

*Şanlıurfa Citadel*







# Şanlıurfa

## Şanlıurfa at a Glance

The province of Şanlıurfa is located in the Middle Euphrates region of Southeastern Anatolia, and was one of the most important junctions on the historic Silk Road. Şanlıurfa has been settled by many civilizations over the millennia. Dating back to around 11,500 BC, this is one of the most important centers of human history. Different faiths have always coexisted in Şanlıurfa, known as a city of prophets. Much of the city is covered in plateaus. Mount Karacadağ to the northeast of the city is the highest point in the province. The surrounding regions are dotted with cisterns, artificial lakes and caves. The Euphrates is the lifeblood of the region. Şanlıurfa is the center of the Southeastern Anatolia Project (GAP), one of Turkey's most ambitious projects. The earliest recorded name of the city is Urhay, its Aramean appellation. Şanlıurfa was frequently occupied throughout its history. The city was annexed by the Ottomans in the 16th century, but was occupied by the French in the aftermath of WWI. The area was emancipated in 1920, and was declared a province in 1926. In 1984, the Grand National Assembly of Turkey awarded the city the honorific epithet of 'Şanlı', meaning 'Glorious'. While the local economy is based mainly on agriculture and livestock breeding, the industrial and tourism sectors are rapidly developing.



Rızvaniye Mosque and Madrasa

### A Centre of Religion

Şanlıurfa is renowned as a major center of religion, and a city of prophets. Legend has it that Abraham, a prophet in Judaism, Christianity and Islam, was born in the city. According to local tradition, King Nimrod ordered Abraham to be burned to death for his refusal of idolatry. Many other tales related to the lives of the prophets Lot, Jacob, Job, Elisha, Jethro and Moses are told in the city, which is said to be the final resting place of Job, Rahime Hatun and Elisha.



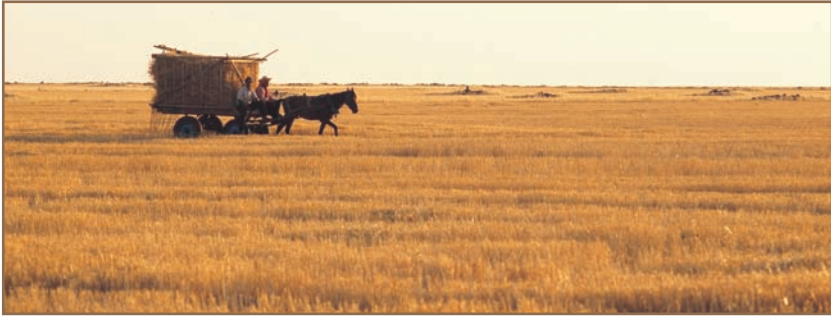
### Vegetation and animal life

Şanlıurfa has very hot, dry summers, resulting in steppe vegetation. Briefly nourished by the spring showers, the green foliage soon dries out with the approach of summer. Halfeti is famous for its black roses. The province is home to gazelles and the critically endangered bald ibis, a protected species.



Harran's traditional conical houses





## Landscape and Climate

Şanlıurfa is located on the southern slopes of the middle of the Southeastern Taurus mountain range. The mountainous, northern sections of the city slope down towards the wide plains to the south. Şanlıurfa's plains are dotted with hills and peaks. From west to east, the major plains in the province are the Suruç, Harran, Viranşehir, Çeylanpınar, Halfeti, Bozova and Hilvan plains. The region has chalky soil and a continental climate marked by very hot, dry summers and warm, rainy winters. Due to the dry climate, daily and annual temperatures vary greatly.



## Social Fabric and Languages

Harran University has had a profound impact on the social and cultural environment of the city. The city center population mainly consists of Türkmens and Arab Türks, while the outskirts are largely settled by Kurdish Türks who have left their villages. Both Arabic and Kurdish are widely spoken in the region.



## Inns, Markets and Bazaars

Şanlıurfa boasts many historic inns, markets and bazaars, as well as eleven large caravanserais dating from the Ottoman era.

## Rivers and Dams

The Euphrates is the lifeblood of the region, but there are many other small rivers and artificial lakes in the province. The Atatürk Dam is one of the most important investments in Şanlıurfa.

## ID CARD

### Provincial Population:

1,456,956 according to the 2000 census

**City Center Population:** 385,588

**Altitude:** 518 meters above sea level

**Area:** 18,584 square kilometers

**Districts and Villages:** 10 districts, 1080 villages

### Neighboring Provinces:

Gaziantep to the west, Adıyaman to the northwest,  
Diyarbakır to the northeast, Mardin to the east







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*The Euphrates*





## Şanlıurfa and Water

Water is a critical resource in Şanlıurfa. For hundreds of years, its parched lands thirsted for water and irrigation. The dams built within the framework of GAP (the Southeastern Anatolia Project) have had a profound impact on the entire region, including Şanlıurfa. With the completion of the new dams currently under construction, Şanlıurfa's recently irrigated lands will continue to grow and develop.

