



T.C.
ŞANLIURFA VALİLİĞİ



ŞANLIURFA
BELEDİYE BAŞKANLIĞI



T.C. Kalkınma Bakanlığı
Güneydoğu Anadolu Projesi
Bölge Kalkınma İdaresi Başkanlığı



KARACADAĞ
okullarını ve öğrencilerini



İL KÜLTÜR VE TURİZM
MÜDÜRLÜĞÜ



ŞANLIURFA
TİCARET VE SANAYİ ODASI



ŞANLIURFA İLİ KÜLTÜR EĞİTİM
SANAT VE ARAŞTIRMA VAKFI

A TOUR IN ŞANLIURFA



Şanlıurfa © 2013



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ŞANLIURFA İL ÖZEL İDARESİ



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VISITING ŞANLIURFA

DAY 1: JOURNEY INTO THE HEART OF URFA

ŞANLIURFA ARCHEOLOGY MUSEUM

Initiatives to set up a museum in Şanlıurfa began in 1948 with the collection of museum pieces and storage of the pieces in Atatürk Elementary School. Later on, the pieces were transferred to Şehit Nusret Elementary School. The construction of the present museum began in 1965 and the museum was opened for visits in 1969.



Şanlıurfa Museum



World's Oldest Sculpture:
Balıklıgöl Sculpture

Şanlıurfa Archeology Museum is the 5th richest museum in Turkey, with its 74.000 items. From Paleolithic Era up to present, many significant pieces can be seen in Şanlıurfa Museum. "12.000 Year-old World's Oldest Sculpture: Balıklıgöl Sculpture" can be seen in our Museum.

In terms of the number of archeological excavations, Şanlıurfa comes first in Turkey. In this context, the city center and two other township centers were declared as archeological sites. It can be said that the whole city is an open-air museum.

ŞANLIURFA INDEPENDENCE MUSEUM (MAHMUD NEDİM VILLA)

The villa is near the old State Hospital. It was built in 1903 in an architectural mixture of European and Şanlıurfa local style. The villa is spread over a large area and has two sections for men and women. In 1940s Public Theater made performances in this building. The villa was repaired by Şanlıurfa Governorship and opened as Şanlıurfa Independence Museum on April 11, 2009. Also, a section of the villa has been allocated for State Turkish Folk Music Choir.



Mahmud Nedim House



Firfirli Mosque

FIRFIRLI MOSQUE (12 Disciples Church St. Disciples Church)

The construction located on Vali Fuat Bey Street (Büyükyol) was originally built as a church and recorded as 12 Disciples Church. In Ottoman Era, because of the wind mill wings on it, the Church was called "Frilly Church" by the locals. According to history records the "Lamina Cross", which was very important for Christianity and was in the Lamina Church was later on brought to Urfa and displayed in this church in 1092. The tablet above the mihrab of the mosque says the building was turned into a mosque in 1956.



Fırırlı Mosque Internal View

When it was turned into a mosque, it wasn't given a proper name, but people continued to call it "Fırırlı Mosque" (Frilly). One of the striking aspects of the building is half pillars and the engravings on the outside walls.

SALADIN MOSQUE (ST. JOHANNES PRODROMOS ADDAI CHURCH)

The building is on Vali Fuat Bey Street(Büyüköl). It is estimated to be built in early 19th century, over the remains of John the Baptist Church, which was built by Bishop Nona in 457 A.D. Because of the period it was built and its huge size, it was called a "cathedral". For years, the building was in ruins, and was used as a power central for a while. On May 28, 1993 it was opened for prayers as a mosque. The entrance of the mosque is on the east, and the final congregation section was built on the



Selahaddin Eyyubi Mosque

entrance of the former church. Prayer space of the mosque is lit by quite huge windows. On the ledges of the windows half pillars and entwined dragon engravings can be seen. The original church was also used as a mosque for a while by Saladin, so when it was turned into a mosque people called it Saladin Mosque. The mosque was repaired by Foundations General Directorate in 2010-2011.

LITTLE HACI MUSTAFA HACIKAMILOGLU VILLA (CEVAHIR GUESTHOUSE)

It is across Saladin Mosque, near the Halil-ür Rahman River on Vali Fuat Street. This historic villa was built in the second half of the 19th century. It has two sections, one for men and the other for women. It was made out of dimension stone. Little Hacı Mustafa Hacıkamiloğlu Villa was bought and renovated by Şanlıurfa Governorship Provincial Authority in 1991 by the initiatives of retired Governor Cemal Mirkelamoglu in the name of the inheritors of the villa. The villa is used as a guest house, where sira nights (local gathering event) are organized.



Cevahir Guesthouse

HALEPLIBAHÇE MOSAICS

In 2007 excavations in Halepli Bahçe, near Halil-ür Rahman Lake (Balıklıgöl), a mosaic portraying the hunting scene of Amazon women, who used to fight patriarchy 3000 years ago in a cultural basin covering an area from the Aegean and Black Sea to central Anatolia. The first detection of the mosaics was made by Assist. Prof. Bahattin Çelik and Archeologist Ali Uygun.

The most important aspect of Halepli Bahçe Mosaics is that the only example of Warrior Amazon Queens depicted on mosaics in the world is here. Experts define them as the most precious



Penthesileia the Warrior Amazon Queen

mosaics on earth because of the technique, artistry and 4 m2 original stones from Euphrates used in the making of them. In



Hippolyte the Warrior Amazon Queen



Antiope the Warrior Amazon Queen

Halepli Bahçe about 100 m2 of mosaics were uncovered at the first stage under the supervision of Şanlıurfa Archeology Museum officials and archeologists. Geometrical motives, plant figures, pigeons, Eros without wings, squirrel, duck, partridge, gazelle, and greyhound figures can be seen in the rims of the hunting scene mosaic. In the corners of the rim surrounding the mosaic other than the mask publicly known as the “Edessa beauty” four Amazon queens, Hippolyte, Antiope, Melanippe and Penthesileia can be seen hunting on horses with single breasts and authentic Amazon women outfits.

Different mosaics were also found in Haleplibahçe excavations. One of the most important of these is the Achilles, who is a hero of the battle of Troy. The ground mosaic portrays the life story of Achilles, which was uncovered by Şanlıurfa Museum archeologists.



