories before the Seljuk conquest. They tried to rule the region with governors appointed to al-Jazeera as the center of





*Figure 7- An overview of Harran*





these states was Egypt. For example, Ahmad b. Tolun appointed his slave Lülü as a governor Diyar-ı Mudar.

Turks first entered Urfa during the reign of Tugrul. Turkish tribes who fled from İbrahim Yinal came up to Urfa (fig.8). During this period, Salar-ı Horasan took many of the fortresses built near the Tigris and despite a few attempts to take over Urfa, he was unable to do so. On the other hand, when Sultan Tugrul died, Sultan Alparslan came to throne. The Seljuk commander Salar-ı Horasan was tasked with the conquest of the region (1065-1066). His army attacked to Frank mercenaries that defended Land of Nasib and Siverek. The Franks resisted the Turks, who attacked this area again with reinforcement. Turkish army invaded the area and took two castles. In the same year, Salar-i Horasan, by launching a new attack against Urfa walked over Culap and laid siege to the castle of Diphisar. He set up his headquarters at a place called K'sos (Kisas). 4000 Byzantine soldiers marched against Turks from Urfa. The battle between the two parties was won by the Turks. The Byzantine army fled and suffered great losses. Sultan Alparslan, after leaving Urfa, took Aleppo and then moved to Malazgirt to confront the Byzantine army. Thus, the Egypt campaign had stopped and during this rush return to Malazgirt some mules and horses had died on the road. After this incident Sultan Alparslan came again to Urfa. Urfa's Duke gave him mules, horses and food. Sultan Alparslan continued his way to the east without giving any harm to Urfa. However, the relationship of the Seljuks with Urfa did not stop with Sultan Alparslan's relations. Alparslan disposed Arslan Yabgu's son Kutalmış, who rebelled against himself, Kutalmış's sons, Süleyman, Mansur,



*Figure 8- Castle of Urfa*





*Figure 9- Castle of Birecik*

Alp Ilig and Devlet fled to Urfa and Birecik in 1072 or were sent into exile there by Alparslan (fig.9).

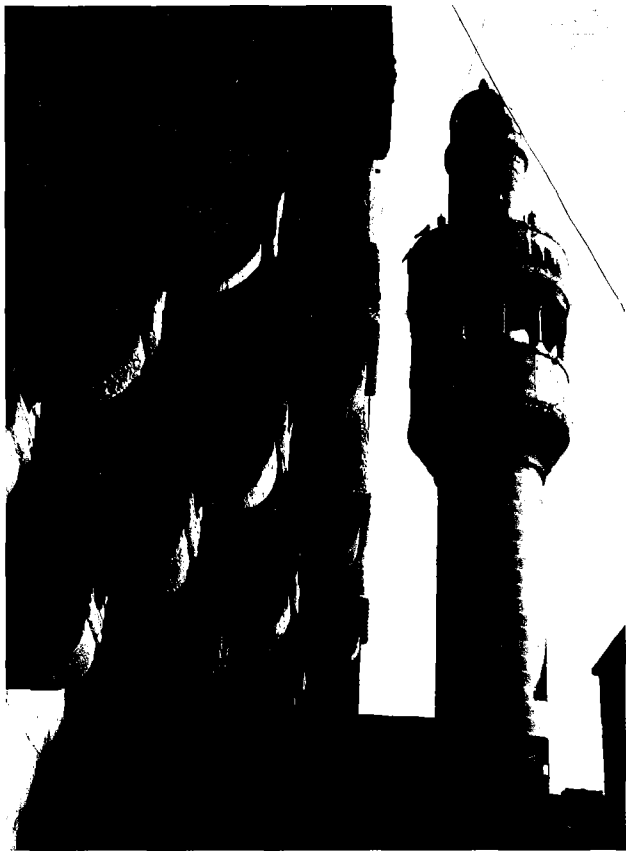
They established contact with Yavekiyye and Navekiyye Turkmens, who were wandering around without working. Turkmen tribes showed respect due to their nobility. Süleyman Shah and his brothers, after coming to Urfa, started conquests in the region. Soon after Sultan Alparslan got severe injury which led to his death by Harzemli Yusuf, commander of Berzem fortress, on November 24, 1072 his son Melikşah became sultan. Then, in 1077 Al-Jazeera Turkish border leader Gümüştekin marched on Urfa and Nizip and defeated Byzantine forces. Melikşah moved to Anatolia because of the unrest in this region, which started by death of Süleyman Shah who were fighting against Tutuş, then lost and died. Melikşah moved with Bozan Bey, Emir Porsuk and Kasımüddevle Aksungur. He came to Harran after visiting Tikrit. But leader of Urfa, Barsama, send him envoys and promised to cede Urfa



to him. Meliksah send Amid to Urfa in this request. However Amid wanted to take control of people's properties. For this reason Barsama renounced to give Urfa to Melikşah. Upon notification of Melikşah on this issue, he finished his work in Harran and sent an army under the command of Emir Bozan to conquest Urfa. Emir Bozan came to city and set up his headquarters in front of city gates and kept city under siege for three months. He sustained severe attacks against the city of Urfa and put a stop to the ongoing food entry and exit to the city. Townspeople could not stand against the attacks and rebelled against Duke Barsama, who fell into a desperate situation and decided to get rid of impairments and became a refuge of Emir Bozan. He jumped from Urfa castle but only his spine was broken. Soldiers brought him to Emir Bozan. But Barsama died after a couple of days. After this incident city's leaders decided to surrender the city to Emir Bozan on 28<sup>th</sup> of February 1087. Thus the whole city of Urfa enjoyed peaceful days. Emir Bozan treated city people very well.

When the Crusaders occupied Urfa and established an earldom (March 10, 1098) Seljuk rule ended (fig.11). Finally Mosul governor Zeng Atabeki conquered Urfa in 1144. He immediately released an order to soldiers asking them to give back what they had taken from people. After the conquest of Urfa, native Christians were left free. The end of the crusader rule in Urfa has caused a terrific stir in Europe. Urfa again conquered by Muslims, which meant to remove a crusader wedge stabbed between Iraq and Syria (fig.10). Europeans were saddened by the news of Frank defeat in Urfa and decided to gather a new crusade. Unlike the previous one, two large crusader armies under the command of





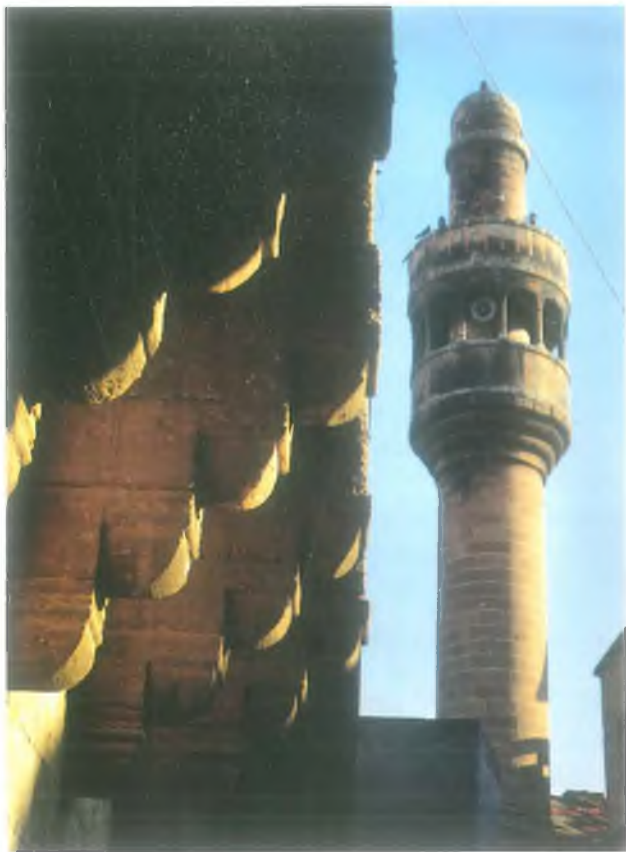
*Figure 10- Arabizade Minaret*

the King of France, Saint Louis VII, and the German Emperor, Konrad III, were gathered very quickly.

After the Zengi ruler Nureddin Mahmud died in 1174, Salahaddin Ayyubi took control and put an end to the Shiite-Fatimid rule in Egypt. He founded the Ayyubid State. With an aim to reestablish the unity of Islam, he wanted to conquer the Tigris







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*Figure 11- Crusader Earldom Period*

Valley territory with the Euphrates. After a while, the Abbasid Caliph al-Mustaz (1170-1180) recognized Salahaddin's sovereignty in Syria and al-Jazeera. Then came the first eastern campaign to Anatolia by Sultan Salahaddin. He founded headquarters on the western bank of the Euphrates river in the west of Birecik. He also built bridges to move eastward. Mardin's leader Ilgazi had previously conquered some places around Birecik. When he heard that Salahaddin was coming, he evacuated this area. After conquering the area, Salahaddin gave it to Artuklu Sihab al-Din Ilyas. The Sultan crossed the Euphrates and asked local leaders to join him and then left Birecik. Shortly after that Artuklu commander Nureddin Mohammed agreed to obey Sultan Salahaddin and reported to join to him with all his forces. In return, Nureddin, who were in struggle with local leaders in Diyarbakır, requested assistance from the Sultan against his enemies; Sultan



Salahaddin accepted the request. Salahaddin came from Birecik and besieged Urfa. His attacks forced Urfa Leader Fahreddin Mesud to surrender in return for his life. Salahaddin agreed and Mesud delivered city. After the conquest, Sultan gave the management of the city to Muzaffereddin Gökboru and went to Harran. After finishing his works in Harran he moved to Rakka, Habur and Nusaybin to take the fortified cities and castles. So after laying siege to Mosul on November 1182 the management of all al-Jazeera land came under the Ayyubid rule. After the Battle of Yassıçemen the Ayyubids seized Diyarbakır. After this incident, the Ayyubids and the Seljuk interests began to clash with each other. Anatolian Seljuk Sultan Alaeddin Keykubad in 1235, to establish unity in Anatolia, assigned the commander and Kayseri Subaşı Kemaleddin Kemyar with an army of fifty thousand soldiers to capture Urfa and Harran from the Ayyubids. The Seljuk army came to Harran and established catapults to destroy the walls of the castle. The people of Harran did not get scared in the face of Seljuk attacks and they resisted two months. Finally they evacuated the city. Thereupon Seljuk army entered Harran (fig.12). After the capture of Harran the army moved to Urfa. The inhabitants of Urfa resisted against the Seljuk Sultan and insulted him. For this reason, the Seljuk troops began to fight with all forces. In this attack they opened holes in the walls of the city. The Ayyubid army of 2,000 soldiers and commanders were sent to Anatolia from Urfa. Seljuk Sultan later fortified the city.

The Khorezms came to the Diyarbakır region and Al-Jazeera after the year 1239 and brought with them a great danger; the Mongols. Artuklu Necmeddin's



dominance fell under threat when he refused to obey the Mongol rule. The Mongols, in 1251, attacked Diyarbakır and Meyyafakirin. Massacres and pillages took place in Suruç, Harran and Urfa. In September 1259 Hulagu and his army set out to conquer the north-western Syria. Hulagu set up his camp in front of Harran with his army of 400,000 soldiers. Rulers in Harran begged for mercy from Hulagu and surrendered. Hulagu appointed Ali al-Savrani as the new ruler. But the commander of the fortress continued to resist. The castle's towers collapsed and then they sent Ebu'l-Kasım b. el-Şeyh Ebu Bekr b. el-Şeyh Hayat el-Harrani to ask mercy from Hulagu. Thereupon Hulagu let them to live. However Mongols realized they could not keep Harran in 1271, they destroyed the Mosque of Harran, the market, castle walls and took properties of the city to Mosul and Mardin. Harran after this destruction could not return to old bright days. It was occupied by Bedouins. Famous traveller İbn Cubeyr mentions the city's old splendour in the following way: "There were trees and arbours. There were all kinds of fruits and vegetables. City's water was abundant everywhere. The city's water came from wells and each house had a well. The people of Harran was very hospitable; although shops and inns were available they welcomed visitors to stay at their homes. Their roads were big and wide. There was the Grand Bazaar in Harran. People would come from other cities for shopping. A drought that lasted 7-8 years devastated Harran." After the Mongolian invasion, Harran lost its importance and Urfa began to gain significance.

After Harran's capture by Hulagu, Urfa's people followed same method to save their lives. However in



*Figure 12- An overview of Harran*





Suruç, the Mongols killed many people. Hulagu stayed in Urfa in the winter. He ordered to built 3 bridges on the Euphrates river. The first one was Rumkale (Halfeti), the second one was near Samsat beside the west Euphrates river and the third one was on joining side of Euphrates and Habur river at Karkisya. The Mongol forces moved in the spring, They took castles of Menbiç, Rakka and Jabir. After the destruction the Mongols did in Anatolia, another great power, Timur, began raids in Asia in 1395. Timur himself as Genghis Khan's successor ruled the Mongols and he wanted to bring the empire together. Soon after Timur took control of Ra's al-Ayn and moved to Urfa. Governor of Urfa left the castle in fear of death. Some Urfa people also joined him to escape from city to mountains near Urfa. Some people followed Timur's order to bring some fugitives from mountains. While Timur stayed in Urfa, Turkmen Cuneyd met with him to ask for forgiveness for Urfa people. Sultan of Hisn-i Keyfa also begged for their lives. Timur accepted their requests and gifts. Timur and his army stayed in Urfa for 19 days and on 29<sup>th</sup> of January 1394 they destroyed the castle and went to Mardin.

After Timur's era, we see that Akkoyunlu state began to dominate the region. Urfa is essentially dominated by the Akkoyunlu state soon after Timur's Syria campaign. When Timur moved eastwards in 1403-1404, the leader of the Döger clan, Dimask Hoca, dominated Urfa. In 1404 Dimask Hoca was killed by Nuayr b. Hayyar and this area was reconnected to the Mamluks. Meanwhile, Akkoyunlu's new leader became Karayülük Osman. When he was in charge he controlled area between Amid and Bayburt region. Karayülük Osman



added important places like Urfa (1406), Erzincan, Cemisgezek, Kharput, and Erzurum to his lands. Meanwhile, Urfa became an area of struggle between the Mamluks and the Akkoyunlus until the Safavids took it in 1514. When the Safavids began to emerge, the Ottomans wanted to prevent Shah Ismail from getting these areas. For this purpose, Yavuz Sultan Selim, before meeting with the Safavids, sent Akkoyunlu Sultan Murad b. Yakup to conquer Diyarbakır. With an army of eight thousand the Ottoman forces, Akkoyunlu Sultan Murad clashed with a much smaller Safavid army under the command of Ece Sultan Kaçar near Ruha. Sultan Murad attacked forcefully but was killed (1514). Ece Sultan sent his head to Shah Ismail as a gift. Meanwhile Sultan Selim launched a campaign against the Dulkadir clan. With advice of Idris-i Bitlisi he sent Bıyıklı Mehmed Pasha to Bayburt. With the help of Idris-i Bitlisi the Ottomans took the Castle of Mardin. Meanwhile the Castles of Urfa and Çermik came under control and Piri Bey was appointed as a governor. According to population census held in 1518 there were 782 households, 75 taxpayers, 300 muslim households, 42 non-muslim households. There were total 6 neighborhoods, one of which was non-muslim. These neighborhoods were Bab-i Berriye, Babu'l-Ma, Bab-i Amid, Bab-i Harran and Mağaracık.