*Water has always been a valuable resource in the region.*



Atatürk Dam

### Atatürk Dam

*The Atatürk Dam, the cornerstone of the Southeastern Anatolia Project, is built over the Euphrates near Bozova. The dam provides the region with hydroelectric power, irrigation and drinking water. The dam has the largest reservoir in Turkey, and is one of the highest and largest rock-filled dams in the world.*

### Birecik Dam

*Located eight kilometers from Birecik and thirty kilometers from the Syrian border, the Birecik Dam generates hydroelectric power and was built as a part of the Border Euphrates Project.*



Birecik Dam



### Hacı Hıdır Dam

*Located 13 km from Siverek, the dam over the Hacı Hıdır River provides irrigation water for 2080 hectares of land.*

### Water Tunnels

*The tunnels were built to carry water from the Atatürk Dam reservoir to the areas of farmland. The two tunnels run parallel to each other and end five kilometers northeast of Şanlıurfa. At 26.4 kilometers long and 7.62 meters wide, the Şanlıurfa Tunnels are the largest irrigation tunnels in the world.*

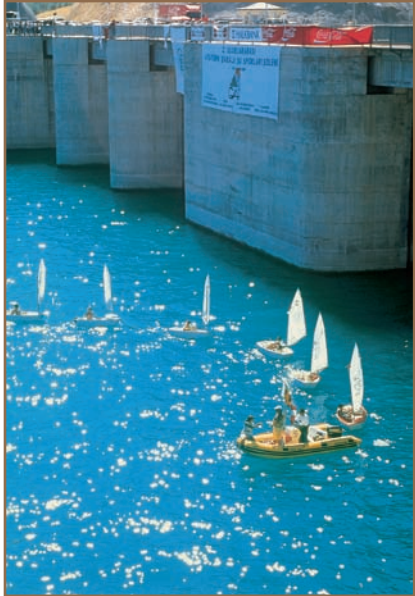
## Water and the Local Economy

*Şanlıurfa has changed dramatically as a result of the GAP initiatives, with rapid developments in the fields of agriculture, industry and tourism. In 1995, there were a total of 59 industrial businesses in the region; by 2004, this figure had reached 333. Şanlıurfa is a major producer of wheat, barley, red lentils, pistachios, grapes and sesame. Thanks to the GAP irrigation schemes, the region has seen important developments in its cotton industry, greenhouse industry and farming under cover.*



## Water Sports

*Since 1995, the GAP Regional Development Administration has organized an annual Water Sports Festival held on September 22-23 in Bozova on the Atatürk Reservoir.*





## Halfeti

Set on the banks of the Euphrates, Halfeti's history dates back some 3000 years. In 1954, the town became a district of Şanlıurfa province. With the completion of the Birecik Dam, much of the region was inundated by the waters of the new reservoir. Set on the opposite bank of the Euphrates, Rumkale has become the symbol of Halfeti. Fruits and vegetables including bananas, grapefruit and dates flourish in the region's Mediterranean climate. Over the past century, Halfeti has experienced tremendous cultural growth, and is renowned for its beautiful houses, mansions, gardens, lifestyle, river culture and unique black roses.



*Set on the banks of the Euphrates, part of Halfeti was submerged under the waters of the Birecik Dam. With its unusual geography and unique culture, the area is becoming increasingly popular as a tourist destination.*



### The Black Rose of Halfeti

*Halfeti is famous for its black roses (actually very dark red) that only grow in this particular part of the world. The scented roses grow on a 1-1.5-meter rosebush that blooms in the spring and summer. The flowers measure 6-7 centimeters in diameter.*



## Halfeti houses

Halfeti has a completely different landscape and geography to the other settlements in the region. The town is shaped like a bowl on the steep hillsides sloping down to the Euphrates. The houses and streets of Halfeti have been carefully planned to suit the region's steep, rocky landscape. Halfeti's flat-roofed stone houses are built parallel to the Euphrates and often have bay windows where the residents can sit and watch the river flow by.

Most of the houses are two stories tall, although some of the houses built on sloping plots also have a partial basement that is used as a stable, larder, pantry or storage area. The houses are usually entered by a garden gate. The ground floors of the larger houses are reserved for servants' quarters and guestrooms. The area boasts many stone quarries; as a result, most Halfeti buildings are constructed from natural stone and 'Bağdadi' mortar. The masonry and structure of the houses is characteristic of Southeastern Anatolia.



A Halfeti house overlooking the Euphrates (top); A close-up view of Kanneci Konağı's exterior (above right) and interior walls (other photos).



## Important houses

Halfeti boasts many unique houses. The Bey Konağı and Kanneci Konağı mansions are of particular note.