Melanippe the Warrior Amazon Queen



Mosaic of Achilles

The ground-heated bath from the Roman era was unearthed in excavations, and it shows the importance of the settlement. Considering all these aspects, Culture and Tourism Ministry decided to open two museums in the area, one open and one covered. Construction of the new Şanlıurfa Archeology Museum and Edessa Mosaics Museum, which is designed as an open air museum for mosaics, are underway.



Roman Bath

HALIL-UR RAHMAN LAKE (BALIKLIGOL) (THE PLACE WHERE FIRE IS COOL AND SECURE)

Halil-ür Rahman Lake (Balıklıgöl) is in the north of Urfa Castle, is the place where “fire is cool and secure” for Prophet Ibrahim. According to holy books, Prophet Ibrahim has been the first person to reject Nemrud Bin Ken’an’s deity and to find the one and only God in 2000 B.C. When Prophet Ibrahim broke the tin gods worshipped by Nemrud and his people, he was thrown into fire but miraculously the fire-place turned into a garden of roses. This belief was embraced by divine religions and passed on from generation to generation.



Halil-ür Rahman Lake (Balıklıgöl)

HALIL-UR RAHMAN MOSQUE (DOSEME MOSQUE) and MADRASSA

The mosque is next to Halil-ür Rahman Lake (Balıklıgöl). The mosque is also called “Döşeme Mosque” by the locals. In 504 A.D. Priest Urbisysus built a church in the name of Jesus Christ’s mother Mary. Known as the Virgin Mary Church in records,



Halil-ür Rahman Mosque (Döşeme Mosque)

the church was turned into a mosque by Abbasid caliphate Me’mun’s rule (813-833. The minaret was repaired by Saladin’s nephew Al Malik-ul Esref Muzafferuddin Musa in 1211-1212. The whole structure was renovated by Suleiman the Magnificent (1520-156). In 1810, there was another comprehensive renovation. Evliya Çelebi mentions of this mosque in his Seyahatname as “Ibrahim Halil Lodge”.

RIZVANIYE MOSQUE AND MADRASA

The mosque is located in the north of Halil-ur Rahman Lake (Balıklıgöl). It was built by Rakka governor Rıdvan Ahmed Paşa in 1736. It has three domes sitting parallel to the mihrab.



Rizvaniye Mosque

In the east of the mosque, there is a minaret with a single balcony. The sanctuary entrance door is made in two different colors. The sanctuary section is quite luminous thanks to window openings all around. The most interesting part of the mosque in terms of decoration is the entrance door, which is wooden and built by inlaying technique without nails. There are rich plant and geometrical figures on the door.

AYNZELIHA LAKE (ANZILHA LAKE)

It's a 150 m2 lake right in front of Urfa Castle in the south of Halil-ur Rahman Lake. The fish in this lake are not eaten, because the place is considered holy. According to the story, when Nemrud's daughter declares that she converted to Prophet Ibrahim's religion, when he was about to be thrown into fire, the daughter is pushed into the fire by Nemrud. The girl -Zeliha burns to death. Later on, a lake emerges on the very same spot she died. The lake is called Aynzeliha (Zeliha lake or Fountain) lake from then onwards.



Aynzeliha Lake

URFA CASTLE

Urfa Castle is thought to have been built over an area from the Neolithic Age dating back 10,000 years B.C. 12,000 year old Balıklıgöl Statue, which was excavated near the castle and is on display in Şanlıurfa museum and the castle ground portray the history of the Balıklıgöl basin.

Records dating back to 6th century do not mention the castle. The first records about the castle are from the 11th century. Considering this information, we can date it back to sometime between 6th and 11th centuries. The common knowledge about the castle is that it was built during the reign of Abbasid in 812-814 A.D. The two Corinthian pillar heads were erected as monumental pillars during Edessa King MANU IX 240-242 A.D. The Assyrian tablet on the east pillar reads "I am AFTUHA, the son of military commander BARSHAMAS(Son of the Sun). I built



Urfa Castle

this pillar and the statue in the name of Crown Prince Daughter of MANU, wife of King MANU, my lady and Queen SHALMETH". There are ditches on three sides of the castle; also there is a passage through Aynzeliha Tunnel between the castle and Aynzeliha Lake.

MEVLID-I HALIL(DEVISH LODGE) MOSQUE AND CAVE

(The birthplace of Prophet Ibrahim)

Mevlid-I Halil Mosque is located near Balıklıgöl within the Derwish Lodge Plateau. Mevlid means "holy birth". It is believed that Prophet Ibrahim was born in the nearby cave, therefore the Mosque is called Mevlid-I Halil Mosque. According to present records, the construction of the mosque has undergone 5 phases. In the beginning, a pagan temple was built in the area during Seleucus period. There is mention of a



Mevlid-i Halil Cave

Synagogue from the Jewish times. And in early Christianity, in 150 A.D. a Christian Church was built. During the time of the Byzantines Urfa Hagia Sophia was built in the same area. Finally, in Ottoman period, in 1523 Muhammed Saleh Pasha built a mosque in the same area. The water of Mevlid-I Halil Cave is said to be second best in terms of healthiness to zamzam water.

HUSEYNIYE BAZAARS (COPPER MARKET)

The bazaars in Inns Area are architecturally extended in parallel to each other in north-south direction. They are two covered bazaars each of them with 15 cross vaults. The bazaars were built by Hartavizade Hussein Ferideddin in 1887. The shops on the left and right have lighting windows on top of the doors. During the years they were built rugs, carpets, felts and similar cloths were sold here. For a while colored kerchiefs were sold and finally the bazaar was spared for copper craftsmen. One of the bazaars are used by copper craftsmen and the other is spared for jewelry shops.



Hüseyiniye Bazaars

KAZAZ BAZAAR (COVERED BAZAAR)

It is located in the south of Gümrük Inn and was built in 1562. The Rızvan Ahmed Pasha Foundation Charter mentions “Bezzazistan” was repaired. The Bedesten is a covered bazaar made of fine cut stones.



The main door opens out to the Han Önü Bazaar in the east, the west door opens out to Sipahi Bazaar, the south door opens out to Pamukçu Bazaar and the north door opens out to Gümrük Inn. According to the Foundation Charter, the west door was opened by demolishing a shop. The shops used to be one meter higher than ground level, in 1998 Şanlıurfa Provincial Culture, Education, Arts Research Foundation (ŞURKAV), leveled the shops with ground level as part of a renovation project. At present day, local outfits and accessories are sold in this bazaar. Şanlıurfa Bedesten is one of the rare Anatolian bazaars that has not lost its authentic value.