In 1525, there were 163 villages, 294 smaller village, and 8 nomad groups in Urfa. There were almost 6300 Muslim, approximately 1,700 non-Muslim population. In 1566 population was known to be around 13000-14000. Of these, 9500 were Muslims and 4500 non-Muslims. Evliya Çelebi, who visited the city in 1646, indicates that there were around 2600 homes in the



city (fig.13). The total number of households in 1871 was 2380. There were 1377 Muslim, 1003 non-muslim households. Until middle of the 16<sup>th</sup> century, Urfa was attached to Diyarbakır Province. The situation continued until 1586-1587. When Rakka became a province, Urfa was attached to it, which continued until 1822. Between the years 1822 and 1865, it was under Aleppo province. In the 20<sup>th</sup> century, Urfa became a province. In the 16<sup>th</sup> century Celali leader Abdulhalim Karayazıcı controlled Urfa and did great damage to the city. Both Celali rebellion and wars with Iran in the 17<sup>th</sup> century required the strengthening of the city fortress. Evliya Çelebi, who visited the city in 1646, noted that 200 soldiers defended the fortress whereas, according to the 1525 records, there was only 57 soldiers. Murad IV, on his way to Baghdad in 1638, visited Urfa introduced some improvements in Urfa. Urfa became popular in 1839 because of Egypt governor Kavalalı Mehmed Ali Pasha's rebellion. Sultan Mahmut II sent Hafız Mehmed Pasha to suppress the rebellion. The Ottoman army was defeated at the battle in Birecik. Kavalalı's army invaded Urfa. Urfa became a part of the province of Aleppo with special status in 1842 and then became a sanjak in 1847 under Aleppo province's control. Urfa was detached from Aleppo in 1910.

In the Ottoman millet system the most loyal community was the Armenians until 1876. And when the Ottoman political, social and economical life started to collapse, the Western Powers affected the Armenians. As a result of this, a series of events occurred in Urfa. In April 1915, events started, then on 6<sup>th</sup> of August 1915 in the village of Germus, the Armenians fired the first bullet. Rebellion in the city has continued at intervals





*Figure 13- An overview of Ruzvaniye*



until 16<sup>th</sup> of September. On 5<sup>th</sup> of October 1915 Fahri Pasha entered the city with military batallions with the German officer Graf Wolfskehl von Reichenberg. On 16<sup>th</sup> of October, the Armenian rebellion was taken under control after 7 months. However, at Urfa could not get out of a tight spot. Indeed, in 1916, people from Van, Muş, Erzurum, Bitlis, Bingöl came to Urfa escaping from the Russian and Armenian invasion. In fact, Muslims coming to Urfa were planning to go to Konya, Teke, Sivas, İçel, Kastamonu and other cities around. But they could not go immediately to those cities and immigrants had to stay in inns, tents, homes for more than a year, in hunger and misery. In Urfa until December 1916, 40 thousand Muslim refugees were placed temporarily. By the end of 1917 also Mamuratulaziz, Diyarbakır and Urfa accumulated a total of 200 thousand refugees, more than 50 thousand of which were sent to Konya by train. Even in 1920 there were 48,778 Muslim refugees who were resettled in Urfa.

During the 19<sup>th</sup> and 20<sup>th</sup> centuries Urfa was influenced by the Ottoman's political and socio-economic development. With Armistice of Mondoros, the subsequent occupation began. The city was invaded by the British by March 7, 1919 and by the French forces shortly after. People organized resistance to the occupation and took action on 9<sup>th</sup> of February 1920. French soldiers could not hold against the resistance of Urfa and they were forced to leave the city. Urfa entered the era of the Republic as the center of a province that bears his name. In the early years of the Republic, Urfa became a province according to the country's 1924 Constitution.



## CITY WALLS, GATES AND THE CASTLE

### City Walls

According to the 6<sup>th</sup> century written sources, the first construction date of the city walls is not known. A large part of the walls surrounding the city started to be destroyed in the beginning of the 20<sup>th</sup> century. Harran Gate, Mahmutoğlu Tower that belongs to Bey Gate and some of the walls and bastions have survived until today. According to the sources, Urfa city walls are composed of 8 gates: Harran Gate in the south; Bey Gate and Water Gate in the east; Samsat Gate and Palace Gate in the northwest; West Gate, Sakıbın Gate and Water Gate in the west.

### Urfa Castle

It is believed that Urfa Castle was built on an area belonging to the Neolithic year of 9500 BC. 11500 years old Balıklıgöl statue, uncovered around the castle and exhibited at the Şanlıurfa Museum, reveals the history of the Balıklıgöl area along with the castle (fig.14). Two columns with Corinthian heads on the castle fortress are known to have been built during the period of Osrohene King Manu IX between 240-242 AD. It has been restored during the Abbasids between 812-814. The first records about the castle belong to the 11<sup>th</sup> century. The height of the two columns is 17.25 meters. The circumference of the column is 4.60 meters. On the east of the column, Assyrian inscription





*Figure 14- Urfa Castle*

reads: "I am the son of military commander Barsamas, (Sun's son), Aftuha. I built this column and statues on it forint he honour of Crown Prince Manu's girl, king Manu's wife, my Lady and Queen Salmeth". Urfa Castle is surrounded by a moat on three sides. In another undated inscription restorations made to the castle is mentioned. In another inscription dated 1461 Sultan Hasan (Akkoyunlu ruler Uzun Hasan) is mentioned as the one who repaired it.

### **Harran Gate**

Also known as "Bab Al-Harran", Harran Gate has a Greek inscription dating back to the 5<sup>th</sup> century, which reads:"..... by Rome..... force ... the emperors and kings.....in the year....." (fig.15). On the north facade of the gate long Arabic inscription attracts attention. Inscription date is not given. The inscription reads: " Sultan, Melik, victorious, scholar, fair, supported and victorious, star of religion and world, father of conquest,





*Figure 15- Harran Gate*

Shah Gazi b. Sultan Melik Abu Bakr b. Ayyub built this structure in the province”.

Shah Gazi was appointed as governor of Urfa and Suruç by el-Melikul Adil in 1218 and stayed in this duty until 1222. Between the years 1220-1244, Meyyafarikin (Silvan) governed the Ayyubid Sultanate. “Sultan” and “Malik” words in the inscription suggest that this structure was constructed during the sultanate of Shah (Abeddin).

### **Bey Gate**

The structure on the eastern side of the city walls is called as “Kıyas Gate” as it opened to Kıyas or “Bab al-Amir”. Beykapı (Bey Gate) has collapsed and today only its bastion called Mahmutoğlu Tower is standing.

### **Mahmutoğlu Tower (City Museum)**

It was built during the Crusader Earldom period (fig.16). It has a five line Armenian inscription.



Figure 16- Mahmudoglu Tower (City Museum)







In Armenian calendar it is dated to the year 571. It corresponds to the period between 19 February 1122 - February 18, 1123 AD. It is known as Mahmutoğlu Tower as the Mahmutoğlu family was the chief eunuch in the Ottoman Empire. During the British occupation in 1919, the commander Beddy wanted to rent the tower but Mahmutoğlu Mustafa Agha rejected this. The restoration of the tower began in 2011 and was finished in 2014.





## HANS

In the center of Şanlıurfa are 11 famous hans from the Ottoman period including Gümrük Han, Hacı Kamil Han, Barutçu Han, Mencek Han, Şaban han, Kumluhayat Han, Fesad Han, Samsat Gate Han, Millet Han, Bican Ağa Han and Topçu Han.

### Gümrük (Custom) Han

The inn is located in the District of Hans. In 1563, the governor of Halhallı Behram Pasha built the structure (fig.17). Evliya Çelebi, famous traveller, referred the han as “Seventy Han” and ‘Alaca Han’ because of the two-color cut stone facades. There is a two-storey tea house in the courtyard of the inn. Upper entrance side is used as a mosque.



Figure 17- Gümrük Han





*Figure 18- Mencek Han*

### **Mencek Han**

The han, located around Kazazlar Bazaar, was first mentioned in the vakfiye of Ayn-i Zeliha Binti Haji Ali dated 1716 (fig.18). Although the construction date is unknown it is believed to have been built between 1373- 1727. Han is made of cut Stones. There are two shops on the northern front. Building is currently used as a workplace by tailors and millinerries.



## BAZAARS AND MARKETS

**O**ld bazaars of Şanlıurfa dating back to the Ottoman period are concentrated around Gümrük Han. Kazzaz Market (Bedesten), Sipahi Market, Koltukçu Market, Pamukçu Market, Oturakçı Market, Kınacı Market, Bıçakçı Market, Kazancı Market, Neccar Market, İsoţçu Market, Demirci Market, Çulcu Market, Çadırcı (Tent) Market, Saraççı Market, Attar Market, Tenekeci Marketplace, Kürkçü Market, Eskici Market, Keçeci Market, Kokacı (Kovacı) Market, Kasap Market, Eski Kuyumcu Market, Boyahane Market, Kavafhane Bazaar, Hanönü Bazaar, Hüseyiniye Bazaar are all important shopping places protecting the historic properties until today.

### **Hüseyiniye Bazaars (Coppersmith Bazaar)**

These two markets extend north-south direction parallel to each other and covered with 15 vaults (fig.19). They were built in 1887 by Hartavizade Hüseyin Ferideddin. Illumination windows are located on the right and left sides of the doors in the bazaar shops. In the beginning shops in the bazaars were were mainly selling carpets, rugs, mats and similar items. For a while they were used by textile shops. Today one of the bazaars is used by coppersmiths and other one used by the jewelers.

### **Kazzaz Market (Bedesten)**

It is located to the south of Gümrük Han and was built in 1562 (fig.20). According to Foundation of Rizvan





*Figure 19- Hüseyin Bazaarı*



*Figure 20- Kazzaz Market*





*Figure 21- Sipahi Market*

Ahmet Pasha it was repaired in 1740 and was called as Bezzazistan. It has four Gates; main gateway in the east opens to Hanönü Bazaar, the western gate opens to Sipahi Market, the southern gate opens to Pamukçu Market and the northern gate opens to Gümrük Han.

### **Sipahi Market**

It is a covered market built adjacent to the West of Gümrük Han (fig.21). They were constructed in the same year. The cut-stone building is covered with a barrel vault and extends in the north-south direction. It has four Gates. According to the vakfiye of Ahmet Rızvan Pasha dated 1741, the gate opening to Kazzaz Market was built after the destruction of one of the stores in the market. In 1997, it was restored and market is now used as the Carpet Bazaar.



### **Kınacı Market**

It is located on the western side of Mencek Han extends in the north direction. Its northern part is covered with a barrel vault and the southern part is open.

### **Pamukçu Market**

It extends parallel to the west of Kınacı Market. It is a bazaar covered with a barrel vault. It is used by jewelers and craftsmen.

### **Boyahane (Dyehouse) Market**

It is located parallel to the west of Pamukçu Market. It is known that Boyahane market existed since 1740. Today it is abandoned due to heavy humidity.



## MOSQUES

42 historical mosques are located in Şanlıurfa including Fırfırlı Mosque, Selahaddin Eyyubi Mosque, Halilurrahman Mosque, Rizvaniye Mosque, Mevlid-i Halil Mosque (fig.25), Hasan Padişah Mosque, Narinci Mosque, Old Omeriye Mosque, Dabbakhane Mosque, Kıbrıs Mosque, Mevlevihane Mosque, New Omeriye Mosque, Nimetullah Mosque, Çarhoğlu Mosque, Kara Musa Mosque, Tuzeken Mosque, Hacı Yadiğâr Mosque, Ulu Mosque, Hüseyin Pasha Mosque, Hekim Dede Mosque, Siverekli Mosque, Yusuf Pasa Mosque, Circis Peygamber Mosque, Sehbenderiye Mosque, Kadioğlu Mosque, Kutbeddin Mosque, Imam Sekkaki Mosque, Sultanbey Mosque, Miskinler Mosque, Arabi Mosque, Behramlar Mosque, Hayrullah Mosque, Hacı Lütfullah Mosque, Çakeri Mosque, Hızanoğlu Mosque, Damat Süleyman Pasha Mosque, Eski Sefalı Mosque, Hüseyiniye Mosque, Müderris Mosque, Nur Ali Mosque, Toktemur Mosque and Pazar Mosque (fig.22).

### Pazar Mosque

It is located at Haşimiye square. It is not known when it was built because there is no inscription available. Ornaments on the minaret suggest that the mosque belongs Zengi-Ayyubid period around the second half of the 12<sup>th</sup> century.

According to sources dated 1523 it is also called "Hoca Ahmet Mosque".



Figure 22- Minarets of Urfa







*Figure 23- Ulu (Grand) Mosque*

## **Ulu (Grand) Mosque**

The mosque is located in the Divanyolu Street in the city center (fig.23). The mosque was built in the location of a former synagogue, which was turned into St. Stephen Church by Bishop Rabula who died in 435-436 and also known as Red Church due to the red marble columns. The Grand Mosque does not have





*Figure 24- Halilurrahman Mosque*

any inscription so it is unknown when and by whom it was built. Nureddin Zengi repaired it and it shows a similar plan with Great Mosque of Aleppo. The mosque was probably built during the second quarter of the 12<sup>th</sup> century (1170-1175). In addition, due to the rectangular and domed front of the mihrab, which was only used by Artuks in the Southeastern Anatolia some suggests that it was built by Artuks. According to the inscriptions Grand Mosque underwent restorations in 1684, 1779, 1780 and 1870. Finally, it had a detailed restoration in 2012.