### Bey Konağı

*Built in 1910, the Hamid Bey mansion was constructed from soft 'havara' or Halfeti stone. The two-story selamlık or public area has a stable, toilet and servants' quarters on the ground floor. The upper level was reserved for male guests. A double iwan to the south of the selamlık leads to the harem, or private family area. The harem has a traditional layout with a 'hayat' courtyard surrounded by rooms. An ornamental pool stands in the middle of the courtyard.*

### Kanneci Konağı

*Dating from the early 20th century, the mansion consists of a selamlık and harem. The house has a large courtyard and a particularly beautiful entrance. While the main structure is built entirely from local 'havara' stone, the decorations and ornamentations are made of wood.*

### Hamamlı Ev

*The house is known as the 'Hamamlı Ev' after its Turkish bath or 'hamam'. According to an inscription in the main room, it is the oldest house in the area. The house has been restored and is open to the public.*

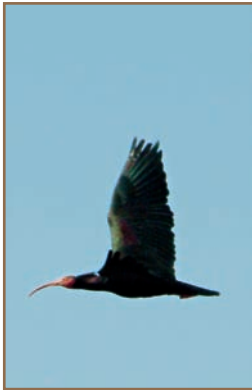


## Protected species

### Bald Ibis

*Birecik and its surroundings are a habitat of the critically endangered Bald Ibis. Bald ibis mate for life, reaching maturity when around five years old. Their average lifespan is about 25-30 years. The birds come to Birecik in February and begin to nest around the middle of May. After breeding and rearing their young, they leave Birecik around July. The bald ibis is thought to nest in Birecik because of the high levels of calcite in the rocks, which is thought to help them to reproduce. A breeding station was established in 1972 by the General Directorate of Forestry to protect the endangered birds. The captive birds are fed lean meat, grated carrots, boiled eggs and mixed feed. A group of birds were set free in 2007 in the hope of promoting natural migratory behavior.*

*A young student's drawing of a bald ibis.*



### Gazelles

*The region's gazelles live in the Ceylanpınar State Farm. Their numbers are constantly on the rise.*

## Ceylanpınar State Farm

*The Ceylanpınar State Farm was established in 1943 to provide farmers with high quality seedlings, saplings and breeding stock. The 1,752,259-decare farm provides the majority of*

*seeds and breeding stock used in the GAP region. In addition to growing agricultural products and raising livestock, the farm serves as a gazelle reserve.*

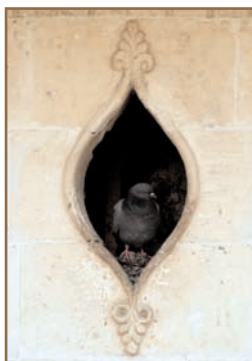
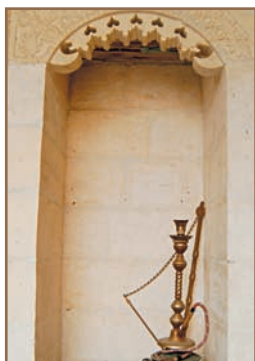


*Most of the local population is employed by the farm, which raises both agricultural products and livestock.*



## Şanlıurfa houses and mansions

Şanlıurfa has over 200 historic houses and mansions. Traditional Şanlıurfa houses consist of a public area known as the 'oda' and a private area for the family known as the harem. The ground floor rooms have no windows, and the windows of the upper floors face onto the inner courtyard rather than onto the street. The 'oda' consists of a courtyard, one or two rooms, an iwan, a 'develik' or stable for the guests' animals and a toilet. The harem is usually larger than the 'oda' section. A marble ornamental pool stands at the center of the main courtyard known as the 'hayat'. Compartments known as 'zerzembe' located under the iwans or rooms are used as larders. Birdhouses known as 'kuş takaları' can often be seen high up on the walls near the roofs. Şanlıurfa has 200 houses and mansions that are registered historic buildings.



*The houses have many niches (far left and above left). The interior walls of the house facing onto the courtyard are decorated with elaborate stone carvings including plant and geometric motifs, hexagons, octagons and rosettes (left).*

## Courtyard

The main entrance opens onto a vaulted corridor leading to the inner courtyard. The square or rectangular courtyards usually feature a fountain or basin, and are surrounded by service rooms. Stone steps lead from the courtyard to the 'gezenek', an elevated walkway. The rooms are either accessed from the gezenek or a corridor known as a 'sofa'.

Şanlıurfa boasts many well-preserved historic houses and streets. This narrow street is paved with basalt slabs and lined with high-walled buildings. Only the houses' bay windows are visible from the street. Şanlıurfa streets often feature barrel-vaulted passages known as 'kabaltı'. Measuring 5-15 meters long and no more than 2.5 meters wide, 'kabaltı' are unique tunnels that branch off from the main road and often pass directly under the houses.