GUMRUK INN

It is located in the inns area. It was built in the time of Suleiman the Magnificent by Urfa Sancak-beyi Halhallı Behram Pasha. In his Seyahat-name, Evliya Celebi mentions the inn as



“Yetmiş Inn”. Because of the fine-cut stones in outside walls with two color tones, it is also called “mottled inn”. Halil-ür Rahman Lake water flows through its yard. There are tea shops in the yard of this two-floor bazaar. The top of the entrance iwan is used as prayer space. In 2001, with the contributions of Rızvaniye Foundation it was renovated by Şanlıurfa Provincial Culture, Education, Arts Research Foundation (ŞURKAV).

MEVLEVIHANE MOSQUE

The building in the east of Haşimiye Square was built as a Dervish Lodge for Urfa Mevlevi in 18th century. After the closure of lodges, it was opened for prayers as a mosque. The structure was renovated by General Directorate of Foundations. The mosque has a square plan and is covered with a single dome. The bazaar adjacent to the west side was previously butchers’ market, but after a nationalization project, it was turned into a souvenir bazaar.



HOŞGÖRÜ SQUARE (ELLISEKİZ SQUARE)

It is located in an important square where there are historical structures leading out to 4 streets from the Ottoman era in Nimetullah neighborhood. In the south of the square there is Kurtuluş Elementary School (Numune School- late 19th century), in the east there is Sheikh Saffet Lodge (1892) and Sheikh Saffet Fountain (1891) and Muhammed Muhyiddin Tomb (1795), and in the north there is Reji Church (1861), and in the north-west there is the Nimetullah Mosque from 15th century. The name of the square means “Tolerance”.



REJI CHURCH (ST. PETRUS and ST. PAULUS CHURCH)

St. Petrus and St. Paulus Church is in the northeast of Ellisekiz Square. The structure was built in 1861 over the remains of a church from the 6th century. The church bears the names of two of the disciples of Jesus Christ. The structure was actively used until 1924, when Urfa Assyrians emigrated to Aleppo of Syria. St. Petrus and St. Paulus Church was first used as tobacco



Reji Church

factory later as a grape storage by TEKEL. TEKEL means Regie in French, this is where the name “Reji” comes from. The grave stones bearing letters, found in the church were taken to Urfa Museum. The church was restored by Şanlıurfa governorship in 1998 and began serving as “Governor Kemalettin Gazezoğlu Culture Center” on May 24, 2002. At present, it hosts various social activities.



Reji Church from Inside

YORGANCI STREET

It is the northern street of the historical island dubbed as the “Culture Island”, which is one of the most important areas protecting Şanlıurfa’s historical texture. It starts from Yıldız Square in the west and extends towards north and makes a turn towards east to merge with Hüseyin Pasha Street. The most beautiful part of the street is the Abdülkadir Hakkari House and the architectural underpass, which is called “kabaltı”. Many of the houses on the street have been renovated and turned into guest houses, in which the local culture lives on.



Yorgançi Street

YILDIZ PALACE

The Ottoman era street in Cami-I Kebir neighborhood starts from Yıldız Square in the west and extends towards north, makes a turn for east and at the most beautiful section of the Yorgancı Street, which merges with Hüseyin Paşa Street, there is the House of Abdülkadir Hakkari and the “kabaltı”. The basalt parquetry narrow street is surrounded by fine-cut stone walls cantilevers and corner brackets of the underpass (kabaltı) contribute to the beauty of the street. The renovated Yıldız Palace Guest House located on the same street is the biggest guesthouse/restaurant of traditional Urfa houses in the city.



Yıldız Palace

ULU MOSQUE

The mosque is located on the Divanyolu Street in the city center. It was built over the area where the Red Church used to sit. Construction date of the church is unknown. Yard walls of the previous structure, pillars, column heads and the bell tower still exist. There is not a construction tablet for the mosque. Therefore, the time of the construction and the financers are unknown. It is thought to have been built by Zengis in 1170-1175. After the Islamic conquests, because of the red marbles used in



Clock Tower of the Grand Mosque

the columns and it's relation with the previous church, it was called “Mescid ül-Hamra (Red Mosque). The prayer room opening out to the yard with 14 arches is covered with cross vaults sitting on top of the pillars, and is one of the first examples of this kind in Anatolia. In the sanctuary of the mosque there is a well. According to common belief, the handkerchief sent by Jesus Christ to King Agbar via disciple Thomas was dropped into this well. Therefore, people believe the water from the well has curing powers. The minaret was donated with a clock



Grand Mosque

in the Republican era. The minaret serves as the first and only clock tower of the city.

KOY YATI SCHOOL

(PROVINCIAL CULTURE AND TOURISM DIRECTORATE GARDEN)

Construction date is unknown. This half-built structure was completed by Mutasarrıf Munir Bey in 1930s. First it was planned



Culture Garden

to be used as Industry School, but later it was used as a boarding school for girls coming from nearby villages. It has a U-shape plan with two floors made of fine-cut stones. The structure was restored by Şanlıurfa Governorship in 1993 and was used as Special Provincial Administration office for a while. In 2005, it was handed over to Provincial Culture and Tourism Directorate. The facility has an area of 4200 m2. During the restoration of the outbuilding, the yard was also renovated to host social activities as a “Culture Garden”. Also remakes of Haleplibahçe Amazon Mosaics, Göbeklitepe Stelas, Edessa Mosaics and many others are spread around the garden. As one of the fine examples of Urfa architecture, this structure is still used as service building of Provincial Culture and Tourism Directorate.

GOBEKLITEPE THE OLDEST TEMPLE OF THE WORLD

(10,000 B.C.)

6,000 years before Malta Temples and Sumerians;

7,000 years before Noah's Ark and Stonehenge;

7,500 years before the Pyramids and 8,000 years before Prophet Ibrahim;

10,000 years before Rome and Zeugma Mosaics;

There was Göbeklitepe.



Göbeklitepe

Göbeklitepe excavations have uncovered new findings that shattered previous knowledge on the transition into settled life. 10,000 B.C. that is 12,000 years before today, in the time of Pre-pottery Neolithic Period Göbeklitepe was a religious center. The 80 Decares big area was declared as first degree archaeological site by Culture and Tourism Ministry in 2005. For the first time in Neolithic Period, mankind gained advantage against nature by

beginning agriculture along with hunting and gathering. In the same period, animals were tamed, and first examples of religious and civilian architecture emerged.