### **Halilurrahman Mosque**

Halilurrahman mosque is located in the south western corner of the lake; consisting of a complex of buildings including schools, cemeteries and a place believed that the Prophet Abraham was thrown into the fire (fig.24). Among the people, it is also called “Döşeme Mosque”





*Figure 25- An inside view of Mevlid-i Halil*

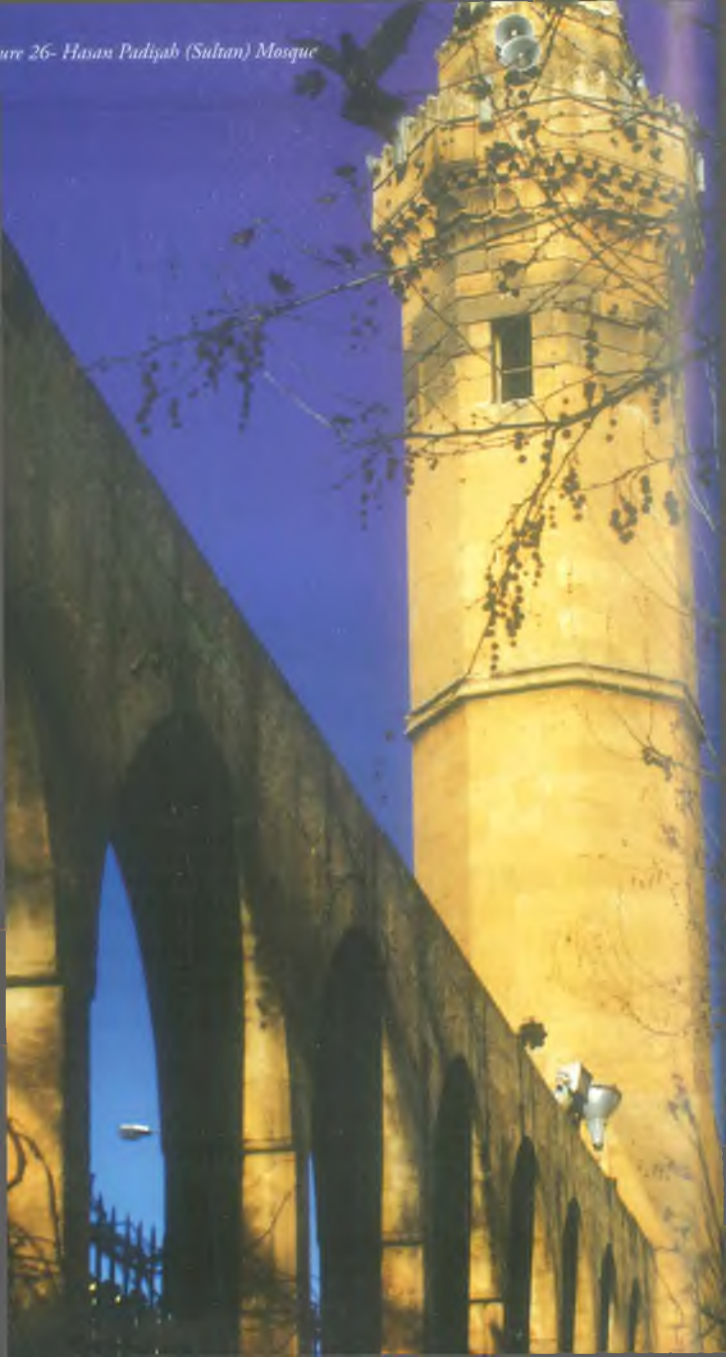
or “Maqam Mosque”. Adjacent to the south east corner of the square-bodied cut stone minaret of the mosque is an inscription stating that it was built by order of Meyyafarikin’s Eyyub Melik Esref Muzafferuddin Musa. The mosque was built on the foundations of Mother Mary Church which was built in 504 (Byzantine period) on behalf of Monophysites with the financial assistance of Urbisyus. During its conversion to a mosque cut stone of square body tower was used as a minaret. Ornaments on the minaret reflects the Byzantine decorative features. During the Ottoman period; it was converted to complex consisting of a madrasah, a cemetery and maqam of the Prophet Abraham.

### **Hasan Sultan Mosque**

The mosque is located in Akarbaşı (fig.26). It was built on the foundation of an old synagogue. According to



Figure 26- *Hasan Padişah (Sultan) Mosque*



its inscription, the mosque was restored by by Hacı Yakup, son of Sheikh Abdulkadir Hacı, in the reign of Sultan Sultan Selim Han in 982/1574. The mosque is believed to have been built by Akkoyunlu's Sultan Hasan as its popular name "Hasan Padişah Mosque" implies.

Inscription on the narthex dated H. 1211/ M.1796 mentions another restoration by Hacı Musa Agha. Another inscription dated H.1291 / M.1874 is about a restoration conducted by Hacı Ömer.

### **Rizvaniye Mosque**

It extends along the northern edge of the Halilurrahman lake (fig.27). It was built on the site of Byzantine Church of St. Thomas. It is in the form of a complex together with the madrasah that surrounds the courtyard. According to the inscription the mosque was built by Rıdvan Ahmet Pasha in H.1139 / 1726. The foundation charter of the mosque was prepared in Urfa's Şer-i Şerif majlis in H.1153/ 1740

This mosque is also called "Zülümiye Mosque" because the governor of Rakka Rıdvan Ahmed Pasha was renowned for his hard personality and the pressure he put on the workers during the construction.



Figure 27 Rızvaniye Mosque



In the middle of the 17<sup>th</sup> century (1056/1646), according to Evliya Çelebi, there were Kızılcamî, Firuz Bey and Sultan Hasan madrasahs, three Dârü'l-Kurra and Dârü'l-Hadith in Urfa. In the city center, number of madrasahs was one in 1284/1867, 14 in 1300/1883, 24 in 1306/1889 according to Kamusu'l-a'lam. In the Aleppo Province Almanac published between 1308/1890 and 1326/1908, 11 madrasah-library are mentioned.

According to the almanacs of the Ministry of Education dated 1317/1899, 1319/1901 and 1321/1903, eight madrasahs, namely Rizvaniye, Rahimiye, Sakibiye, İbrahimiye, İhlasiye, Rizaiye, Süleymaniye and Şabaniye, were open. Of these eight madrasahs, Rizvaniye, İbrahimiye and Süleymaniye madrasahs are still in service. Furthermore, there are some partly surviving madrasahs; Eyyubi, Halilurrahman (fig.29), Abbasiye, Nakibzade and Şehbenderiye madrasahs. However, Rahimiye, Sakibiye, İhlasiye, Rizaiye and Şabaniye madrasahs were not able to survive today. Sources mention names of some other madrasahs as well but we do not have any information about them; Sultan Hasan, Temurboğa, Firuz Bey, Hamis Efendi, Sultan Burhan, Abdurrahman, Rahmaniye and Haydar Aga (Haydariye).



## **Salahaddin Ayyubi (Grand Mosque) Madrasah**

It is located at Cami-i Kebir neighborhood, adjacent to the east side of the Grand Mosque of Urfa (fig.28). There is only the north wall and foundation inscription has survived till today. Currently, the structure here was rebuilt in 1196/1781 by Nakibzade Hacı İbrahim Efendi.

It is understood from the madrasah's inscription that the madrasah was built during the reign of the Ayyubid ruler Salahaddin Ayyubi in his honour in 587/1191.

## **Halilurrahman Madrasah**

The madrasah is still standing on the west side of Halilurrahman Lake. One part of it is reserved for women's use and some rooms are used by religious officials.

Due to the absence of the inscription we do not have an exact information about the date of construction. In some sources, it is stated that the madrasah was built during the restoration of the mosque in 1288/1871-1872) by Urfa Foundations Manager Mustafa Efendi. However a restoration inscription placed in the north door of the domed room puts that the madrasah was restored only once. It is understood that this date is the date of the repairthe madrasah had during Sultan Abdulaziz period. Some sources puts that the madrasah must have been built or rearranged during the reign of Süleyman the Magnificent in 948/1541. Evliya Çelebi also mentions about the madrasah as the 'Halilurrahman School'. Nabi, famous Ottoman-Divan poet (1642-1712), studied in his youth at this madrasah and took Arabic, Persian, Aruz, Beyan and Bedi courses.





*Figure 28- Salabaddin Ayyubi Mosque*





*Figure 29- Halilurrahman Madrasah*

One of last scholars of the madrasah was Hacı Mustafa Hafız Efendi (b.1326/1908), who donated his house, his books and a variety of goodsto open a library consisting of around 250 books for the madrasah. Records of the Urfa sharia court dated 1312/1895 shows the establishment date of the library. Almanac of the Aleppo Province dated 1326/1908 states that the library owned around 150 books.



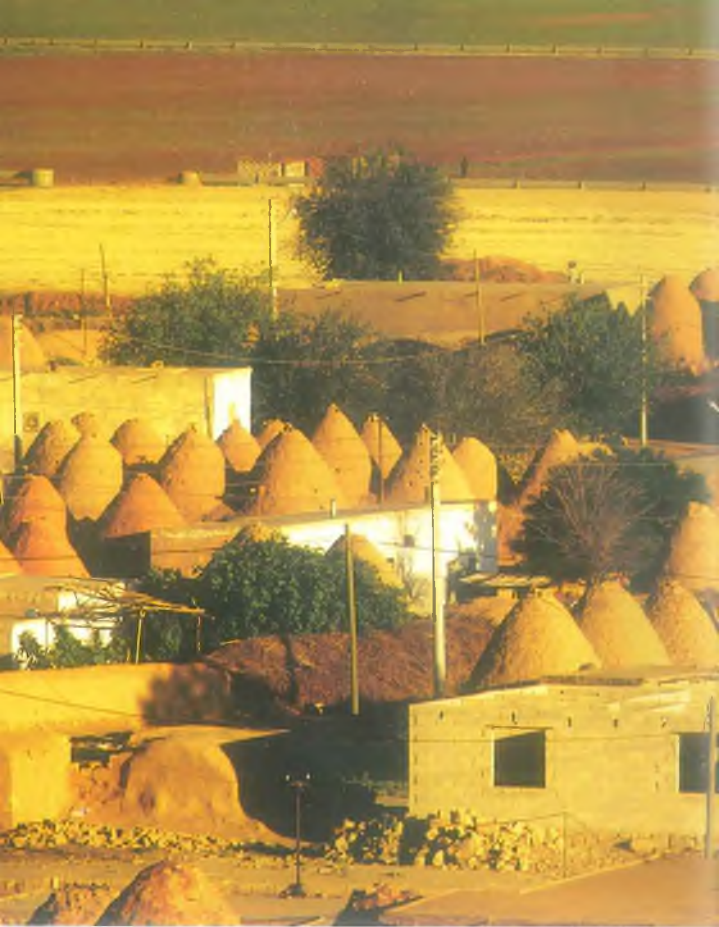
## Imam İbrahim (Imam Bakır) Tomb

**I**mam Bakır tomb is located 1.5 km east of Harran. The first excavation was conducted in 1990 in the management of Dr. Nurettin Yardımcı and it revealed some pottery fragments from the Early Bronze Age. However, it is known that the tomb does not actually belongs to Imam Bakır, whose father was Imam Zeynel Abidin and the mother was Prophet Muhamed's (p.b.u.h.) grandson Hasan's daughter Fatıma. The nickname Bakır was given to indicate his "wide knowledge". The grave of Imam Bakır, who was a descendat of the Umayyad Dynasty, is in Madina, Saudi Arabia. The tomb was most probably built for the Abbasid Imam İbrahim b. Muhammed, who was prisoned by the Umayyad ruler Marwan Humeyme II when the Abbasids started to threaten the Umayyad power.

## Cabir al-Ansar and His Tomb

The mosque and tomb built in the name of Cabir b. Abdullah b. Amr b. Haram al Ansari are located in the village 32 km north of Harran (fig.30). According to sources, Cabir al-Ansar was born in Medina in 617 and died there in 697. He participated in many battles with Prophet Muhammed (p.b.u.h.). After the Prophet's death he joined to the conquest of Damascus. A mosque and a tomb were built to show respect for





*Figure 30- An overview of Harran*

Cabir al Ansar. The income for foundation came from share of the manors in two villages and rent of one mill in 1523. In 1540 there has been an improvement in the foundation's sources of income with the addition of a garden. The income increased approximately 2.5 times. During the first quarter of the 20<sup>th</sup> century, the foundation was still active.





### Hayat b. Kays

Shaykh Yahya Hayat el-Harrani lived in Harran in the 12<sup>th</sup> century. He died in Harran in the 1185. He was one of the greatest Islamic scholar of his time. Today the tomb of Harrani is an important place for visitors from both Urfa and outside of Urfa city (fig.31). Many





*Figure 31- Hayat b. Kays*

travellers, especially Ibn Cubeyr, mention Hayat b. Kays' tomb in their books. In the middle of the 17<sup>th</sup> century, Evliya Celebi visited Harran and wrote about this tomb: "Sheikh Yahya's tomb is in the center of Harran. He was a great sultan, an important religious man. His tomb lies beside the Castle of Harran. The desert Arabs show high respect to him. Even if they have any issue to solve they visit from far away like Basra, Lahsa, Oman, Algeria and Kurne to visit his tomb, pray here, give promises each other in front of his tomb. They called him Yahya Hayati because he was always sitting properly on small rug.

Hayat el Harrani is regarded as one of the four great evliya who still continue to help people after his death. His tomb is one of the most important places to visit in Urfa.





## **Bediuzzaman Ahmed al-Hemedani**

He lived in Urfa during the Ayyubid period. Following his death, he was buried here. Tombs of scholars and sheikhs who lived in the Ayyubid era are important artefacts that give information about the architecture of the Ayyubids. One of them is the tomb of Bediuzzaman Ahmed al-Hemedani. Ahmed al-Hemdani settled in Urfa during the Islamization of this area. He was trying to teach Islam at this time. Bediuzzaman Ahmed al-Hemedani's tomb is in the middle of the cemetery that bears his name. There is no inscription on the tomb. Verses of al-Kursi from Quran is written in Kufic style around the grave. Many other important people are buried around the tomb of Bediuzzaman Ahmed el-Hemdani.

## **Shazili Ali Dede**

Shazili Ali Dede lived in Urfa in the 17<sup>th</sup> century and he was a sheik of Shazili sect. His tomb is in Halilurrahman cemetery. It is believed that during his campaign to Baghdad in 1639, Ottoman Sultan Murat IV visited Shazili Ali Dede and presented some gifts. Even, the Sultan donated the village of Karaköprü to Ali Dede. Ali Dede came from Maghreb to Istanbul and then moved to Urfa, where he finally settled in.