## Important historic houses and mansions in Şanlıurfa

- Mahmud Nedim Efendi Mansion
- Küçük Hacı Mustafa Hacıkamiloğlu Mansion
- Sakıb'ın Köşkü
- Akçarlar House (Harran University House of Culture)
- Akyüzler House
- Hacı Hafızlar House (State Gallery of Fine Arts)
- Hacı İmam Demirkol House
- Hacıbanlar House
- Kürkçüzâde Halil Hafız House
- TBMM House (Şahap Bakır House / Arabizade Reşit Efendi House)



## Inns, markets and bazaars

Şanlıurfa is home to many well-preserved historic bazaars and 'bedesten' - a type of covered bazaar that usually sells valuable items. Many Ottoman inns, bedesten and bazaars can still be seen in the city, mostly in the region of Gümrük Han, the historic center of trade and commerce.



### Kazaz Pazar (Bedesten)

#### Pınarbaşı

Located immediately to the south of Gümrük Han, the bazaar is thought to have been built in 1562 by Behram Pasha. A document dated 1740 refers to the building as the Bezzazistan and states that it had been restored. The barrel-vaulted structure is aligned on an east-west direction and has four domes. Kazaz Pazarı has four doors leading to the Han Önü, Sipahi, Pamukçu and Gümrük Han bazaars. The shops lining the bazaar used to stand one meter higher than the ground, but were lowered during a restoration in 1988. The building was again restored in 1999. This is one of the best-preserved bazaars in Anatolia.

### Sipahi Pazar

#### West of Gümrük Han, Aşağı Çarşı

This covered bazaar was built in 1562 by Behram Pasha at the same time as the Gümrük Han, and may have originally served as a stable for visitors to the Gümrük Han. The building was restored in 1997, and currently functions as a carpet and kilim bazaar.

### Millet Han

One of the largest inns in Turkey. Before the caravanserai route came as far as the city, travelers would stay at this inn on the outskirts. The inn is currently being restored by the Governorship of Şanlıurfa. When the restoration is complete, the building will house Turkey's largest archeological museum.





## Gümrük Han

**Near Haşimiye Meydanı, Pınarbaşı**

The inn was built by Behram Pasha in 1562 during the reign of the Ottoman Sultan Süleyman the Magnificent. This is the most impressive and monumental inn in the city. The square courtyard is surrounded by shops and the inn rooms on the second floor open onto porticos. There is a masjüd above the iwan at the entrance. The second door opens onto the bedesten to the south of the courtyard. The structure was restored between 2001 and 2006. Today, the rooms on the upper level house tailors' workshops, and the courtyard is filled with teahouses.

Known locally as 'kürsü', these stools are used throughout Southeastern Anatolia.



## Hacı Kamil Han

**Central Şanlıurfa**

Built in 1823, Hacı Kamil Han is a small but characteristic example of Şanlıurfa Ottoman inn architecture. The square courtyard is surrounded by shops, and the rooms on the upper level open onto a portico. The reinforced concrete ablation fountain is a recent addition. The original fountain flowed with water from the Pool of Abraham. Today, the inn is a business premises.





*Mevlid-i Halil  
Mosque*



## The History of Şanlıurfa

Like the other cities in the region, Şanlıurfa is located at an important crossroads between Mesopotamia and Anatolia. Since the dawn of history, the area has been settled by a vast range of cultures and civilizations. Established around 2500 BC, the kingdom of Ebla was the first to hold sway over the region. They were followed by the Hurri-Mitanni, who ruled the region until the Aegean Migrations in the 12th century BC. In the beginning of the first millennium BC, the area was in the hands of the powerful Neo-Assyrian state. From the middle of the 7th century BC, the Persians held sway, despite occasional periods of Urartu rule. After a period of Macedonian rule followed by the death of Alexander the Great, the region became part of the Seleucid Kingdom. Taking advantage of a power vacuum in the middle of the

2nd century BC, the Arameans established the Abgar dynasty centered at Edessa. Later renamed the Osrohene Kingdom, this was the first community in the region to adopt Christianity.

Long serving as a barrier state between the Romans and Parthians, the

kingdom finally fell to the Romans in 117. Under the Romans, the region was ruled as a military colony. In 395, Edessa became a part of the Byzantine Empire, and was an important center of Christianity. The city later changed hands back and forth among the Arabs, Persians,

Crusaders and Turks. In 1516, it was annexed by the Ottoman Empire. Following the Turkish War of Independence, Şanlıurfa was declared a province of Turkey in 1926. It was later awarded the title 'Şanlı' in recognition of its resistance against the French military occupation following WWI.





## Prehistoric Şanlıurfa

To date, 400 prehistoric settlements have been identified in the region, 30 of which have been excavated. Many stone tools dating from the Paleolithic Era have been uncovered in and around Birecik. Prehistoric settlements such as those at Göbekli Tepe, Nevalı Çori

and Mezraa Teleilat serve as a window on the cultural developments in the between from the establishment of the first villages to the rise of the first kingdoms. Artifacts uncovered during the excavations are on display at the Şanlıurfa Museum.