Stela with a Lion



Stela with a Bull, Fox and Crane

Situated 3 km northeast of Örencik (Karaharabe) village, which is 17 km to the east of Şanlıurfa city center, Göbeklitepe derives its name from an entombed saint in the area. The site was discovered by Prof. Dr. Halet Çambel, Pre-history Department Head of Istanbul University and Prof. Dr. Robert Braidwood of Chicago University in the surface research carried out as part of the "Southeast Anatolia Research Project" in 1963.



Stela with a Lion Relief

Surface research was made in 1995 under the supervision of Şanlıurfa Museum Management and with the counseling of Archeologist Harald Hauptmann from German Archeology Institute. Excavation process continued from 1996 to 2006 under the supervision of Şanlıurfa Museum Management and with the counseling of Archeologist Klaus Schmidt from the German Archeology Institute. Since 2007, excavation efforts continue under the supervision of German Archeologist Klaus Schmidt with the decision of Council of Ministers.

Among the strange findings in Göbeklitepe, there are desert monitor, reptile engravings, gruesomely depicted wolf heads with open mouth and teeth, boars, cranes, stork, fox, snake, scorpion, wild sheep, lion, spider and headless human body, and male statues with exaggerated penises are important ones in understanding the belief systems of the people who adopted settled life 12,000 years ago.

Architecture begins with humans' transition from hunter-gatherer life style into settled life. 12,000 year old structures in Göbeklitepe are considered as the birthplace of architecture. Previously, the temple dating back to 4,000 B.C. in Malta was thought to be the oldest temple before the monotheistic period.

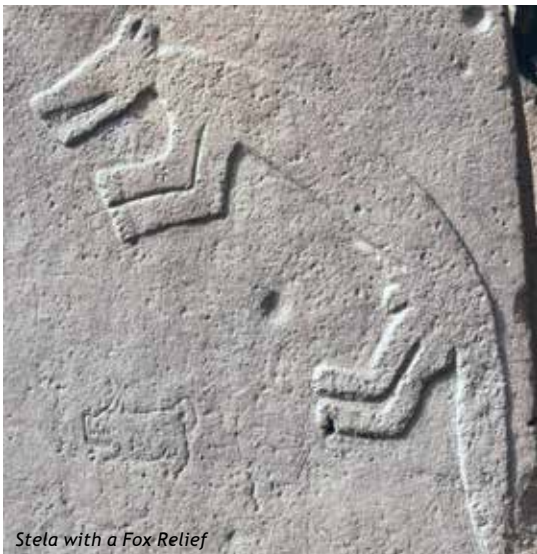
With the discovery of Göbeklitepe, this information has lost its validity and it was scientifically proven that "Göbeklitepe Temple" dated back 12,000 years was the first worship ground of human beings. With this information the history of archeology had to be re-written.

According to the common archeological approach, the most important factors in mankind's transition from hunter-gatherer lifestyle to settled life were the fear of hunger and the instinct of protection. However, Göbeklitepe shatters this approach. Considering the period it was built, religious beliefs could also be a factor in the transition into settled life.

Apparently, future excavations will uncover that Göbeklitepe has more authentic secrets.



Stela with Animal and Plant Reliefs



Stela with a Fox Relief

VISITING ŞANLIURFA

DAY 2: FROM THE HEART OF URFA TO THE SUNRISE

SULTAN OF PATIENCE PROPHET AYYUB

“Suffering Cave” and “Healing Well” are located in the Islamic Social Complex in Prophet Ayyub neighborhood in the south of the Şanlıurfa city center.

The story of Prophet Ayyub, as told by the locals and written records, is as follows: “God chose Ayyub as a Prophet. God provides Ayyub and his family with riches, sons, daughters and prosperity.

To test him, God takes away everything given to him; first his wealth and animals, and then his children. Ayyub says “God giveth and God taketh away”. Instead of rebellion and sorrow, Ayyub praises God. Later on, he falls very sick, scars grow on his body. Ayyub is kicked out of the village. His wife Rahme, accompanies Ayyub to the cave outside the village, which is known as the Place of Prophet Ayyub, the Suffering Cave.



Prophet Eyyub Mosque

Every now and then, Rahme pays a visit to the cave to see her husband. She discovers worms all around Ayyub’s body, and when the worms come near his heart, Ayyub prays to God for mercy and health.

God responds to dear Prophet Ayyub’s prayer and orders him to kick the ground with his heel and bath in and drink the water to come out of the ground. Ayyub does what he is told and cleans his body inside and outside with this water. The water heals Ayyub. Verbal and written records suggest that there was a bath -carved out of rocks- about 150 mt to the west of the Healing Well, and that the bath was used in curing leprosy and rheumatism.



Suffering Cave External View



Suffering Cave Internal View



Healing Well

DEYR-I YAKUB (YAKUB MONASTERY)

Deyr-I Yakub (Yakub Monastery) is situated on the mountains 10 km to the south of the city center. The area is thought to have been used as a summer resort by King Nemrud, with whom Prophet Ibrahim contended. The structure in the area is called “The Throne of Nemrud” or “Djinn Mill” by local people. There is a tablet on the mausoleum in the northwest of the Monastery. The first line is in Old Greek, and the second line is written in Palmyra Assyrian. Probably, the tablet dates back to late 2nd century or early 3rd century. The monastery is also thought to have been built around the same time.



Deyr-I Yakub (Yakub Monastery)

HARRAN TOWNSHIP

Etymologically, Harran means “the conjuncture of roads”, “crossroads” in ancient languages. In Akkadian, an Asia Minor language, “Harranu” means “Travel and Caravan”. In terms of sociology and history, Harran means “the birthplace and meet-



Harran General View

ing point of civilizations”. In definition, Harran should not be limited to the town center, and be considered from a bigger angle including the surroundings and even the whole plateau. Harran was a frequent stop for Assyrian tradesmen during the Assyrian Trade Colonies, when there was close ties with Anatolia.

The historical well located in the north of Sheikh Hayati al-Harrani outside Harran city walls, is also known as Prophet Jakob’s Well.