## **Prophet Ayyub's Maqam**

According to the general belief, the Prophet Ayyub was living in this area; he lost all of his property and became a very poor man, then he lost his children and became very sick. He showed his patience to all of these sorrows and kept praying to Allah. Angel Gabriel came to him and brought verses from Allah. After hearing these verses



he hit the ground and water gushed from the ground. He washed his body and drank it; then Ayyub was freed immediately from wounds covering his body. Then this holy water destroyed all of his woes. Thereupon Allah gave him children alongwith richness. He had passed the test successfully. Throughout centuries, Ayyub has been recognized as a prophet with his patience. Cave and well named after the Prophet Ayyub are located in the Eyyubiye neighborhood of Urfa. His tomb is 100 km. away from the center of Şanlıurfa within the boundaries of Viransehir district. On the southern slope of the mound to the north of the village is a mosque named after Ayyub. Th ruined tomb has been repaired by the Governorship of Şanlıurfa in recent years. It has a single dome and five porticoes.1336/1918 dated Salname from Diyarbakır province states that the dome of the tomb was coated with zinc and the servant was put on salary.

### **Rahima Khatun Tomb**

Rahima Khatun is the Prophet of Ayyub's wife. When the Prophet Ayyub suffered illnesses and disasters his wife Rahima served him with a great compassion and patience. Her tomb is approximately 500 m away to the northwest of the Prophet Ayyub's tomb. Square planned and single domed tomb has undergone a careful restoration in recent years.

### **Prophet Elyasa Tomb**

According to local belief, the Prophet Elyasa who wanted to visit Prophet Ayyub reaches unknowingly the village where Ayyub resides after the long years of an arduous. The Satan, in human form, comes and says







*Figure 32- An inside view of Mevlid-i Halil cave*

that Ayyub was more far away. Older and tired, Elyasa cannot walk further. He dies right there in despear and praying to God. He is buried 500 m from the tomb of the Prophet Ayyub. The tomb has been restored along with other graves.

### **Prophet Abraham and His Cave Mevlid-i Halil**

Whenever Şanlıurfa is mentioned, Prophet Abraham comes to mind. He is one of the prophets whose name is most frequently in Quran after the Prophet Muhammed (p.b.u.h.). This cave is believed where Abraham was born. This area is called as Mevlid-i Halil (fig.32, 33).



*Figure 33- Mevlid-i Halil Mosque*





## DERVISH LODGES

### Sheikh Mesleme et-Teberdari Lodge

**S**heikh Nasiruddin es-Seruci and Sheikh Mesleme b. Name es-Seruci have greatly contributed to the Islamization of the region. Nasiruddin es-Seruci died at Caber castle while working. Therefore, his name is expressed both as Caberi and Seruci. According to Birecik's official records, the family was a descendant of the Abbasid dynasty and was serving to the lodge. During the reign of Süleyman the Magnificent some exemptions were granted to the family. Until the law that abolished the dervish lodges in the republican period, there was a person working for services with some salary. Those workers were not in charge educationally but they were only responsible for lodge works. The lodge was built as a complex including a mosque in 1168.

Mosque, tomb and lodge are reminiscent of Seljuk architecture.

### Hayat al-Harrani Lodge

Sheikh Yahya al-Hayat Harrani lived in Harran in the 12<sup>th</sup> century and died in 1185. He was a great Islamic scholar. The tomb of Harran is one of the most important places to visit in Urfa. Sheikh Hayat al-Harrani's (d.1185) lodge, tomb and mosque are located in the northwest of the old Harran city walls. Mosque and lodge have been renovated many times as



it is clearly seen from the walls of the tomb and the mosque. The famous explorer, Ibn Jubayr, who visited Harran in 1184, met with Sheikh and noted that he was over the age of eighty.

According to some researchers, this complex was built in the Ayyubid period with a small mosque, tomb and covered by a dome. And also, it is said that the tomb was built by son of Sheikh Harrani's son Omar in 1196. According to the inscription on the entrance gate, construction date is ten years after the death of Sheikh in 1195.

### **Halilurrahman Lodge**

This is one of the earliest lodges in Urfa. According to rumors it was constructed during the Ayyubid period. Some sources cite earlier dates. Throughout history, many government administrators supported this lodge. Akkoyunlu ruler Uzun Hasan made generous donations to the lodge. Süleyman the Magnificent supported the lodge due to urgent needs in 1547. According to another rumor, this lodge was built by the Abbasid Caliph Mamun (813-833).

### **Sheikh Mes'ud Lodge**

The stories of Bediuzzaman Ahmed el-Hemdani and Sheikh Mesud are similar. Sheikh Mesud was one of Muslim scholars who came to Urfa for Islamization of this region. It is thought that he belongs to the school of Horasan that adopted Melami culture. He lived in the southwest corner of the city with rocky hills. He preferred a lonely life away from local people. However, he had good relations with the city's active artisans.



He built a lodge for teaching Islam to the dervishes. This building was built with Seljuk architectural style. Its dome was half open. A cistern was built by Mesud for collecting water in 579/1183 according to the inscription. The lodge had two restorations. One of them was made by Shah Gazi (1199-1218), son of Ebu Bekir Adil whose brother was Salahaddin Ayyubi. The other one was by Ali Pasha in 1523. This lodge was open until the first quarter of the 18<sup>th</sup> century.

### **Halvetiyye Lodge**

This lodge was built before 1658 by Halveti Order's Sheikh in Urfa, Ramazan Şani Efendi (d. 1665).

Ramazan Efendi was one of the first Halveti Sheikh in Urfa and he built the first Halveti lodge. But this order was already known in Urfa before him. Lodge's restoration was made by Sheikh Saffet with the permission of his father Kemaleddin Erbil in 1891. Abdulkadir Kemaleddin Efendi was originally from Erbil. He was Kadiri, Halveti and Nakşibendi orders' caliph. But he was better known with his Halveti relation. He was a student of Abdurrahman Talbani in Erbil. He was not famous when he first came to Urfa. He died at the age of 95 in Urfa in 1315/1897. His tomb lies beside the Halvetiyye Lodge, which has survived until present.

### **Mevlid-i Halil / Dede Osman Kadiri Lodge**

This lodge was built during the Ayyubid period. Its reputation comes from Dede Osman Avni, who was Kadiri order's most important figure in the 19<sup>th</sup> century Urfa. He was loved by both Muslims and non-Muslims. There were too many artisans who took courses from him. For his reason it is thought that he might be an



Ahi, too. His tomb is situated in the Mevlid-i Halil Mosque's courtyard. Inscription on the tomb states that he died in November of 1883. Many anecdotes are narrated by Urfa people about Dede Osman. He was Kadiri Order's Sheikh in the Kadiri Lodge beside the Mevlid-i Halil Mosque for 70 years.

Urfa Sharia Court records states that Dede Osman Efendi came from Erbil to Urfa after he took education from Kadiri Sheikh Abdulkadir Erbil.

### **Nabih Efendi Lodge**

This lodge was built by a famoust mystic and scholar, Nabih Efendi (d.1789) who belongs to one of the branch of Nakşibendi Order. He is the oldest known Nakşi Sheikh in the Urfa. This lodge was on Nabi Street at Bıçakçı Square This lodge, like other dervish lodges, was sold before the law that banned the dervish lodges and was converted to a residence. This lodge today serves as a Quran teaching center

### **Mevlevihanes/ Mevlevi Lodge**

Before the Mevlevi lodge was built in Urfa, Mevlevi sheikhs were being sent by the Konya-based Mevlevi lodge as officials to Urfa for a long time. Sheikh Ramadan Sani Efendi Foundation records show that Mevlevi Sheikh/Pir Mevlana Ali Dede was sent to become an official here in Urfa in 1658. At the same time he became a scholar. Mevlana Ali Dede is one of the oldest known Mevlevi Sheikh/Pir.

The Mevlevis opened the first lodge in Urfa in the 18<sup>th</sup> century. The lodge started to be built in 1738 and the construction finished in 1740. Urfa Mevlevihane is



smaller than the one in Aleppo. This lodge's first pirs were Abdulhamit and Haydar. According to rumor, Dede Abdulhamid Efendi fulfilled his duties in this lodge for 112 years. He died in 1852 at the age of 132. This lodge is one of the rare mystic places still standing in Haşimiyye Square. According to the information from the foundation's missing records in 1758, Abdulkерim Dede was appointed as the pir of Urfa Mevlevi Lodge in 1705. There was another pir "Dede" beside Abdulkерim Dede and he was Haydar Dede. According to rumor, Haydar Dede died right after Mevlevihane was built. He was buried on the the southern corner of the lodge, by the window on the side of the Qibla of the mosque. In 1741, Ishak Efendi was mentioned as the Mevlevi Sheikh in the records of Rıdvaniyye Foundation. After the death of Dede Abdulhamid Efendi in 1876, Sheikh Seyyid Ahmed Efendi (d. 1919) replaced him. The lodge was converted into a mosque subsequently.

### **Shazili Halilurrahman Lodge**

Shazili Sufi Order, although its presence is uncommon in Anatolia, can be found in Urfa. This Sufi order was known with his Sheikh Ali Dede (d. 1661) in the 17<sup>th</sup> century. According to the inscription inside the tomb of Ali Dede in the cemetery of Halilurrahman, the Ottoman Sultan Murad IV, once on the way to Baghdad in 1639, met with Ali Dede at the lodge and made many donations.

Upon the order of the Ottoman Sultan Mehmet IV (Mehmet the Hunter) Grand Vizier Gürcü Muhammad Pasha granted him a charter in 1651, which mentions Ali Dede as a great sheikh and pir of Shazili Sufi Order.





## **Semmu'l-mevt Lodge / Mencik Lodge**

The lodge built around Halilurrahman Mosque is not standing today. We get information about this lodge from Urfa's famous poet Yusuf Nabi's book "Tuhfetu'l-Harameyn". The lodge was built in the west of Halilurrahman lake and in the shadow of the walls of the Urfa Castle. Another name of the lodge is the "Mencik Lodge". Lodge was built as a complex that consist of mosque, madrasa and imaret.

## **Hindiye Lodge**

The inscription on the door of the lodge states that it was built in the year 1546. The lodge is in a dilapidated condition today. It is known that Imam Efendi ibn Gulam Muhammad ibn Cuma (d.1896) was appointed as a sheikh here in 1886. In 1896, with the death of Imam Efendi, Sheikh Hasan Dede was assigned to this task in 1897. This lodge served to the poor as a shelter.

## **İhlasiye Lodge**

The lodge was built by Molla Musa Efendi in the 17<sup>th</sup> century and in the same complex a mosque along with the madrasa were built too. Molla Musa Efendi's father Mahmud Efendi was a scholar, who died in 1601. The foundation records show that Hacı Mahmud Efendi (d.1884) was in charge and this lodge was built in 1641. After the death of Mahmud Efendi this task passed to Saizade Mahmut Efendi (d. 1901).

## **Yaluncık Lodge**

This lodge was built outside of Urfa to serve passengers. The lodge's sheikhs were sent from İstanbul.



## **Kıbrıs (Cyprus) Lodge**

The lodge is mentioned in the charter given to Sheikh Kerküklü Abdurrahman Efendi (d.1932) by the Ministry of Endowments. Sheikh Abdurrahman was originally from Kerkük The inscription in his tomb states that he was a scholar belonging to Halidiye branch of Nakşi order. He was a student of Ahmed Şemseddin Efendi, who was the son of Sheikh Osman Siraceddin. Sheikh Ahmed was also the teacher of famous Mevlana Halid Bagdadi. Sheikh Abdurrahman Efendi served the public by providing spiritual education at this lodge for many years. Abdurrahman Efendi, after the abolition of the dervish lodges, resided at this lodge until his death in 1932. The lodge also served as a mosque.

## **Hasan Pasha Mosque Lodge**

From Halveti order's chain of authority, it is understood that there was a lodge in Hasan Pasha Mosque. In this lodge, Siverekli Mevlana Mahmud Efendi was in charge in 1658. After him, the Sheikh Ali Efendi served as the new sheikh.

## **Bediuzzaman Said Nursi's Maqam**

Said Nursi was born in 1878 in Bitlis. He lived in Ankara for a while then he moved to Van. Although he had no link with the Sheikh Said Rebellion, he was exiled to Barla a district of Isparta. Later, because of his books he was exiled to Burdur, Isparta, Kastamonu and Emirdağ. He was imprisoned in Eskişehir, Denizli, Afyon for months in the period of trials but he was later acquitted.





*Figure 34- Bediuzzaman's Maqam*

At a time when he became very sick, upon his request, he was brought to Urfa. He died on 23 March 1960 in Urfa. He was buried in the lodge of Halilurrahman (fig.34). However, during the coup of May 27 (1960), by order of the government, his body was transferred to an undisclosed location on 12 July 1960.



# MONASTERIES AND CHURCHES

## Reji Church (St. Peter and St. Paul Church)

**S**t. Peter and St. Paul Church is located in the northeast of the Ellisekiz square. The building was rebuilt in 1861 on the ruins of a church from the 6<sup>th</sup> century (fig.35). The church was built in memory of the two disciples of Prophet Jesus and for that reason their names were given to it. The structure has been actively used until 1924 in Urfa by the Assyrians who emigrated to Aleppo (Syria).

In 1924, the church was used as a tobacco factory and later as a storage of grapes by Tekel Administration. The building is called as Reji Church by the locals because the French word Reji (Regie) means Tekel (monopoly). Tombstones removed from the church were sent to Urfa Museum. The church was restored in 1998 by the Governorate of Şanlıurfa and it has been put into the service on May 24, 2002 with the name "Governor Kemalettin Gazezoğlu Culture Center". Today it is still used for various social activities.

## Deyr-i Yakub (Jacob Monastery)

Deyr-i Yakub (Jacob Monastery), is situated 10 km. away to the city center, on the southern mountains. People believed that this place was used by King Nimrod, who fought against the Prophet Abraham as a resort. The structure in this area is called "Nimrod's Throne" or "Nimrod's Grave" by people. In the northwest of





*Figure 35- Reji Church*

the monastery, there is a mausoleum with two lines of inscription below the east-facing window. The first line is written in Greek (Ancient Greek) and the second line in Palmyra/Tedmue Assyrian. Both lines mentions a name: “Şardu Bar Ma’nu’s wife Amaşşsemeş”. It is understood that this structure was built for the name of this person. The inscription probably belongs to the end of the 2<sup>nd</sup> century or the beginning of the 3<sup>rd</sup> century. The monastery is thought to have been built around those centuries.