### Göbekli Tepe

**15 km northeast of Şanlıurfa, on the highest point of an elongated ridge in the village of Örencik**

*The remarkable findings at Göbekli Tepe suggest that it was once an important sacred site and sanctuary. The monumental cult complex is thought to date from 10,500-8,600 BC, and was probably the largest sacred site in the region during the Neolithic Age. Hunter-gatherers established the complex as a place of communal worship. The site also serves as a fascinating window on the transition to agriculture. Excavations at the site began in 1995, revealing temple structures that seem to have been deliberately buried in the Neolithic Age. Around 44 T-shaped pillars measuring around 1.5 meters tall have been uncovered. A number of these half-buried pillars are monumental in size, measuring up to 5 meters tall and weighing around 10 tons. Many of the monumental pillars feature reliefs of snakes, foxes, bulls, wild boar and cranes. One fascinating relief depicts human arms, a fox and abstract pictograms. Excavations continue to be conducted under the direction of Prof. Klaus Schmidt of the German Archaeological Institute.*



*Some of the pillars uncovered at the excavations at Göbekli Tepe (above). The pillars are ornamented with animal reliefs including wild ducks, wild boar and foxes (left).*

*A model of the temple complex at Göbekli Tepe (right).*



## Nevali Çori

**Near the village of Kantara in the Hilvan district**  
Neolithic, Copper Age and Early Bronze Age levels have been uncovered at the tumulus. The site boasts a stunning Neolithic temple with two pillars ornamented with stylized human figures. The capitals of the pillars are T-shaped, much like the monumental pillars found at Göbekli Tepe. Statues and reliefs of wild animals such as bears, wolves, foxes, turtles, snakes and birds have been uncovered. Most of the human figures are male. The statues and reliefs suggest that the site was used as a temple.

## Mezraa Teleilat

**Immediately to the west of the village of Mezraa, 5 km south of Birecik**

Excavations have been conducted since 1999 at the tumulus, which covers an area measuring around seven hectares. The first settlement is thought to date from around 8000 BC, during the Pre-Pottery Neolithic Age. The area was subsequently continuously settled until around 5200 BC. Teleilat was abandoned during the Halaf Period, and lay deserted for some 5500 years. Then, near the beginning of the Iron Age, the area was reestablished as a rural palace complex. Another large palace complex was built by the Neo-Assyrians.



*The ongoing excavations at Göbekli Tepe are being conducted under the direction of Prof. Klaus Schmidt of the German Archaeological Institute.*



## Pagan faiths and Christianity

Şanlıurfa boasts the ruins of many important pagan sites, but it was also the first region to be ruled by a Christian kingdom. Taking advantage of a power vacuum in the Şanlıurfa region in 130 BC, the Arameans established the Abgar dynasty centered at Edessa. In the beginning of the 3rd century, under Abgar IX, Christianity was adopted as the state religion and spread among the local population. Later renamed the Osrohene Kingdom, the principality long served as a barrier state

between the Romans and Parthians, finally falling to the Romans in 117. After the division of the Roman Empire in 395, the region became a part of the Byzantine Empire, and was one of the first major centers of Christianity. Edessa is considered the birthplace of Syriac Christian literature, and was home to the renowned School of Edessa, which experienced a golden age in the 4th and 5th century.



*Şanlıurfa's Grand Mosque was constructed in 1170-1175 in place of a 5th century church. It is also known as the Red Church due to its many red marble columns. The church's octagonal bell tower now serves as the mosque's minaret and clock tower.*

### Tella Martyrion

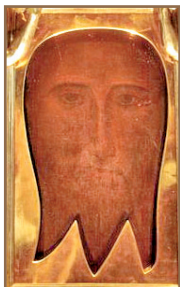
#### Viranşehir

*Located in the middle of a necropolis, this is one of the largest Byzantine Christian structures in the region. The monument is thought to have been built in the 4th or 5th century and to be dedicated to an important local saint. One theory is that this is the site of the Monastery of Fsiltha and burial place of Jacobus Baradaeus. Reputedly born in Viranşehir, Jacobus Baradaeus united the Monophysite Syriac Christians and became metropolitan bishop with ecumenical authority. He died in Egypt in 578 and his remains were brought to Viranşehir in 622. The octagonal building once had a basalt dome supported by pillars. The dome is known to have survived in good condition until the beginning of the 20th century, but only one pillar remains standing today. Excavations in the surrounding areas have uncovered rich mosaics.*



### Sogmatar

*Sogmatar was a pagan religious center. To the west of the Sacred Hill are the ruins of seven temples dedicated to the planets. Sogmatar is best known as the seat of the Babylonian pagan belief systems that worshipped the moon, sun and planets. Legend has it that Jethro gave Moses his rod at Sogmatar.*



## King Abgar and the Mandylion

According to legend, King Abgar was suffering from an incurable illness and, having heard of Jesus' power and miracles, invited him to Edessa. Unable to grant the king's wish, Jesus instead sent him a piece of cloth that he had pressed to his face, leaving behind a miraculous image. King Abgar was healed, and the Image of Edessa became renowned throughout the world. According to some sources,

the cloth was moved to Constantinople, and two copies were made. Reputed to be the first 'icon' or image of Jesus Christ, the Mandylion is stored in the Matilda chapel in the Vatican (above). A 10th-century painting depicting the miracle (right).