HARRAN CASTLE

Harran Castle was built adjacent to the southeast walls of the city. Islamic sources suggest that there used to be a Sabii Temple in the same field. Umayyad Caliphate Mervan II spent 10 million drachma of gold for the construction of the palace, which was the basis of the castle. The castle is 90x130 mt and has three floors. It’s planned as an irregular rectangular and has dodecahedron towers on each corners.



Harran Castle

HARRAN MOUND

Excavation efforts led by Archeologist Dr. Nurettin Yardımcı since 2003 have uncovered pieces from different periods. Findings from Halaf period 7,000 B.C., figurines and figurine heads from Early Bronze Age, cylinder seals from Old Assyrian period 1950 B.C., terra-cotta tablets mentioning King Nabuna’id and Sin Temple from 6th century B.C. and oblation tablets were found in excavations in the mound. The mound and its environs have been host to Halaf, Ubeyd, Uruk, Bronze Ages, Hittite, Hurri, Mitanni, Assyrian, Babel, Hellenic, Roman, Byzantine,

and in the Islamic period; Umayyad, Abbasid, Fatimid, Zengid, Ayyubid and Seljuk civilizations. The findings unearthed in excavations are on display in Şanlıurfa Museum. The architectural structure remains from the Islamic period include homes that are adjacent to each other, with square or rectangular plans and rooms opening out to narrow streets or to yards. Among the architectural remains, there are human-powered mills, which give us a clue about the milling industry of the time. Unearthed city remains also prove that they had improved urban planning, and a high-level of socio-economic structure.



Tumulus of Harran

HARRAN UNIVERSITY

Certain researches suggest that the first university of the world was founded in Harran. Harran is considered to be the city of Thabit ibn Qurra -famous Medical Scientist and Mathematician; astronomer Al-Battani, who calculated the distance between earth and the moon accurately for the first time; Jabir ibn Hayyan, the founder of atoms and algebra; famous theologian Sheikh-ul Islam Ibn Teymiyye and many others.

Harran is the center of “Harran School”, which is one of the three biggest philosophy schools in the world. When we look at the history of Urfa, we see “Harran School of Philosophy” ad

“Urfa (Edessa) School of Philosophy” as two schools of thinking. In the emergence of these schools the translation of Latin works on Greek Philosophy by translators of Harran played a key role.



Foundation Site of the Ancient Harran University

HARRAN ULU MOSQUE

Harran went under Islamic rule during Caliphate Omar in 639 A.D. and served as the capital of Umayyad during the rule of Marwan II. Ulu Mosque or Heaven Mosque is in the northeast of Harran Mound and is one of the most important structures of the Islamic period. The east section of the mosque, mihrab, water tank and fountain, and greater part of the minaret have been well-preserved. Harran Ulu Mosque is the oldest mosque that is built in Islamic style in Turkey. It was built by Caliph Marwan II in Umayyad period 744-750 A.D. It was repaired in different times. Ulu Mosque covers an area of 104X107 m. Perished wooden steps of the minaret were repaired with loyalty to the original 105 steps.



Harran Grand Mosque

HARRAN CUPOLA HOUSES

Most of the Cupola Houses (Conical Houses), which became synonymous with Harran, are preserved. Similar houses can be seen in rural villages of Suruç and Birecik townships of Şanlıurfa. The authentic distinction of Harran Cupola houses is the use of bricks in top cover. There are two reasons for the use of bricks. There aren't many trees around and the other is ample amount of brick material in the area. The height of the houses inside reach 5 mt, and are built with 30-40 lines of bricks. The grid is irregular and upper walls are connected with clay. Inside and outside walls are also covered with clay. In harmony with the regional climate, Harran houses are warm in winter and cool in summer.



Harran Kümbet Houses

HAN AL-BA'RUR

Han al-Ba'rur is located in Göктаş Village 26 km in the south-east of Harran. It dates back to the time of Umayyad. The

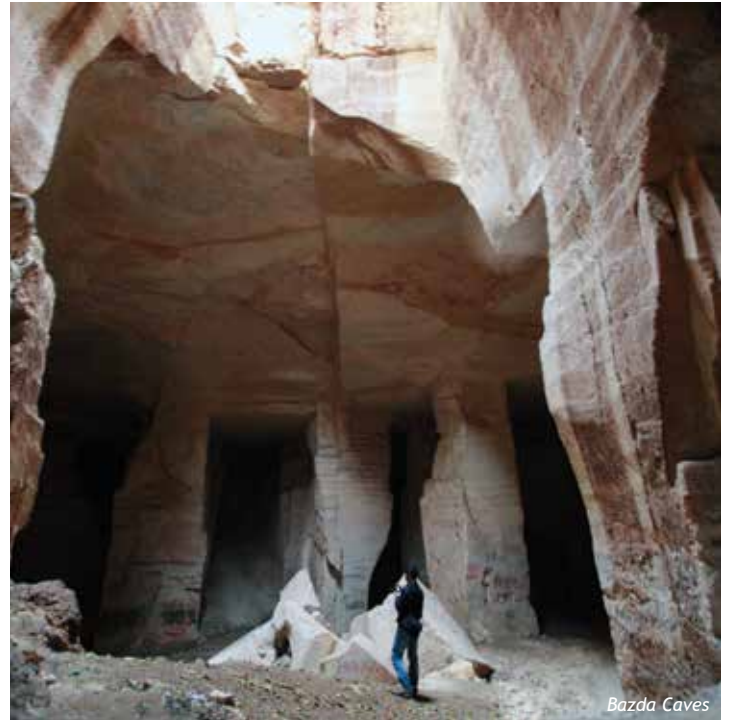


Han El-Ba'rur

caravanserai located in Tektek Mountains on the road connecting Harran with Baghdad. It bears all hallmarks of the Anatolian Seljuk Caravanserai. The tablet over the entrance door says the caravanserai was built by Hacı Husameddin Ali Bey the son of Imad the son of Isa in 1219. The name of the inn "Ba'rur" means "goat manure" in Arabic. According to the tales, the person who built the inn filled it with dried grapes and served guests or passersby. In reference to future, he said "Those who come after me will fill this place with goat manure." During the Mongolian invasion the building was destroyed and used as a barn by local people. It is a bit odd that the vision of the man finally came true.