### **Çardak Monastery**

The monastery is located 1 km air distance from Deyr-i Yakub Monastery (fig.36). The ruins of this monastery are located on the northwestern mountains. It is believed to have been built in the 5<sup>th</sup> century for the monks in seclusion. There are many cisterns and tombs around the monastery.



*Figure 36- Deyr Yakup*









*Figure 37- Germus Church*

## **Germus Church**

Germus Church is located 10 km northeast of city center on Germus Mountain's outskirts in the village of Germuse (fig.37). Present name of the village is Dağeteği. It was built in the 19<sup>th</sup> century. Church area consists of a river, a church (St. Jacob Church) and an a church meeting point. The village was donated to Sheikh Uceymi Sadun Pasha of Hamidiye who originally came from Iraq by Atatürk. The Pasha had served in the Ottoman Army in the First World War in the Syrian front. After the war he had come to Turkey and settled here.





# BRIDGES AND AQUEDUCTS

## Justinian Aqueduct

**J**ustinian Aqueduct is located on the route to Karakoyun Creek (fig.38). Due to frequent floods in the city, people asked for help from the Byzantine Empire. Works started to open a river bed in the city center. It was completed during the reign of Emperor Justinian.

The aqueduct is located on the west of the Karakoyun Business Center. It is believed to have been built in 525 by the Byzantine Emperor Justinian.

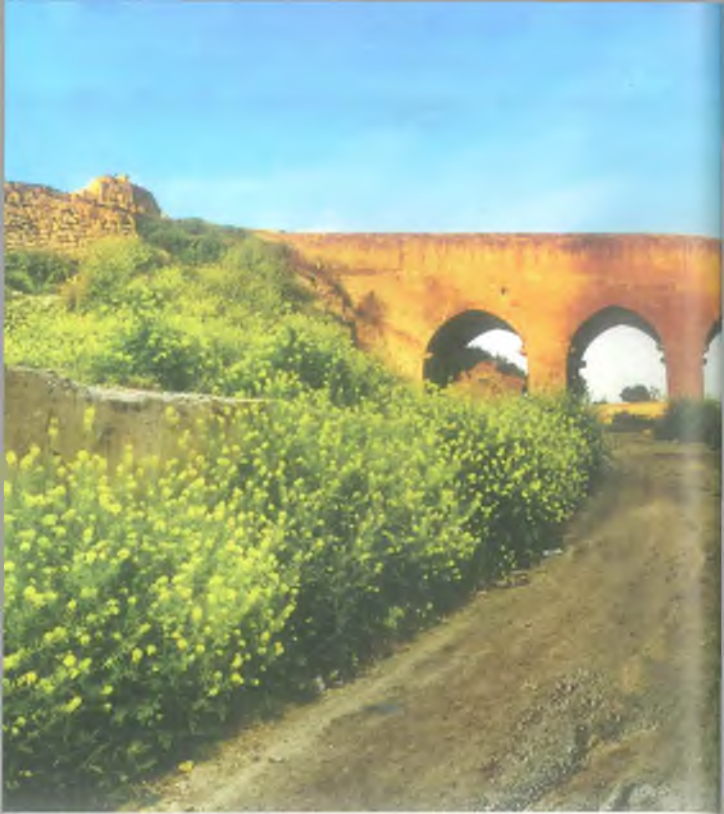
## Millet Bridge

Millet Bridge was built on Karakoyun Creek (fig.39). Purpose of construction is to ensure the passing to the



*Figure 38- Justinian Aqueduct*





*Figure 39- Millet Bridge*

Millet Hospital (formerly State Hospital) from the creek. It was therefore named Millet Bridge. The inscription on the arched entrance door on triangular pediment on the southern side of the bridge reads 'Ali Saip Bridge, Year 1341/1922'. According to the current information this is not the date of building but restoration. The construction date of the bridge is believed to be earlier. The bridge played important role in Turkish history as agreement talks with the French during the Turkish War of Independence was carried out on the bridge. In



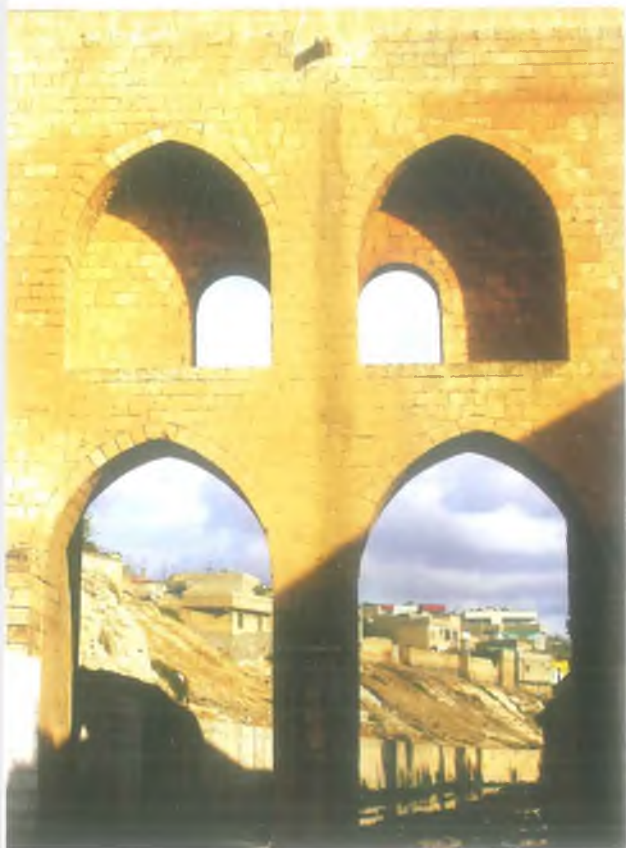


memory of this agreement, Commander Captain Ali Saip Bey's name was written in the inscription for his contribution to the liberation struggle in Urfa.

### **Hızmalı Bridge**

Hızmalı Bridge is located on Karakoyun Creek (fig.40). Construction date is unknown. According to the inscription on the east side of the bridge piers, it was repaired by a person named Mohammed Said in 1843. According to rumour, Sakine Sultan, the daughter





*Figure 40- Hizmalı Bridge*

of the Karakoyunlu Sultan, came to Urfa on her way to hajj and built this bridge. She also gave her jewels including her nose ring to be buried under the bridge to ensure that it can be built again with the jewels if it collapses. Therefore bridge is also known as Hizmalı, meaning 'bridge with nose ring', for his reason. The bridge serves also as the aqueduct.





*Figure 41- Hacı Kamil Bridge*

### **Hacı Kamil Bridge**

In the area of Şanlıurfa City Hall, Hacı Kamil Bridge is located in the neighborhood of Köprübaşı (fig.41). Upon the request of Ethem Pasha, Governor of Urfa , one of the notables of the city, Hacı Yusuf Kamil built this bridge to unite the two sides in 1903. Along with the bridge; inns, hotels and shops were also constructed. Hacı Kamil Bridge is the highest bridge over the Karakoyun creek.

### **World War I Martyrs Monument**

It is in the city center in front of the Urfa Culture and Tourism Bureau. Built in 1917 for Urfa martyrs and veterans who fought at all fronts of World War I, 8.5 meters high monument has 4 inscriptions; 2 in the north and 2 in the south (fig.42). One inscription in the north front reads ‘This is not a quiet stone, but it is the crown of a great war 1917’. The lower inscription in the north reads: ‘Fatiha to the martyrs of the First World War 1912-1914’.





*Figure 42- World War I Martyrs Monument*

The inscription in the South front reads: "The help goes to the soldiers 1916". The lower inscription on the south front and the north front have the same sentence. All of the inscriptions on the monuments were written by the famous Urfa calligrapher Ahmet Vefik Efendi.





## BATHS

Urfa has 8 baths survived from the Ottoman period. Şanlıurfa baths represent the same plan of the classical Ottoman baths; they all have cold room, heat room and warm room. Today Cıncıklı, Vezir, Şaban, Veli Bey, Eski Arasa, Serçe, Sultan and Keçeci baths remain standing. Only the Keçeci Bath, which is used by shopkeepers, and Eski Arasa Bath, which is used as a warehouse, are not serving as bath.

### Veli Bey Bath

It is located in Dabakhane neighborhood on the Mithat Pasha street (fig.43). As the inscription on the entrance door is deformed, construction date is unknown.



Figure 43- Velibey Bath





*Figure 44- El-Ruha Bath*

However, foundation charter dated 1693 states that Veli Bey, son of Mahmud, built this bath and appointed his son, Malkoç Bey, to the board of trustees.

### **Vezir Bath**

It is located in Yusuf Pasha neighborhood (fig.45). This historic bath was built by Arapkirli Yusuf Pasha in 1703 to bring income to Yusuf Pasha Mosque Foundation. The bath has a rectangular plan. There are two entrances, women enter from the eastern side, men enter from the northern side. The bath was converted into guest house in recent years.

### **Cıncıklı Bath**

It is located in Karaburç neighborhood on the Hizanoğlu Street. Although the date of construction is not known, according to inscription it had been repaired in 1729 and thought to be erected at the same date with Hizanoğlu Mosque. As Evliya Çelebi mentions this bath in his book and it is likely that the structure was there around the second half of the 17<sup>th</sup> century.





Figure 45- Vezir Bath



# HISTORICAL HOSPITALS

## Millet Hospital

**T**he hospital was built in 1903 from cut stone with “U” plan on two floors (fig.46). It captures attention with fine columns balcony at the south side and thin columns on corners. Built upon the order of Governor Ethem Bey, the hospital was erected in 11 months with the efforts of the principal of Urfa High School, İhsan Şerif Bey. A young Greek doctor, Radillis Efendi, came from Istanbul and for the first time in Urfa hernia surgery has been performed at this hospital. This hospital now serves as Oral and Dental Hospital of Şanlıurfa.

## Swiss Hospital

It is located on the north side of Mahmut Nedim Efendi Mansion (fig.47). It was built in 1901 with the help of friends of Swiss Dr. Christ in Basel. In a large courtyard there are two separate structures. The building is owned by Turkish Red Crescent and it was repaired by Şanlıurfa Governorate devoted for social services at the beginning of 2002. Today it serves Şanlıurfa Traditional Crafts Centre.





*Figure 46- Millet Hospital*



*Figure 47- Swiss Hospital*



## CAVES

Sanlıurfa has great potential for cave tourism. The history of caves in the province goes back to 2000 years ago. Buildings in Urfa have been constructed with stones brought from the mountainous regions in the southwest of the city for centuries. It is understood from that there are too many ancient quarries scattered throughout the region. Roman arkozum, along with the ancient caves, are also among the caves in the city. Famous caves in the city include: Şakşak Cave, İpek Cave, Direkli Cave, Nalbant Harabası, Şahan Yuvası, Bath Cave, Köko's Cave, Yıkık Cave, Dabbak Cave, Göncü Cave, Ceylan Cave, Şekerli Cave, Savuh Cave, Ağacli Cave, Dede Cistern Cave, Hacı Abbas Cave, Develik Cave, Hacı Kamil Cave, Dip



*Figure 48- Twin Cave Entrance*





*Figure 49- Çile Cave*

Karlık Cave and other hundreds of caves are located across the region (fig.50).

### **Twin Cave**

It is located in the center of Şanlıurfa on the foothills of the castle (fig.48). The caves differ in size; One is big and the other is small. They were described as twin cave by the public. These caves were used for livestock for a period of time. With the development of faith tourism in Şanlıurfa, it was prohibited to use these caves for livestock and they were evacuated. For many years, the twin cave was empty; interior and landscape were improved by private entrepreneurs in 2004, and a restaurant and cafe were opened.

### **Cave of Çile (Ordeal)**

In historical sources, Çile Cave is called “Eyyübiye Karyesi” and it is located in the Prophet Ayyub’s





*Figure 50- Yellow Cave*

Maqam in the Eyyübiye District (fig.49). The water that is believed to provide healing to Prophet Ayyub, "Healing Well", is also located in this area. Many great commanders and kings were healed with this water so that water has been recognized as healing by Christians and Muslims.



# HISTORY OF STREETS AND KABALTIS

## Urfa Streets

**S**treet and houses constitute a significant portion of the historic architectural fabric of Şanlıurfa (fig.51). Hundreds of houses and streets survived from the destruction are very important in terms of cultural and historical preservation. There are many historic streets such as Arab Mosque Street, At Pazarı Street, Güllüoğlu Street, Hüseyin Pasha Street, İrfaniye Street, Dark Gate Street, Madenli Street, Yorgancı Street and Chain Street (fig.53). They fascinate the visitors with high walls, bay windows, barrel vaults that cover the walkway, an architectural form called kabaltı.

## Kabaltıs

Kabaltı is commonly found on many streets in Şanlıurfa (fig.52). These arched gateways are generally 5-15 m. in length. Kabaltıs are generally known by the names of specific people sitting there, e.g. Hacı Abo Kabaltı. Blind streets are called 'tetirbe' in Urfa. 3 or 5 houses are located depending on the length of tetirbe. Tetirbe is like the part of the houses.

## Squares

### Ağ (Ellisekiz) Square

It is located in the Nimetullah neighborhood and opens to four historic streets from the Ottoman period (fig.54). In the south of the square, Independence Elementary







*Figure 51- Urfa Street*

School, in the east Sheikh Saffet Lodge (1892), Sheikh Saffet Fountain (1891) and Muhammad Muhyiddin Tomb (1795), in the north Reji Church (1861), and in the northwest Nimetullah Mosque (15<sup>th</sup> century) are located.





Figure 52- Kabala's



Figure 53- Historical Urfa Street





*Figure 54- Ağ (Ellisekiz) Square*

## **Haşimiye Square**

The historic square is in the city center. Local people call it “Lower Bazaar”. Around the square, there are Attar Bazaar, İsoççu Market, Mevlevihane Bazaar, Bedesten and Gümrük Bazaar.