During the Middle Ages, eight Crusades were held to try to wrest Jerusalem and other holy sites from Islamic rule. The soldiers' uniforms were emblazoned with a cross on the front that symbolized their oath (above). The hills of Birecik (below).

## The County of Edessa

In the aftermath of the First Crusade, the Frankish Crusader Count Baldwin captured Urfa, and established the County of Edessa. The Crusader

state went on to rule the region for 48 years. Baldwin strengthened the city's fortifying walls and defenses. When Baldwin became king of Jerusalem in 1100, his cousin Baldwin II became the second count in his stead. The Crusaders were continually at war with the Arab, Turkish and Armenian states. They annexed Suruç and Birecik, and laid siege to Harran and Aleppo. Şanlıurfa was blockaded on many occasions during this period, and fell into a rapid decline as a result of famine and massacres. As a result, Baldwin II moved to Turbessel (modern Tilbeğar). In 1118, he took his uncle's place as King of Jerusalem and was replaced by Joscelin I. The Crusader state's power soon began to wane. Following the deaths of both Baldwin II and Joscelin in quick succession, Joscelin II took the throne in 1131. Weakened by conflicts among the Crusaders, Urfa fell to the Zengi in 1144. In the face of relentless Turkish attacks, the Crusaders sold six fortresses in Turbessel, Birecik, Samsat and Gaziantep to the Byzantines. The Crusader state came to a complete end when Saladin took Urfa, Suruç and Nusaybin in 1182, and Harran in 1183.



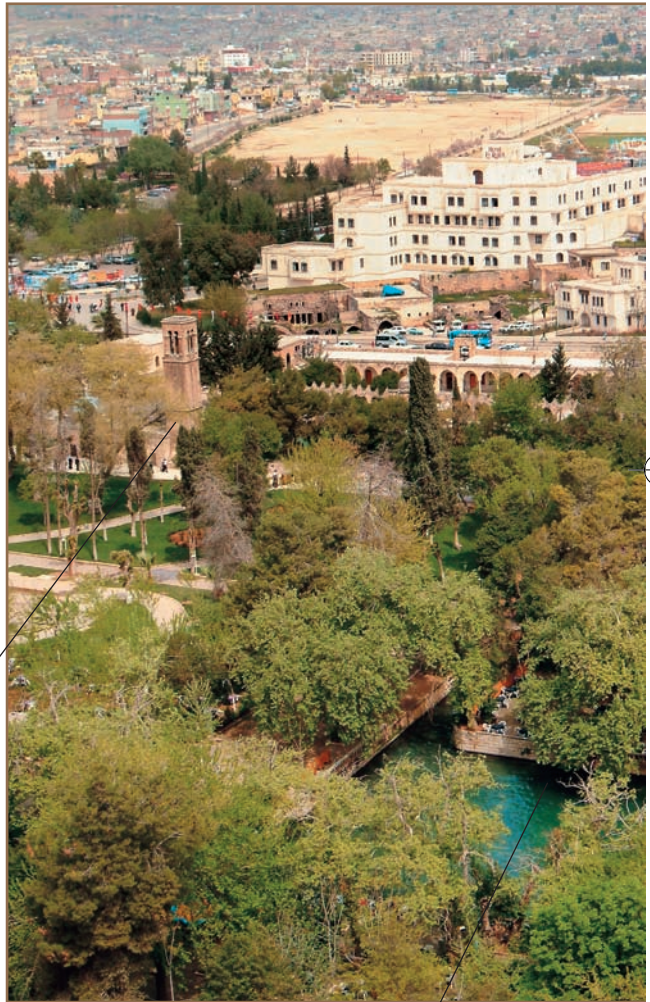


## The Pool of Abraham and its shores

After the people of Şanlıurfa adopted Islam, Islamic structures such as mosques, maşjids and madrasas as well as cemeteries and houses were built around the Pool of Abraham, also known as Lake Halil-ür Rahman or Balıklı Göl (Fish Lake). The sights

around the Pool of Abraham make up the heart of the city, and are some of the most important attractions in Şanlıurfa. The shores of the lake are not only popular with tourists but also with the locals, who come here to relax and socialize.