BAZDA CAVES

There are historic quarries on both sides of the road starting from 16th km of the Harran-Han el-Ba'rur road. Bazda caves are on the right at 19th km. They are known and recognized as "Bazda", "Albazdu", "Elbazde" or "Bozdağ Caves". Arabic inscriptions written in stone tell us that the quarry was run by individuals by the name of "Abdurrahman el-Hakkârî", "Muhammet İbn-i Bakır", "Muhammed el-'Uzzar" in 13th century. As a result of mining stones for buildings in Harran, Şuayb city, and Han el-Ba'rur for centuries, numerous squares, tunnels, and galleries took shape inside the cave.



Bazda Caves

THE ANCIENT CITY OF SUAYB

The Ancient City of Şuayb comes 13 kilometers after Hanel Ba'rur. It is 39 km away from Harran. The Ancient City of Şuayb is a settlement dating back to the Late Roman Period (4-5th century A.D.). The city takes its name after a rumor. A cave in the region is still visited as the place of Prophet Şuayb.

The common opinion reached after numerous researches conducted by scientists at various dates is that the name of Şuayb City means "The City of Old People" in Arabic and houses in the settlement area are the summer resorts of people who lived in Harran Plain.



Built as typical Roman houses with a triangular pediment, roof, and a courtyard surrounded by walls, these houses also have a cellar under the ground carved into the bedrock. Each house has a water well. Entry is available through the gates on courtyard walls. These gates open to grid streets.



THE ANCIENT CITY OF SOĞMATAR

The Ancient City of Soğmatar is within the boundaries of the central district. Although it does not fall in the administrative boundaries of Harran district, it was included in the district because it is on the Harran-Eyyubnebi Tourism road. The Ancient City of Soğmatar is 18 km after the Ancient City of Şuayb. It is 57 km away from Harran. Dating back to the Roman period (2nd century A.D.), the city is considered a cult center for worshipping the moon and planet Gods at Tektek Mountains for Harranians during the Abgar Kingdom. Soğmatar cult site includes a cave (Pognon Cave) for worshipping Sin the Moon God, a hill (Sacred Hill) with God reliefs on foothills and inscriptions carved into the ground, 6 square and round planned tombs (Mausoleum), and many rock tombs carved into the citadel and bedrock.





Venus Mausoleum

Soğmatar cult site was founded by residents of Urfa who fled the region around 165 A.D. due to intensive attacks by Parthians (Iranians) and continued to be a cult center until the Islamic Period. There are water wells in Soğmatar, much like those in Şuayb City, which are carved into the bedrock to meet water needs. The historic well in the Ancient City of Soğmatar is rumored to be the Well of Moses.

EYYUBNEBI TOWN

Tomb of Ayyub

At the end of the 16-km asphalt road that swerves from 85th km of the Urfa-Mardin highway are the tombs of Eyyub and his wife Rahme, the place of Prophet Elyesa who visited Eyyub, and the stone that Eyyub leaned against when he would sit in the sun, all of which are located in Eyyübnebi Town that is 101 km away from the Central District of Şanlıurfa.

It can be understood from endowment of the town that it has been called Eyyüb Nebi for 400 years. Ottoman Sultan Murad IV stopped by the village and visited tombs on his way during the Baghdad expedition and devoted the income of 17 surrounding villages for the maintenance of this tomb. These tombs have been visited by thousands of people for centuries especially on religious holidays and eves. Legend has it that the “Stone of Patience”, a large basalt stone that Eyyub was believed to have leant his back against, is on the west side of this tomb and visited frequently.

After healing in Urfa, Eyyub went back to Eyyubnebi Town. He



Tomb of Prophet Eyyub

lived there a long time and possessed goods, properties, and had children. He had more wealth than before the examination. Eyyub is rumored to have died at the age of 93 or 164 according to another opinion. Eyyub was buried at the Town of Eyyubnebi.



Cist of Prophet Eyyub



Tomb of Rahme Hatun

Tomb of Elyesa

Elyesa is the contemporary of Eyyub. According to the rumor, Elyesa migrated from the land of Damascus and came to visit Eyyub. Satan appeared on the way as Elyesa arrived in Eyyub-nebi Village, disguised himself as an old person, and said “Oh! Do not bother yourself, old fellow. You can’t find Eyyub. He went far away from here. You can’t possibly find him now that you are very old.” and tricked Elyesa. Elyesa had gotten old and grown too weak to walk. Right there, he took shelter in God and



Tomb of Elyesa (pbuh)

VISITING ŞANLIURFA

DAY 3: TRIP FROM THE HEART OF URFA TO THE SUNSET

ATATURK DAM: THE PRIDE OF TURKEY

In 1958, a decision was made in 1958 to build a dam using the Euphrates River in order to increase production of electricity in Turkey and also for the irrigation of agricultural lands in 9 cities of the Southeastern Anatolian Region. General Directorate of Electrical Power Resources Survey and Development Administration launched the project in 1960. Water was kept on Atatürk Dam for the first time on January 10, 1991. Electricity generation was made available in June 1992. Entirely built by Turkish engineers, Ataturk Dam began to irrigate the Harran Plain, one of the most fertile lands in the world. As a result, these lush lands gave products 2-3 times within the year instead of once.



Atatürk Dam

Atatürk Dam is the 6th dam in the world in terms of embankment, and the largest one in Turkey.

Within the scope of this tourism-rejuvenating important project, organizations can be held at the dam lake for many water sports like sailing, canoeing, and swimming.



Dam Embankment

HALFETI DISTRICT

The district is 112 km away from Şanlıurfa's central district. It was named "Şitamrat" when occupied by Salmanassar III, the King of Assyria, in 855 B.C. The Greeks changed it to "Uri-ma". Syrians used the names "Kal'a Rhomeyta" and "Hesna d'Romaye" for the district. After it was captured by Arabs, the district was named "Kal'at-ül Rum" which was changed to "Romaion Koyla" when the Byzantines took it in 11th century. The district was conquered by the Memluki Sultan Eşref in 1290 and named "Kal'at-ül Müslimin". It came under Ottoman domination during the rule of Sultan Selim and took the names "Urum-gala" and "Rumkale" which are still in use today.



Halfeti

A part of the district was submerged in the lake water of Birecik Dam. Karaotlak area 7 km from the district center was chosen as the new settlement site and was opened for residential use. The city's symbol of 'black rose' draws the attention of all visitors domestic and foreign alike, and has an important commercial potential. An approximately one-hour boat ride can be made to Rumkale and the historic Village of Savaşan.