## **Bıçakçı Square**

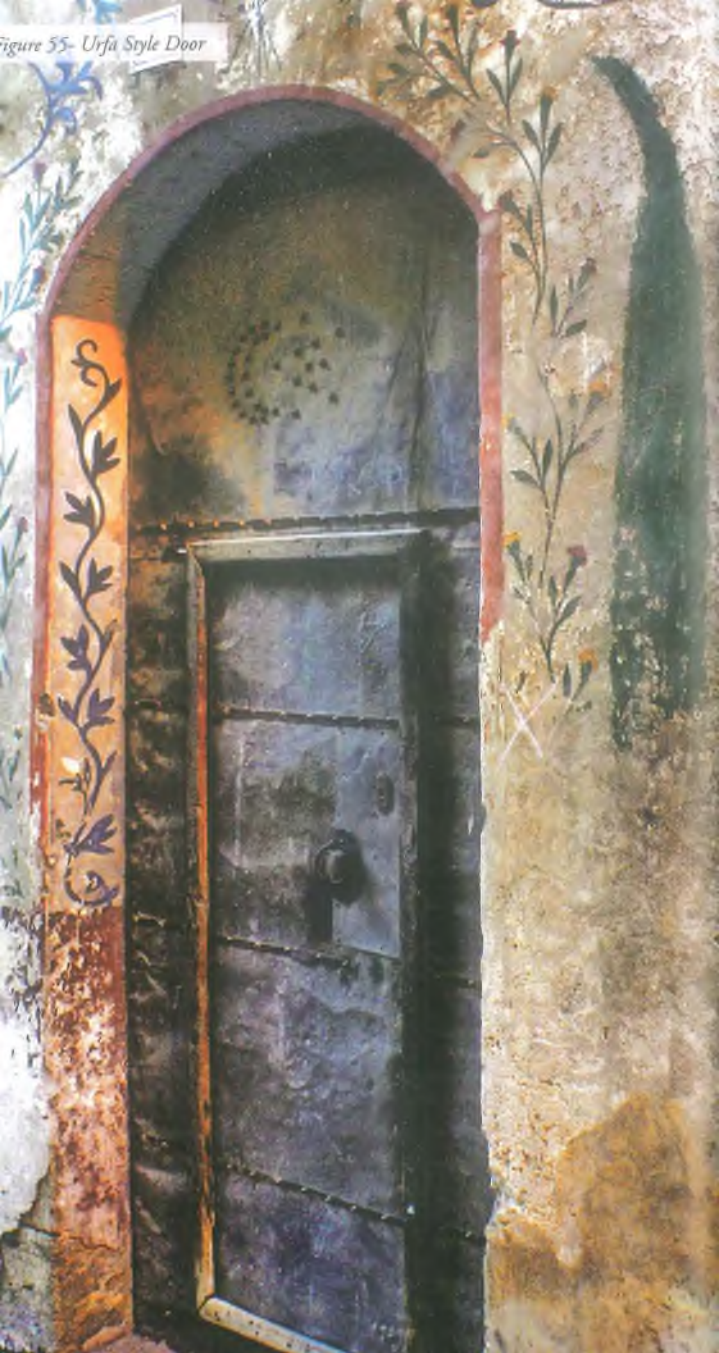
The square is in the Bıçakçı neighborhood and there is also Imam Sekkaki Mosque. Square was named after Sekkak that means bıçakçı (cutler). There are remarkable and historic Urfa houses around the square. Moreover famous streets like Rastgeldi, Nabi, Yıkık, Dokumacılar are found around the square.

## **Su Square**

It is in front of the Kadioğlu Mosque. The water coming to the city was stored in the tank and fountain that belong to this mosque and then distributed to the city through.



Figure 55- Urfa Style Door





*Figure 56- Door Knocker*

### **Urfa Doors and Door Knockers**

Street doors are planned quite majestic (fig.55). In terms of material two groups can be seen; wooden doors and zinc coated doors. They are made in three different shapes; “single leaf”, “double leaf” and “enikli” (a small door placed inside the large door). Star motifs are heavily used on the door and hand-made doorknocks are placed in various ways (fig.56). Doors are locked with a wooden piece called ‘zormak, or zoğnak’ placed on one of the side wall behind the door.





## KIOSK, MANSION AND FAMOUS HOUSES

### Sakıb's Kiosk

**T**his kiosk was built by Urfa's famous poet Sakıb Efendi in 1845 (fig.57). It is located in the Halepli garden. Like Mahmut Nedim mansion, it has separate entrance for men and women. In 1985, the Municipality of Urfa repaired the building. Today it houses the Directorate of Development and Conservation. There is a poem of Sakıb Efendi written in Tal'ik style and located on the walls of the room in the east of the second floor. In the courtyard, there is a small bath consisting of hot, cold and cone sections.



*Figure 57- Sakıb's Kiosk*





*Figure 58- Urfa House*

### **Akçarlar House (Harran University, Urfa House Practice Hotel)**

It is unknown when this house was built. It is located in the north of Balıklıgöl, and it has two separate parts for men and women (fig.59). The five-storeyed historic structure has 493 m<sup>2</sup> of land. It was purchased by the University of Harran in 1993 and has been restored. Akçarlar House was put into service of tourism in 2001 as the “Harran University Culture House”.

### **Küçük Hacı Mustafa Hacıkamiloğlu Mansion**

It is located at Governor Fuat Avenue (Büyükyol), close to the Halilurrahman Lake and opposite of Selahaddin Eyyubi Mosque. This historic mansion was built in the second half of the 19<sup>th</sup> century. It has two separate parts for women and men for greeting. Construction material is cut stone. Şanlıurfa Provincial Administration purchased and restored this mansion in 1991. Today,



*Figure 59- Urfa House (Akçar House)*







Figure 60- Urfa House





*Figure 61- Meclis House*

the mansion is used as a guest house (Cevahir Guest House).

### **Meclis (Parliament) House (Şahap Copper House –House of Body of Christ)**

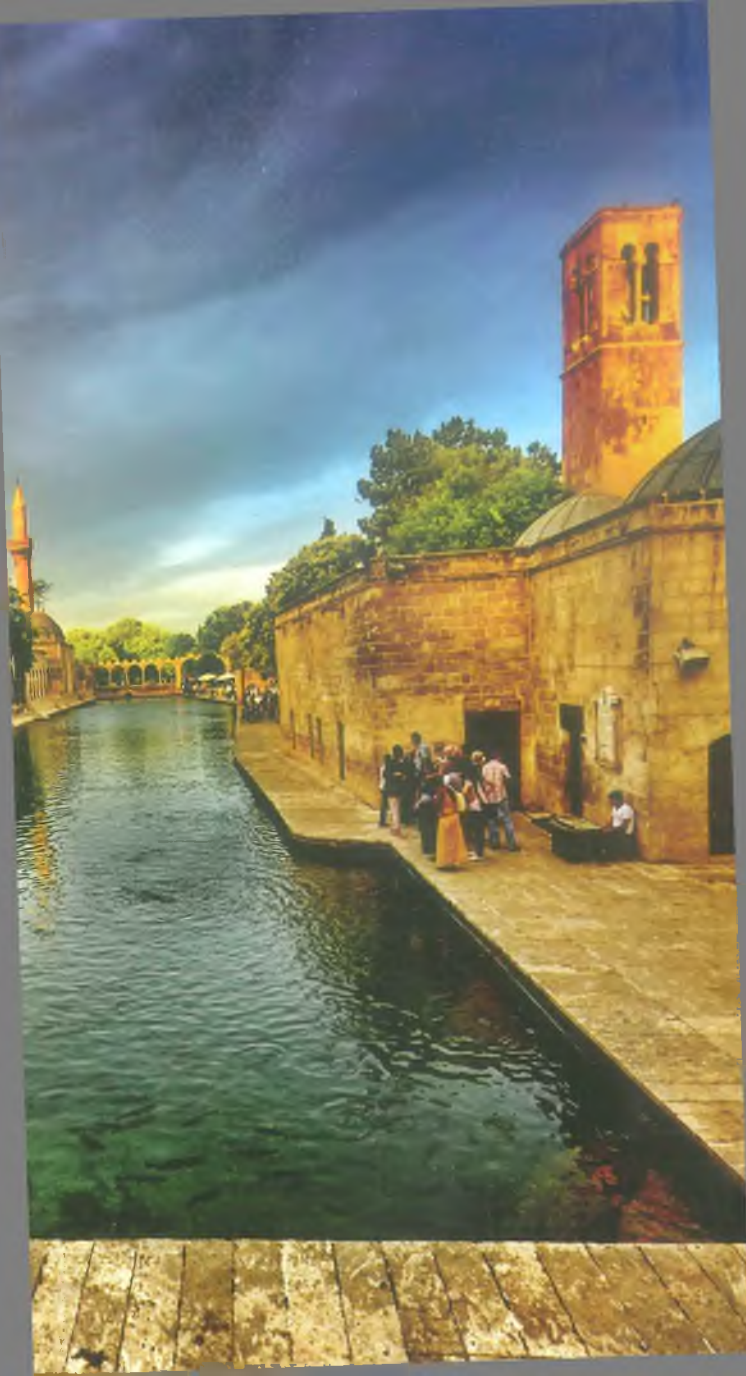
It is also known as the house of Arabizade Reşit Efendi and it is located in the neighborhood of Pınarbaşı (fig.61). The door is double winged as seen in many traditional Urfa houses. Medallion shaped inscription on the door gives the date of 1192/1778. Most probably this is the date of construction of the house. House is consisting of two parts reserved for men and women. It features all the characteristics of traditional Urfa houses.



*Figure 62- Halilurrahman Lake*







## LAKES

### Halilurrahman Lake (Balıklıgöl Fish Lake)

**I**t is located in the north of Urfa Castle (fig.62). This lake is where 'the fire became cool and safe' for the Prophet Abraham. According to the holy books; in 2,000 BC, the Prophet Abraham rejected King of Urfa, Nemrud bin Ken'an, who declared his divinity, and found true creator. Abraham broke cult figures that the king and local people worshipped and for his reason Nemrud decided to throw him into the fire. The miracle of the Prophet Abraham took place here and the fire has been turned into a rose garden.



*Figure 63- Aynzeliha Lake*





Figure 64- Mosaic of Edessa

### Aynzeliha Lake (Lake Aynzeliha)

It is located in front of Urfa Castle and just south of Halilurrahman Lake (fig.63). According to belief, when the Prophet Abraham was thrown into the fire, the daughter of Nemrod, Zeliha said that she believed in Abraham's religion. Angry with his daughter's decision, Nemrod threw her into the fire. Zeliha died and the lake came into existence at the very spot where she died. This lake is called Aynzeliha (Zeliha Lake or Spring).

Penthesileia (Pentesileya) is the daughter of Ares and she is one of the most important heroes of antiquity. They fought in the War of Troy (Troya). When the Trojans called for help from Amazon women fighters and Penthesileia (Pentesileya) came with her army.





Figure 65- Mosaic of Edessa

Penthesileia (Pentesileya) was known as demigods in antiquity and was killed by Achilles (Akhileus) (fig.71).

At the top right section of the main scene is the Amazon Queen Antiope. She is depicted in fight with her double-edged ax against a bear. According to the Fisherman of Halicarnassus, the double-edged ax is a







*Figure 66- Warrior Queen of the Amazon, Antiope*

symbol of Anatolia. Antiope is the daughter of Asaopos, the God of Rivers. Kidnapped by Tehescus (Teseus), she was brought to the central western part of Greece. Amazon warriors arrived in Atikka to save Antiope. After violent clashes, Antiope was killed.

In the upper left portion of the main scene, Amazon Queen Hippolyta (Hipplute) is stabbing the sword in her hand to the neck of a panther (fig.66, 67). One of her dogs is attacking to the panther while the other dog is attacking a wild ostrich. The lion, wounded by the sword of Hippolyte, is moving away from her.

Hippolyta (Hipplute) is the daughter of Ares and one of the most important heroes of antiquity. According to the legend, Zeus's stepson Heracles, also known





*Figure 67- Warrior Queen of the Amazon, Hippolyta*

as Hercules, wanted to get Hippolyta (Hipplute)'s gold belt. He waged a war with her and finally killed Hippolyta (Hipplute).

In the bottom left of the main scene, Melanippe (Melanipe) is portrayed on a horseback, stabbing a spear in her hand to a lion (fig.69, 70). Her dog is also attacking to the lion. Melanippe is the daughter of Aeolus, who is the son of Helen. It is believed that Melanippe was taken captive by Hercules (Heracles).

Temple of Apollo and Artemis, Izmir, Ephesus, Sinop, Themiscyria have been built by the Amazon warriors. They are the most important elements of Greek mythology. Amazon warriors greet the world from Şanlıurfa Haleplibahçe and they are important for Şanlıurfa's cultural heritage.





*Figure 68- Edessa's beauty*



*Figure 69- Warrior Queen of the Amazon, Melanippe*





Figure 70- Abdurnahman Birden's painting of the Amazon Queen Mosaic



Figure 71- Achilles Mosaic







Figure 72- Mosaic of Zebra





*Figure 73- Haleplibahçe Roman Bath*

The excavations carried out in Haleplibahçe have uncovered various mosaics as well. Among them is the mosaic of the Trojan War hero Achilles. Achilles's life story is depicted in the floor mosaic, which was unearthed by archaeologists from the Şanlıurfa Museum.



# MUSEUMS

## Şanlıurfa Archaeological Museum

Initiatives for starting a museum in Şanlıurfa began in 1948 with the collection of artifacts in Atatürk Primary School. These artifacts were later moved to the Martyr Nusret Elementary School. In 1965, the foundation of the current museum started and it was opened to visitors in 1969.

The museum houses artifacts and pieces found in archaeological excavations throughout the province and taken from the citizens. Şanlıurfa Archaeological Museum is the 5<sup>th</sup> largest museum with 74,000 pieces. Due to the abundance and significance of artifacts a new museum was needed. One of Turkey's largest museums has been opened recently (fig.74).



Figure 74- Şanlıurfa Museum





*Figure 75- Archaeological Artifacts Exhibition Hall (Stone Works Hall)*

Many artifacts from the Paleolithic era until today can be seen in the Museum. “11,500 year old - World’s Oldest Sculpture: Balıklıgöl Sculpture” is on display in the museum (fig.75).

According to the researches; dating back 194 BC years, “Orpheus Mosaic” was smuggled from Şanlıurfa in 1998. It was found at Dallas Museum in the US and brought to Turkey again in 2012 with the initiative of the Ministry of Culture and Tourism.

### **Şanlıurfa Museum of Independence (Mahmud Nedim Mansion)**

Independence Museum building was built in 1903. It has European-style architecture with the synthesis of traditional Urfa mansion architecture. Mansion has separate greeting sections for men and women (fig.78).







*Figure 76- Neo-Babylonian King, Nabonid Stele (556-538 BC)*

When Urfa was occupied by the French soldiers during the War of Independence the building was used as French headquarters. Traces of bullets from the Urfa liberation militias can still be seen on the walls. Mansion was restored by the Governorate of Şanlıurfa and put





Figure 77- Orpheus Mosaic (194 BC)



Figure 78- Mahmud Nedim Mansion





*Figure 79- Tandoori and Dinner Seating Arrangement*

in service as “Şanlıurfa Museum of Independence” in April 2009.