- Halil-ür Rahman Mosque
- Rızvaniye Madrasa
- Mevlid-i Halil Mosque
- The Birthplace of Abraham
- Halil-ür Rahman Madrasa



### Halil-ür Rahman Mosque

*The mosque was built in 1211 by the Ayyubid ruler Eşref Muzafferüddin Musa. A cut stone minaret with a square trunk stands at the southeastern corner of the mosque.*

### The Pools of Abraham and Ayn Zeliha

*According to legend, the Pool of Abraham sprang up to save the prophet Abraham who had been sentenced to burn to death by King Nimrod. The nearby Pool of Ayn Zeliha similarly saved Nimrod's daughter, sentenced to death by her father for believing in Abraham.*



## Rızvaniye Madrasa

*The madrasa consists of rooms that open onto porticos surrounding the courtyard of the Rızvaniye Mosque. The building is constructed from ashlar. Apart from the domed classroom masjid, all the rooms have barrel-vaulted roofs.*



## Rızvaniye Mosque

*The mosque was built in 1736 beside the Pool of Abraham by governor Rızvan Ahmet Pasha and is best known for its ornate wooden door.*





## Sightseeing around the Pool of Abraham



Rızvaniye Mosque

### Rızvaniye Mosque

#### The northern bank of the Pool of Abraham

The mosque was built in 1736 by the Governor of Urfa Rızvan Ahmet Pasha. Three sides of the courtyard are lined with madrasa rooms. The square structure has three domes along the wall of the mihrab. The three-arched narthex is also capped by a dome. The wooden door is covered in organic patterns. The mosque is also known locally as the Zülumiye or Rıdvaniye Mosque.

### Halil-ür Rahman Mosque

#### The southwest corner of the Pool of Abraham

An inscription on the west side of the minaret states that the mosque was built in 1211 under the Ayyubid ruler Eşref Muzaferüddin Musa. The mosque complex consists of a madrasa and cemetery and is reputed to be the site where Abraham was to be burned. The mosque is also known locally as the Döşeme or Makam Mosque.

has a roughly square plan, with three naves parallel to the mihrab. The horizontal beams on the minaret are beautifully ornamented. The column capitals feature acanthus ornaments in the Byzantine style.

### Rızvaniye Madrasa

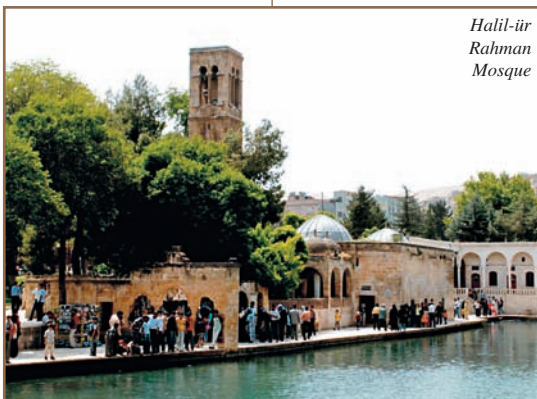
#### The courtyard of the Rızvaniye Mosque

An inscription on the domed masjid to the north of the courtyard states that the



Rızvaniye Madrasa

Some sources state that it was built on top of the remains of a Byzantine church dedicated to the Virgin Mary. The badly damaged mosque was extensively restored in 1810. The mosque



Halil-ür Rahman Mosque



Mevlid-i Halil Mosque

madrasa and mosque were both built in 1736 by the Governor of Urfa, Rızvan Ahmet Pasha. The rooms open onto porticos. The kitchen is in the northwestern corner, and the bathroom and

toilets are in the northeastern corner. The madrasa was restored from 1992-1993.

## Mevlid-i Halil Mosque

**Next to the cave where Abraham was born**

This small mosque was built during the Ottoman Period and is dedicated to Abraham. A large mosque with two minarets was built next door in 1986 to accommodate the large number of visitors.

## Halil-ür Rahman Madrasa

**The western bank of the Pool of Abraham**

Although it is not clear exactly when or by whom the mosque was built, it is known to date from the Ottoman Period. The L-shaped structure is built of ashlar, and is also known locally as the Makam-ı Cedd-ül Enbiya. The madrasa consists of a large, barrel-vaulted room with a half dome as well as an iwan next to the mosque. A flight of steps leads to several rooms that open onto a portico. According to an

inscription, the madrasa was restored in 1775.

## The cave where Abraham was born

**100 meters east of the Pools of Abraham and Ayn Zeliha**

Legend has it that Abraham was born in this cave and lived here until the age of seven. The holy water found in the cave is said to heal a wide range of ailments.



The Pool of Abraham is 150 meters long, while the smaller Pool of Ayn Zeliha is 50 meters long. Both are 30 meters wide, and are filled with carp that are considered sacred by the locals. It is forbidden to catch, eat or even disturb the fish.