Halfeti Coast from the Boat

RUMKALE

Rumkale is located on a hill that oversees the Şanlıurfa road; north of the Birecik Plain and Halfeti, and east of the banks of Euphrates. It neighbors Birecik from the north and northeast. It became the center of Armenian Episcopacy in 12th century. It was captured by Memluki Sultan Melik el-Eşre in 1292. Rumkale went under Ottoman domination following the Battle of Marj Dabiq in 1516 and made subject to the Province of Haleppo. Sightseeing landmarks in today's Rumkale are as follows: the Castle, Saint Nerses Church, and the remains of Barşava Monastery.



Rumkale

BIRECIK

Birecik district is 80 km away from Şanlıurfa's Central district. Due to the convenience of landforms and its location as being an important foothold near the Euphrates, Birecik hosted various settlements since the ancient ages. The region is rumored to have been called "Birthe" during the Hittite rule. Captured by the Assyrians in 9th century B.C., Birecik then lived through the domination of Persians, Macedonians, Romans, and Byzantines respectively. Going under the domination of Arabs in 780, the district was recaptured by the Byzantines following the Seljuk domination in 11th century. The periods of Artuklu, Eyyubi, Akkoyunlu and Karakoyunlu were followed by the Safavid rule that started in 1502. Birecik was included in Ottoman soil in 1517 and became a district under Urfa sanjak of the Haleppo province. The British for a period in 1919.



Bald Ibis

Birecik is also an important place due to being the immigra-

tion center of Bald Ibis Birds that are under the risk of extinction. Bald ibises were brought under protection at "Bald Ibis Reproduction and Preservation Station" founded by the General Directorate of Forestry in 1977. Bald ibis birds are called "Keçelaynak" in the region.



Birecik Bridge

BIRECIK CASTLE

It was built on the natural rough limestone rocks on the east of the Euphrates in district center. There are different views on the first date of construction. Called "White Castle" (Kal'etül Beyza/Beyda) because of the white limestone hill on which it was built, the structure is accepted to have been built in 13th century. Birecik castle was repaired three times; during the period of Romans (30 B.C. - 395 A.D.), Franks (1098 - 1150 A.D.), and Mamluks (1277-1484)



Birecik Castle

OTHER PLACES TO SEE

IBRAHIM TATLISES MUSEUM OF MUSIC

The Music Museum is located across Hacı Lütfullah Mosque, a registered structure by the Harran Gate. Serving to local shopkeepers and merchants by the name of “Yasin’s Coffeepiece” and being a meeting place in Urfa’s culture, the building was neglected for a long period of time.



During the term of Mayor A. Eşref FAKIBABA, the building was expropriated by Şanlıurfa Municipality and fully renovated after which it was opened for service as İbrahim Tatlıses Museum of Music on 25.09.2011 at the Meeting of the Association of Ancient Cities held in Şanlıurfa. The museum can be seen free of charge.

HACIBANLAR HOUSE KITCHEN MUSEUM

Hacıbanlar House Kitchen Museum is located at Hacıban Street (1344th Street) south of the Grand Mosque. Bearing the features of traditional Urfa architecture, the Hacıbanlar House was expropriated in 2008 by Şanlıurfa Municipality during the term of Mayor A. Eşref FAKIBABA.



Renovation and Museum works were carried out by the own facilities and teams of Şanlıurfa Municipality. It was designed to introduce Urfa’s cuisine culture nationally and internationally. It is possible to see different kinds of dishes, kitchen tools and appliances, and the old table order at the Kitchen Museum. Hacıbanlar House Kitchen Museum was opened for service on 25.09.2011 at the Meeting of the Association of Ancient Cities held in Şanlıurfa. The kitchen museum can be seen free of charge.

KARAALI THERMAL SPRINGS

Located on 40 km southeast of Şanlıurfa, the thermal spring at Karaali Village was found out as a coincidence during a drilling work for cotton irrigation. The surveys revealed that an area of 26910 acres covered the hot water reserve in the area. Thermal Hotel Facilities and Indoor Pool Facilities were built by the Special Provincial Administration and includes 34 rooms and 68 beds.

The facility has a hot water capacity of 150.000 m³/hour. It was opened for service in 1997. An apart hotel consisting of 54 flats was opened for service in February 2000. The hot water varying between Co49-55 is found out to be a healing agent for diseases of the nervous system, joints, skin, circulatory system, and similar diseases. Karaali Hot Springs are also used for greenhouses apart from Spa Tourism.



KARACADAG SKI RESORT

One of the rare places where the snow sticks in the area, ski resorts were built in Karacadağ by the Governorship. A lift of 250 m was built for the 600-700 m long ski slopes. 60 km away from Siverek district, the ski resort includes a 60 m² cafeteria and a 30 m² bungalow-style service house. There is a ski season of four months starting in November.



IMPORTANT WEBSITES

www.sanlıurfa.gov.tr
www.urfakultur.gov.tr
www.kulturturizm.gov.tr/sanlıurfa
www.akcakale.gov.tr
www.birecik.gov.tr
www.halfeti.gov.tr
www.harran.gov.tr
www.hilvan.gov.tr
www.siverek.gov.tr
www.suruc.gov.tr
www.viransehir.gov.tr
www.sanlıurfa.bel.tr
www.sutso.org.tr
www.harran.edu.tr
www.gap.gov.tr
www.sured.org

TRANSPORTATION

Road situation in Şanlıurfa is as follows:
Motorway length; 165.9 km, State Highway; 579 km,
Provincial Road; 579 km,
Length of highway networks 1.314 km.