### **İbrahim Tatlıses Music Museum**

Music Museum is located opposite the Hacı Lütfullah Mosque. Today it is serving the local tradesmen and merchants as a meeting point.

### **Hacıbanlar Mansion Kitchen Museum**

The Kitchen Museum is located in the south of the Grand Mosque and on the Hacibanlar Street (1344. Street) (fig.79).



## HARRAN AND OTHER DISTRICTS OF ŞANLIURFA

### Akçakale

Akçakale is a district of Şanlıurfa located 53 km from the Central District with an area of 1,950 km<sup>2</sup> and 385 m above sea level. It is surrounded by Ceylanpınar and Viranşehir in the east, Suruç in the west, Harran and Şanlıurfa city center in the north, and Syria in the south. Nemrud Mountain also lies in the east of the district in north-south direction. The height of the mountain does not exceed 600 m.

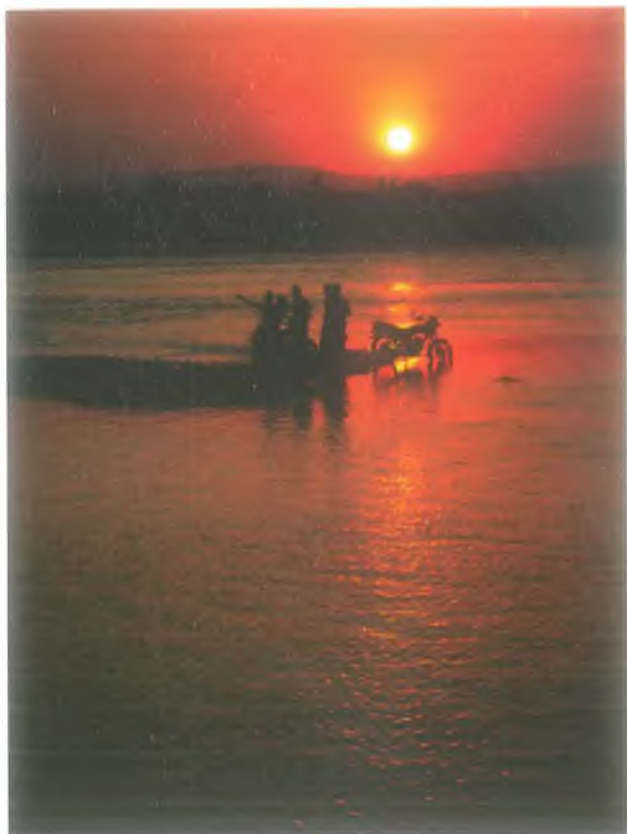
### Birecik

Birecik is a district of Şanlıurfa, 80 km away from the center with an area of 852 km<sup>2</sup>. The district has



Figure 80- Urfa House





*Figure 81- Sunset at Euphrates*

important agricultural plains along the Euphrates River. The main economic activity in the district is agriculture and agriculture-based small industry. Livestock farming is also important in the district. Butter, cheese, wool, and other animal products are produced. Birecik has been the scene of settlement since the ancient times. During the Hittite rule, the





*Figure 82- Birecik Walls, Urfa Gate*

name of the district was “Birtha”. Birecik fell into the hands of the Assyrians in the 9<sup>th</sup> century, followed by the Persian, Macedonian, Roman and Byzantine sovereignty. It came to be held by the Arabs in 780, then it came under the Seljuk sovereignty in the 11<sup>th</sup> century and returned to Byzantine domination again. The district then witnessed the Artuqid, Ayyubid, Karakoyunlu and Akkoyunlu periods. Starting in 1502, the Safavid dynasty controlled this land. Birecik joined to Ottoman lands in 1517. In the 19<sup>th</sup> century, it was a district of Urfa. It remained under the British occupation for some time in 1919.

## **Birecik Walls**

The walls surrounding the district could reach the present day with partially surviving parts and remnants of two gates (fig.82). It is unknown when these walls were built. According to the inscription it was built in 1483 in the Mamluk period. The two remaining







*Figure 83- Birecik Castle*

gates are called Urfa Gate and Meçan Gate. . The other gates, namely Bağlar and Meydan Gates were not able to survive. Urfa Gate is the only city gate that has remained intact until today. According to the inscription on the wall outside the east gate it was built by the Mamluk Sultan Kayıtbay in 1483. Meçan Gate is partially collapsed. According to the inscription, the gatewas erected in 1484.

### **Birecik Castle**

The castle is situated on the east side of the Euphrates river in the town center (fig.83). It sits on a natural, rocky hill. There are different opinions about the date of the first construction of the castle. It is also called White Castle. It is believed that the structure was erected in the 13<sup>th</sup> century. Birecik Castle underwent three restorations in Romans, Franks and the Mamluk periods.





*Figure 84- Birecik Bridge*

## **The Euphrates River**

The Euphrates River is the lifeblood of Mesopotamia, a confluence of Karasu and Murat streams (fig.84). The river is so significant that it was mentioned in the laws of The Babylonian and Sumer states. Historian Herodotus also mentions that the Babylonians made small dams on the Euphrates. The river enters Şanlıurfa at Mektalan Passage near Siverek, it flows through the south and forms the border between Adıyaman and Urfa. Its length within Şanlıurfa is about 270 km. Total length of the river is known to be around 2800 km., 1,263 km of which flows within the borders of Turkey. The river flows towards Syria from the western part of Birecik. It then runs southeast to Iraq where it joins







the Tigris river and takes name of Şattu'l Arap (Arabian Gulf).

### **Bald Ibis (Kelaynak)**

Bald Ibis is a type of migratory birds, choosing Birecik along with North Africa to breed in the world (fig.85). These birds, usually known as Ibis, are in danger of extinction. Bald Ibis birds are called as “Keçelaynak” in the region. These birds can live 25-30 years, they come and settle on the rocks of Birecik in mid-February. After the breeding period, they leave Birecik with broods in mid-July.

Today these birds have begun to disappear for various reasons. Bald Ibis has been taken under protection by





*Figure 85- Bald Ibis*

the General Directorate of Forestry's Bald Ibis Breeding and Protection Station in 1977.

### **Bozova**

Bozova is 38 km away from Şanlıurfa centre with an area of 1,550 km<sup>2</sup>. Bozova was named Asuranianu in the Assyrian period, Tormenapa in the Roman period, and Telhuvek in the Arab period. It was a residential area at the end of the Paleolithic and the Mesolithic periods. Biris Cemetery was an important settlement in Bozova for 14,000 years. The archaeological excavations in Kurban (Cümcüme) Mound and Lidar Mound showed that people lived in this area in the Bronze age (5500-3200 BC) as well. Bozova, founded on the road of Aleppo, Samsat and Malatya, has been subjected to invasions by various tribes because of its commercial importance.





*Figure 86- Tomb of Sheikh Mas'ud*

## **Biris Cemetery**

Biris Cemetery was used as a cemetery, settlement and atelier in the modern era. People lived here at end of the Paleolithic and the beginning of the Mesolithic Periods.

Biris Cemetery is located about 3 km south of the center of Birecik. Istanbul University and the University of Chicago conducted a joint project called Prehistoric Southeast Anatolia Project.

## **Kurban Mound (Cümçüme)**

Excavations between 1980 and 1984 in Kurban Mound revealed three layers, which belong to 5000-3000 BC Chalcolithic (Copper-Stone) Period, 3000-2000 BC Bronze Period and 2000-1500 BC Middle Bronze Period. Among the most important findings were terracotta buildings. The remnants were sent to the



Şanlıurfa Museum. The mound is now under Atatürk Dam Lake.

### **Titris Mound**

Excavations carried out in Titris Mound between 1981-1982; 38 graves belonging to the Early Bronze Age were found. Silver rings, necklaces, earrings, terra cotta vases, bowls, cups, stone idols (small statues) were also uncovered during the excavations. Titris Mound Cemetery provides detailed information about burial customs in Southeast Anatolia in the early Bronze Age.

### **Lidar Mound**

It is located 23 km northwest of Bozova in Dikili village. The region's largest mound was a settlement area from the Chalcolithic Age to the Seljuk Period. The first floor of the mound dated to the 11<sup>th</sup> and 12<sup>th</sup> centuries consists of dwellings and rooms used for various purposes. The excavations carried out around the mound unearthed many findings from the early Bronze Age and Middle Bronze Age. Lidar Today the mound is under Atatürk Dam Lake.

### **Ceylanpınar**

This region belonged to the Mitanni Kingdom in the 15<sup>th</sup> century BC. It was then captured by the Assyrians, who called the region "Res Ayna". This name was later used in Arabic as Ra's al-Ayn (Kaynakbaşı) and continued until the present day (fig.87).

In 639, Damascus army commander İyad b. Ganem seized here after Urfa and Harran. Byzantine Emperor İoannes I, after the capturing Diyarbakır and Nusaybin in 959, looted and destructed Ceylanpınar. The region,





*Figure 87- Ceylanpınar*

was exposed to looting and destruction by Timur in 1394. In 1921, after the Turkey-Syria border was drawn, outskirts of the ancient city of Ra's al-Ayn stayed within Turkey. Historic city stayed in the Syrian side.

### **Halfeti**

It is located 112 km away from Şanlıurfa city centre. It occupies an area of 646 km<sup>2</sup> (fig.88). The town center has been established in the slopes of the steep cliffs on the coastline of the Euphrates. Cereals, nuts and grape productions are important in the region. The climate of the district is in the nature of a transitional climate. It shows the characteristics of the Mediterranean climate.

### **Değirmendere and Rumkale**

When it was conquered by the Assyrian King III. Salmanassar in 855 BC, the name of the regions was "Sitamrat". The Greeks changed this name and called it "Urima". The Syrians used name of "Kal'a



Figure 88- Halfeti









Rhomeyta" and "Hesna d'Romaye". After passing into the hands of the Arabs, it was named "Kal'at-ul-Rum". In 15<sup>th</sup> century the region passed into the hands of the Byzantines and they gave name of "Romaion Koyla". In the 12<sup>th</sup> century it became the center of the Armenian Diocese. Towards the end of the 13<sup>th</sup> century the Mamluk Sultan Ashraf conquered this land and named it "Kal'at-ul-Muslimin". After the Mercidabik War of 1516, aRumkale came under the control of the Ottomans, the State is bound to Aleppo. Artifacts that can be seen today in Rumkale include the Castle, St. Nerses Church, and the ruins of Barşavma Monastery.

Historic architectural remains and 'black rose' attract the attention of all local and foreign guests.

### **Church of St. Nerses**

The church was built by Patrick Nerses, (Snorhali of Nerses) who died in Rumkale, or in his memory, in the late 12<sup>th</sup> century. The church was in the south of the walled city used by the Armenian Catholicos up to 1292. When Rumkale was captured by the Turks the church was converted to a mosque.

### **Barşavma Monastery**

Yakubi Azizi Barşavma, who lived in Rumkale in the 13<sup>th</sup> century, built the monastery. Some sections of two adjacent structures of the building have survived to the present day. There is also a well in the monastery.

### **Norhut Church**

The ruins of the Byzantine Church is located in the village of Norhut. Three-aisled basilica dates back to the 5<sup>th</sup> century. A significant part of it reached until today.



## Kantarma Inn

Located in Kantarma region, the exact date of construction of the Inn is not known. It is also known as "Seljuk Inn" by the people of the region. The historic structure, built of large hewn stones, and its decorative features show the characteristics of a traditional medieval inn.

## Harran

The district occupies an area of 704 km<sup>2</sup> (fig.90). Its economy is based on agriculture, animal husbandry and tourism. The main agricultural products are barley, wheat, lentils and cotton. Historical and cultural heritage of the district attract visitors. History of Harran dates back to 7000 BC. It remained under the rule of Assyrians in 2000 BC and remained within the boundaries of the Babylon in 612 BC. Then the Medes and Persians dominated the region. It came under the control of the Macedonian Kingdom after Alexander the Great put an end to the dominance of the Persians in Anatolia. After the death of Alexander the Great, the Seleucid Kingdom dominated the region, which was followed by the Osrhoene Kingdom and the Romans. The name of the region was Carrhae during the Roman period and it was in a strategic position on the road leading from Nineveh to Carchemish in antiquity.

After the split of Rome in 395, Harran, which remained within the boundaries of the Eastern Roman (Byzantine) Empire, changed hands frequently between the Sassanids and the Byzantines. Islam was introduced to the region with the Arab conquest in 639. During this period, Harran became an important cultural



Figure 89- Savaşan Village





Figure 90- An overview of Haran







center. In 661 it was captured by the Umayyads, while in 750 it came under the domination of the Abbasids. The Umayyad caliph Marwan moved the capital to Harran (744-750) and established the Harran University where religion, astronomy, medicine, mathematics, and philosophy were studied. After the Battle of Malazgirt (1071), the Seljuks extended their territories to Harran in 1087. In the 12<sup>th</sup> century Nurettin Zengi and Salahaddin Ayyubi controlled the region. In the 13<sup>th</sup> century the Mongols took control while in the 14<sup>th</sup> century the Mamluks defeated the Mongols and dominated Harran. Yavuz Sultan Selim, on his Egyptian Campaign (1517) annexed this land to the Ottoman Empire.

There exist many caves around Şanlıurfa and Harran from the Paleolithic period. Settlements surrounding Harran like a crescent, Göbeklitepe, Hamzantepe, Karahantepe, Sefertepe and Balıklıgöl are all Neolithic settlements more than 12,000 years old.

## **Tell Idris**

Tell Idris is located at the south of Harran. Excavation team headed by the archaeologist Dr. Nurettin Yardımcı in 2006 have found remains dating from 7.000 BC. It has been determined with certainty that there was a settled way of life belonging to the Neolithic period in Tell Idris.

According to the Ebla tablets (3000 BC), Harran was one of the most important religious centers in the region and kept its importance during the Assyrian period. Indeed, Harran has never lost its significance as a religious center since the Assyrian period. It is known







*Figure 91- Şamaş and Sin Relief*

that, in the Temple of Sin, a treaty was signed between Hittite King Suppiluliuma and Mitanni King Mattivaza in the honour of Moon God Sin and Sun God Şamaş (fig.91). The temple was called E-HUL-HUL, meaning God's house, in the Akkadian language. According to the inscription written in the name of King Nabunaid, the temple was built inside the boundaries of Harran.

### **Prophet Jacob's Well**

Prophet Jacob's Well (Bir-i Yakub) is located in the north of the historic shrine of Sheikh al-Harrani.