Districts and Their Distance to City Center

Şanlıurfa- Akçakale : 52 km
Şanlıurfa-Birecik : 80 km
Şanlıurfa-Bozova : 38 km
Şanlıurfa-Ceylanpınar : 140 km
Şanlıurfa-Halfeti : 112 km
Şanlıurfa-Harran : 48 km
Şanlıurfa-Hilvan : 56 km
Şanlıurfa-Siverek : 96 km
Şanlıurfa-Suruc : 43 km
Şanlıurfa-Viransehir : 91 km

Neighboring Cities and Their Distance

Şanlıurfa-Adıyaman : 109 km
Şanlıurfa-Diyarbakır : 185 km
Şanlıurfa-Gaziantep : 137 km
Şanlıurfa-Mardin : 188 km

Distance to Certain Cities

Şanlıurfa-Ankara : 810 km
Şanlıurfa-İstanbul : 1.263 km
Şanlıurfa-İzmir : 1.243 km
Şanlıurfa-Antalya : 898 km

Rent a Car

Assoy Turizm : 315 97 54
Avis Rent A Car : 315 00 53
Budget : 314 53 40
Birsen Vip Taşımacılık & Transfer Hizmetleri : 312 53 33
Elissa : 0 532 455 62 10
Erpay Rent a Car : 314 13 02
Eryavuz Turizm : 312 20 33
Euro Rent a Car : 313 56 20
Gap Rent A car : 216 12 12
Gezi63 Rent a Car : 312 96 86
İpekyolu Turizm Seyahat : 0 532 294 25 12
Kaçul Rent A Car : 312 09 09
National-Alamo Car Rental : 316 22 23
Paymax Rent A Car : 315 41 81
Sedat Ekinci Rent A Car : 315 58 02
Urfa Rent A Car : 315 56 66
Uğur Rent A Car : 316 22 23
Yıltaş Rent A Car : 316 47 46

Intercity Bus Companies

Şanlıurfa Astor : 444 66 63
Tatlıses Turizm : 313 16 16
Şanlıurfa Seyahat : 444 63 63
Urfa Cesur : 444 44 63

Travel Agencies

Aday Turizm : 315 23 25
Bahçeşehir Turizm : 314 09 29
Cem Göncü Turizm : 313 23 45
Durer Turizm : 313 69 00
Didar Turizm : 215 85 86
Eminler Turizm : 216 22 50
Eryavuz Turizm : 312 20 33
Eyvan Turizm : 313 33 34
Ezel Turizm : 316 88 18
Felah Turizm : 216 23 23
Gap Turizm : 314 82 82
Gazitur Seyahat Acentası :
HarvestTurizm : 314 44 41
Hawk Tour Turizm : 315 17 28
Kaliru Turizm : 215 33 44
Kaçul Turizm : 312 09 09
Mahmutoğlu Turizm : 312 28 81
Mezopotamya Tur : 217 02 17
Öz Alkış Turizm : 312 35 06
Raja Turizm : 215 59 04

Reha Turizm	: 312 20 57
Salih Turizm	: 215 12 72
Sesume Turizm	: 511 10 20
Simge Turizm	: 215 15 12
Takva Turizm(Birecik)	: 652 30 88
Tur Center Turizm	: 317 06 06
Şimal Turizm	: 313 20 22

AVAILABLE FLIGHTS TO ŞANLIURFA

Turkish Airlines (THY): İstanbul - Şanlıurfa round-trip (three flights every day)

AnadoluJet: Ankara - Şanlıurfa round-trip (two flights every day)

Onur Air: İstanbul - Şanlıurfa round-trip (three flights every day)

Pegasus: İstanbul (Sabiha Gökçen Airport) - Şanlıurfa round-trip (every day)

Also, Pegasus has İzmir - Şanlıurfa flights two days a week.

Round-trip to Şanlıurfa is available from all around Turkey with a transfer through İstanbul and Ankara.

ACCOMMODATION AND FOOD

Resorts with Tourism Operation License

El-Ruha Otel 5*	: 215 44 11
Dedeman Otel 5*	: 318 25 00
Nevali Hotel 5*	: 318 80 00
Hotel Harran4*	: 313 28 60
Hilton Garden-Inn 4*	: 318 50 00
Siverek Otel 3*(Siverek)	: 552 32 32
Grand Urfa Otel 3*	: 313 13 11
Yükselhan Otel(Viranşehir) 3*	: 511 79 24
Asur Otel 2*	: 313 07 57
Kilim Otel 2*	: 313 90 90
Emirgan Otel 1*	: 216 30 30
Manici Otel (Ö.B.)	: 215 99 11
Cevahir Konuk Evi (Ö.B)	: 215 93 77

Resorts with Municipal License

Akgöl Otel	: 313 39 00
Arte Otel	: 314 70 60
Bakay Otel	: 215 26 89
Beyzade Konak Otel	: 216 35 35
Cumhuriyet oteli	: 313 97 97
Doğu Oteli	: 215 12 28
Edessa City Hotel	: 215 50 94
Gül Palas Oteli	: 215 72 01

Harran Üniv. Urfa Evi Uygulama Oteli	: 215 59 95
Hotel Güven	: 215 17 00
Karaali Kaplıcaları Apart Otel	: 313 93 11
Rabis Otel	: 216 95 95
Urhay Otel	: 216 22 22
Uğur Oteli	: 313 13 40
İpek Palas Otel	: 215 15 46
İstiklal Oteli	: 216 92 65
Şanlıurfa Otelcilik ve Turizm Meslek Lisesi. Uygulama Oteli	: 347 09 27

Guest Houses

Aslan Konukevi	: 215 15 75
Gülizar Konuk Evi	: 215 05 05
Harran Konuk Evi	: 216 83 83
Osmanlı Konuk Evi	: 216 64 64
Pınarbaşı Konuk Evi	: 215 39 19
Tarihi Konak Narlı Ev	: 215 99 11
Yıldız Sarayı Konuk Evi	: 216 94 94

IMPORTANT PHONE NUMBERS

Ambulance	: 112
Police Emergency	: 155
Gendarmerie Emergency	: 156
Governorship	: 313 18 43
Emergency Medical Advice	: 184
Halil İbrahim Meetings Coord. Ctr.	: 215 12 42
Municipality White Table	: 153
Harran University	: 318 30 00
Provincial Directorate of Culture & Tourism	: 312 53 32
Şanlıurfa Museum	: 313 15 88
Provincial Public Library	: 313 11 65
Vali K.Gazetoğlu Cult. Ctr.	: 215 68 48
ŞURKAV Cultural Center	: 215 65 27
Şanlıurfa THM Chorus	: 312 62 75
Atatürk Dam (DSI)	: 721 21 06
Şanlıurfa Chamber of Regional Tourist Guides (ŞURO)	: 0 551 241 23 23

Şanlıurfa Provincial Culture and Tourism Directorate
Atatürk Bulvarı No: 49 Şanlıurfa
Phone: +90 414 312 53 32 Fax: +90 414 312 08 18
www.urfakultur.gov.tr e-mail: info@urfakultur.gov.tr