### **Harran Mound**

Mound and its surrounding is an important civilization area since the prehistoric time such as; Halaf, Ubeyd, Uruk, Bronze Ages, Hittite, Hurri, Mitanni, Assyrian, Babylonian, Hellenistic, Roman, Byzantine and Islamic Era of Umayyad, Abbasids, Fatimids, Zengis, Ayyubid





*Figure 92- Well of Prophet Job*

and Seljuks. Artifacts obtained from excavation works are exhibited in the Şanlıurfa Museum (fig.93).

### **Harran University**

Harran was an important city in the cradle of many civilizations throughout history. The district housed the first university of the World as researches have shown





*Figure 93- Harran Mound*

(fig.94). Harran is a place of the famous scholar of medicine and mathematics, Sabit bin Kurra; distance from the earth to the moon was first correctly calculated by the famous astronomer al-Battani; the atom and algebra was studied by Jabir bin Hayyan; famous religious scholar Sheikh ul Islam Ibn Taymiyah was also in this school. Harran is among the world's three major schools of philosophy called "Harran School". When we examine the history of Urfa, we see that two schools gained worldwide recognition; "Harran School of Philosophy" and "Urfa (Edessa) School of Theology."

### **Harran City Walls and Gates**

Harran has 6 or 7 gates, according to different sources, and 187 bastions. It is surrounded by a wall built of cut stone. Length of the walls was about 4 km with a height of around 5 meter. According to the city plan published by Seton Lloyd and W.C. Brice in 1951, there were Baghdad Gate, Mosul Gate and Lion Gate in the east, Aleppo Gate in the west, Anatolia (Greek) Gate in the north and Rakka Gate in the South.



*Figure 94- The area where Harlan University was built*





*Figure 95- Urfa City Walls*

Today, the only standing gate is Aleppo Gate. Inscription, dated 588/1192, on the gate pediment mentions Salahaddin Ayyubi's brother al-Malik al-Adil's name.

## **Harran Grand Mosque**

In the late Assyrian period, Harran became the capital city in a short time. Prophet Abraham stayed in Harran for a while, where he married and a mosque was built on behalf of him. In 639, Harran was conquered by Caliph Omar and came under the Islamic rule. Harran was a capital during the last Umayyad caliph Marwan II. Grand Mosque or Mosque of Heaven, one of the most important works of the Islamic Era, is located on the northeast side of the Harran mound (fig.96). The eastern facade of the mihrab, fountain and a large part of the minaret have been preserved. It is the oldest mosque built in Islamic architectural style in Turkey. It was later restored at various times.





*Figure 96- Urfa Grand Mosque and Minaret*

During the Ayyubids, urbanism, art and technique reached its peak. Many travelers and researchers visited Harran; describing the history of the city and its medieval splendour. In 1184, famous traveller Ibn Cubeyir described that people were very welcoming and wrote about the mosque, the madrasahs and the city's glory. When Harran was occupied by the Mongols in 1260, it was completely ruined. Harran was unable to return to its original status after the Mongol invasion.

### **Harran's Cupola Houses**

Harran is renowned for its domed houses (cupola houses) and the vast majority of them still exists (fig.98). These homes are similar with the ones built in rural villages of Suruç and Birecik. However, the obvious difference is that the top of Harran houses is covered with bricks. In accordance with the climate Harran houses are cool in the summer and warm in the winter.





*Figure 97- Bazda Caves*

### **Harran Castle (Inner Castle)**

Harran Castle was built adjacent to the city walls in the southeast of the city. The Umayyad caliph Marwan II's palace was originally basis of the castle. The castle has three floors of 90x130 meters. There is a dodecagon tower in each corners of the rectangular-planned castle.

### **Shepherd Caves (Monk Caves)**

On the 14<sup>th</sup> km of Harran and Han El-Ba'rur road, there are 10 caves called Shepherd Caves dating to the Roman period. It is thought that monks worshipped in these caves and used them for shelter. On the other hand, according to rumors, these caves were used temporarily by the shepherds.

### **Bazda Caves**

These quarries at the 19 km of the Harran-Han El-Ba'rur road are known as "Bazda", "Albazdu", "Elbazde"





Figure 98- Harran Cupola Houses







or “Bozdag Caves” (fig.97). From Arabic inscription on the rocks it is understood that the quarries were run by Abdurrahman el-Hakkari, Muhammed Ibn-i Bakir and Muhammed el-Uzzar in the 13<sup>th</sup> century.

### **Han El-Ba’rur**

It is located in the southeast of Harran, in the village of Göктаş (fig.100). It is dated to the Ayyubid period. The caravanserai consists of mosque, guard room, stables, baths and cottage rooms. It was built by Hacı Hüsameddin Ali Bey in 1219.



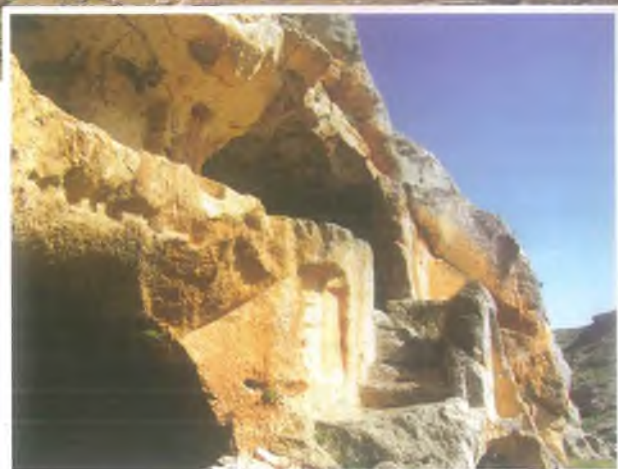
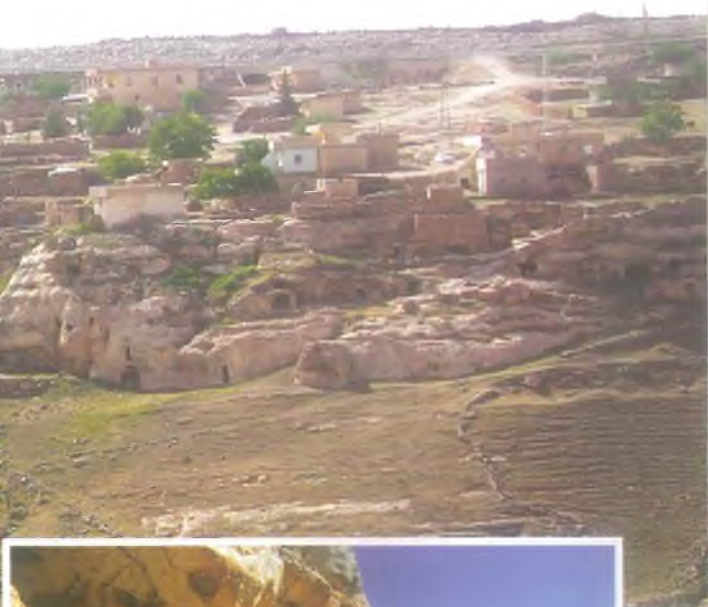


Figure 99- Cîn Caves





*Figure 100- Han El-Ba'rur*



*Figure 101- Suayb Ancient City*



## **Şuayb Ancient City**

Şuayb Ancient City is 13 km away from Han El-Ba'rur and 39 km away from Harran (fig.101). The ancient city dates back to the Late Roman period (4-5 BC). It is believed that in this period Prophet Şuayb lived here.

## **Soğmatar Ancient City**

Soğmatar ancient city is located on Harran-Eyyubnebi road. It is 57 km away from Harran (fig.107). It was used as a cult center during the Abgar Kingdom. This place is on Tektek Mountains. In Soğmatar, there is a cave where people worshiped the moon god Sin (Pognon Cave) (fig.102).

Soğmatar cult place was founded by people who fled from Urfa because of attacks especially during 165 BC and it remained a cult center until the Islamic Period.

In Soğmatar, there were wells carved into the bedrock to get water for the city. According to rumor, Soğmatar wells were called Moses Well in the history of the ancient city.

## **Senem-Sanem Cave**

It is located 29 km away from the north of the Soğmatar (fig.103). Architectural ruins in the village and carved rocks show that the area was an important center of Christianity in the first centuries. Located on a hill, there are remains of monastery or a palace which has monumental three-storey building. Senem cave structures can be dated back to the beginning of the 5<sup>th</sup> century.

While Soğmatar was the center of Pagans, Senem cave was important for the Christian Assyrians in the region. Cross motifs can be seen in this cave.







*Figure 102- God Relief/ Sin*

## **Çimdin Castle**

It is located on the south of Şanlıurfa-Viranşehir highway (fig.104). This castle is surrounded by a deep ditch and thought to be built during the Ayyubid period. There is a tomb in the castle, which is thought to belong to a descendant of Prophet, Mesut Ali. Large caves under the castle are located in the west entrance. The castle was restored during the Mamluk period.







*Figure 103- Senem Cave*



*Figure 104- Çimdin Castle*



## **Hilvan**

Its original name was Karaçurun in 1820 and the village was inhabited by nomadic tribes. In the course of time, the village grew with the arrival of other tribes. The district is suitable for agriculture, including products like cereals, mainly red lentils, chickpeas, sesame, cotton, fruits and vegetables.

## **Siverek**

The district is a residential area since 3000 BC. Siverek was named as Sevaverak, Sebararak, Sebararok, Sevaverag, Severags and Suveyda throughout. It was under the control of Hurri-Mitanni, Hittite, Aramaic, Assyrian, Chaldean, Medes and Persian empires; in 331 BC it was invaded by Alexander the Great. Before it was conquered by the Muslims, it stayed under the control of Seleucids in 305 BC, after that time Edessa, Roman, Byzantine and Sassanid kingdoms gained control.

The Umayyads captured the region in 660 and it passed to the hands of the Abbasids in 750. In 1065-1066 the Seljuks conquered this region but for long time it remained under the rule of the Byzantines. It was conquered by Timur in 1400. Siverek came under the Safavid rule in 1451 and conquered by the Ottoman Empire in 1517. It joined Urfa in 1926.

## **Siverek Grand Mosque**

The mosque belongs to the Seljuk period and it was converted into a mosque in 982/1701. According to the inscription on the minaret, states that the minaret was built by Hamdullah Bey and repaired in 1574.





*Figure 105- Urfa Grand Mosque and Minaret*

## **Cudi Pasha Mansion**

The structure was built as an inn. The exact date of construction is unknown. In 1903, Cudi Pasha ordered the renovation of the building as a train station. Second floor was built by Mayor Yılmaz FATTAHLIGİL to be used for municipal services. Finally it was opened to tourists in 2006-2007.



## **Çavi Field**

Çavi field was a settlement area dating back to the Early Chalcolithic (Copper-Stone) Age and belonging to Tell Halaf culture of northern Mesopotamia.

Jewelry, stamp seals and numerous female figures made of terracotta have been found in excavations. Remains of a village settlement with traces of agriculture and animal husbandry was also uncovered.

## **Hassek Mound**

Excavations was conducted at Hassek Mound between 1978-1986 which showed that the mound belongs to Chalcolithic Age. It was built on an area of one hectare. It includes a master's house, a meeting house and granary.

Very important findings are cylinder seals, stone idols, bronze needles, guns, beads and processed natural glass pieces and pottery fragments. The world's first example of mosaic was found in this mound. This piece is currently on display at the Şanlıurfa Museum (fig.106).

## **Suruç**

Suruç was a city of Osrohone and known as Matf Suhunh; Silk City. Some sources mentions it as Serug and it had a close relationship with the Prophet Abraham. Prophet Abraham's father Azer and grandfather Nahor's father was from Serug.

Sumerians and Akkadian Turks called the region "Batna". In the later periods it was called "Tepartip". Roman Emperor Constantine the Great connected Suruç to Edessa (Urfa) in 35 BC. It was conquered by





*Figure 106- Ktıcıc Mosaic*

the Ottoman Empire in 1517 during Selim I's Egypt campaign. It remained as a part of the Sanjak of Aleppo. It was invaded by the British in 1918 and by the French in 1919. In 1923 the enemy was defeated. After the republican period, it became a town and was connected to Şanlıurfa Province.

### **Mosque of Ahmad-i Bican**

It is located in the same courtyard with Yeni (New) Mosque which is surrounded by stores. There is no inscription but it is said that it was built in 1304/1882 by Kürkcüzade Ahmed Bican Efendi. The historic structure was repaired by "District Governorship of Suruç" in 1996.





*Figure 107- Sogmatar*

### **Çarmelik Caravanserai**

Çarmelik Caravanserai is located in Büyükhan village (fig.108). The building's exact date of construction is not known. Looking at the architectural plan and style, it is believed that it was built in the Ottoman period.

Evliya Çelebi, in his book, states that it takes 2 hours to reach to the Çarmelik Castle from Suruç following westward. He adds that the castle was named as Çarmelik (4 sultans) because four brother sultans built this castle.

### **Viranşehir**

It is 91 km away from Şanlıurfa city center. The district has an area of 5,498 km<sup>2</sup>. Viranşehir has a broad and fertile plain that enabled agricultural activities. Located at the foothills of Karacadağ, there are pasture lands suitable for agriculture and animal husbandry.





*Figure 108- Çarmelik Caravanserai*

Hurri-Mitanni, Hittites, Assyrians, Medes-Persians and Chaldeans dominated the district throughout history. The Macedonian Empire gained control in 331 BC. It was captured by the Roman Empire in 163 BC. In the first period of the Byzantine Empire it was known Tella (Tepe). When the Emperor Constantine changed the names of some cities, the district was given the name of Constantine. In 640, it was conquered by the Damascus army and took the name of Tell-Muzin. In later times, Tell-Mavzen and Tell-Mavzelath names are also used by the Arabs. Turks conquered the region and established Viransehir with the name of Ören. However, it was invaded by Hülagü in 1258 and by Timur in 1400. It joined to the Ottoman Empire in 1517 and was connected to Mardin in 1792. Finally, in 1924, it became a district of Urfa.







*Figure 109- Tella*



*Figure 110- Village of Job Nebi*



## **Tella Martyrion (Struts)**

It is located in the west of the Eski Paşalar school (fig.109). It is one of the most significant structures from the Christian era. It is thought that the octagonal structure was built for the memory of a Saint as a martyrion in the 4<sup>th</sup> or 5<sup>th</sup> century. Only one strut out of 8 has survived to the present day. A large number of mosaics- pieces was found in this structure.

## **Village of Eyyubnebi**

The tombs of Prophet Ayyub, his wife Rahime Khatun and Prophet Elyasa are located in this town (fig.110). According to the founding records, this town is known as Eyyubnebi since 400 years.



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