## The Pools of Abraham and Ayn Zeliha

Synonymous with the city of Şanlıurfa, the Pool of Abraham is said to mark the spot where the prophet landed when was thrown into a burning pyre. According to legend, King Nimrod sentenced Abraham to be thrown from the hill where the citadel now stands into a burning pyre for refusing

idolatry and promoting monotheism. As Abraham was flung into the fire, God is said to have turned the flames into a flowing stream and the logs into fish. Abraham landed, unharmed, in a rose garden. The Pool of Abraham is said to mark the place where Abraham fell. The nearby Pool of Ayn Zeliha is believed by some to be the spot where Nimrod's daughter, sentenced to death by her father for believing in Abraham, was similarly saved by God.

## The Cave and Well of Job

The cave where Job, the symbol of the virtue of patience, suffered for seven long years, and the well in whose holy waters he bathed and was healed are located in the Şanlıurfa neighborhood known as Eyyüb Peygamber (Prophet Job). In 460, Bishop Nona is said to have discovered that patients suffering from leprosy were cured when washed in the cave's healing waters, and a lepers' sanatorium was established here. Known as Hamam, the sanatorium was carved into the rocks to the west of the well.

Another legend about the well of Job concerns the mandylion, a cloth imprinted with the image of the face of Jesus that was sent to the Osrohene King Abgar. A visitor to the city is said to have stolen the cloth, placed it in his pocket, and gone to spend the night at the Kosmas Monastery. In the middle of the night, the cloth began to emit a mysterious light. Afraid that he would be caught and sentenced to death, the thief threw the cloth into the well of Job, which was filled with the awesome light. The stolen mandylion was thereby discovered, removed from the well and restored to the monastery.



# Harran

A short distance from Şanlıurfa, Harran has been settled continuously since around 6000 BC. Throughout history, Harran has been an important center of trade and agriculture in the region. According to one story, Harran was the first city established after the flood by Canaan, one of Noah's grandsons. Written sources, including the Ebla tablets, state that the city was a hub for all the civilizations in the nearby regions. The skies of Harran are extremely clear, and the ancient population is known to have

worshipped the Moon and the Sun gods. For example, the Moon and Sun are shown as witnesses to a treaty between the Hittites and the Mitanni. Even after Urfa adopted Christianity, the people of Harran maintained their pagan beliefs. Harran was also center of learning and philosophy. The temple of Sin established around 2000 BC was an important center of astrology. A village during the Ottoman Empire, Harran was declared a district of Şanlıurfa in 1987.



## Harran Fortress and City Walls

*The fortress has pre-Islamic, Islamic and 12th century sections. The name of the Numeysi leader Meni together with the date 1059 is inscribed on a door on the eastern wall. Twelve-sided towers stand on all four corners. Harran was once surrounded by city walls made of ashlar masonry. Today, only a few parts of the wall and the Aleppo Gate remain standing.*



## Grand (Ulu) Mosque

*Located on the northeastern foothills of the Harran Tumulus, the mosque was built from 744-750 by the Ummayyad leader Mervan II. It is referred to as the Cami-el Firdevs, Cennet Camii, and Cuma Camii in some sources. Once the largest mosque in Anatolia, this is also oldest piece of surviving Islamic architecture in Turkey and had the richest stone ornamentation. Today, only the qibla wall, mihrab, an arch, a square minaret, plus the eastern wall and its inscriptions remain standing.*

## Harran School

*The Harran School was an important seat of Islamic scholarship between the 8th and 10th centuries. Sadly, the structure has not survived. While the tower is purported by some to have been used as an observatory, it is in fact the minaret of the Grand Mosque.*

## Harran Tumulus

*The 22-meter tumulus is located in the center of Harran. Excavations show that the area was settled from 3000 BC through to the 13th century.*

## Temple of Sin

*The location of the temple to the moon god, Sin, has never been precisely identified, and our knowledge is based solely on written records. The Nabonid pillar currently on display at the Şanlıurfa Museum is thought to be connected to the widespread worship of the moon and sun in the region around the 5th century BC.*

## Harran Houses

*Harran houses, known as 'beehives', are fascinating conical structures mostly found in the southern sections of the district. The houses are 150-200 years old, are constructed from bricks collected from the ruins and are built over the remains of the ancient city. The tradition of building domed houses is thought to date back as far as 6000 BC.*



*The houses are cool in the summer and warm in the winter. In 1979, the region was declared a protected urban and archeological zone.*









## Museums

- 1 Şanlıurfa Museum

## Mosques (Cami)

- 2 Eski Ömeriye Mosque
- 3 Grand (Ulu) Mosque and Minaret (Clock tower)
- 4 Kadioğlu Mosque
- 5 Nimetullah (Ak) Mosque
- 6 Circis Peygamber (Peygamberler) Mosque
- 7 Fırfırlı Mosque
- 8 Selahaddin Eyyübi Mosque
- 9 Yusuf Pasha Mosque
- 10 Grand (Ulu or Cami-i Kebir) Mosque

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- 11 The Mausoleum of Seyyid Hacı Ali, son of Seyyid Maksud
- 12 The Mausoleum of Sheikh Mes'ud
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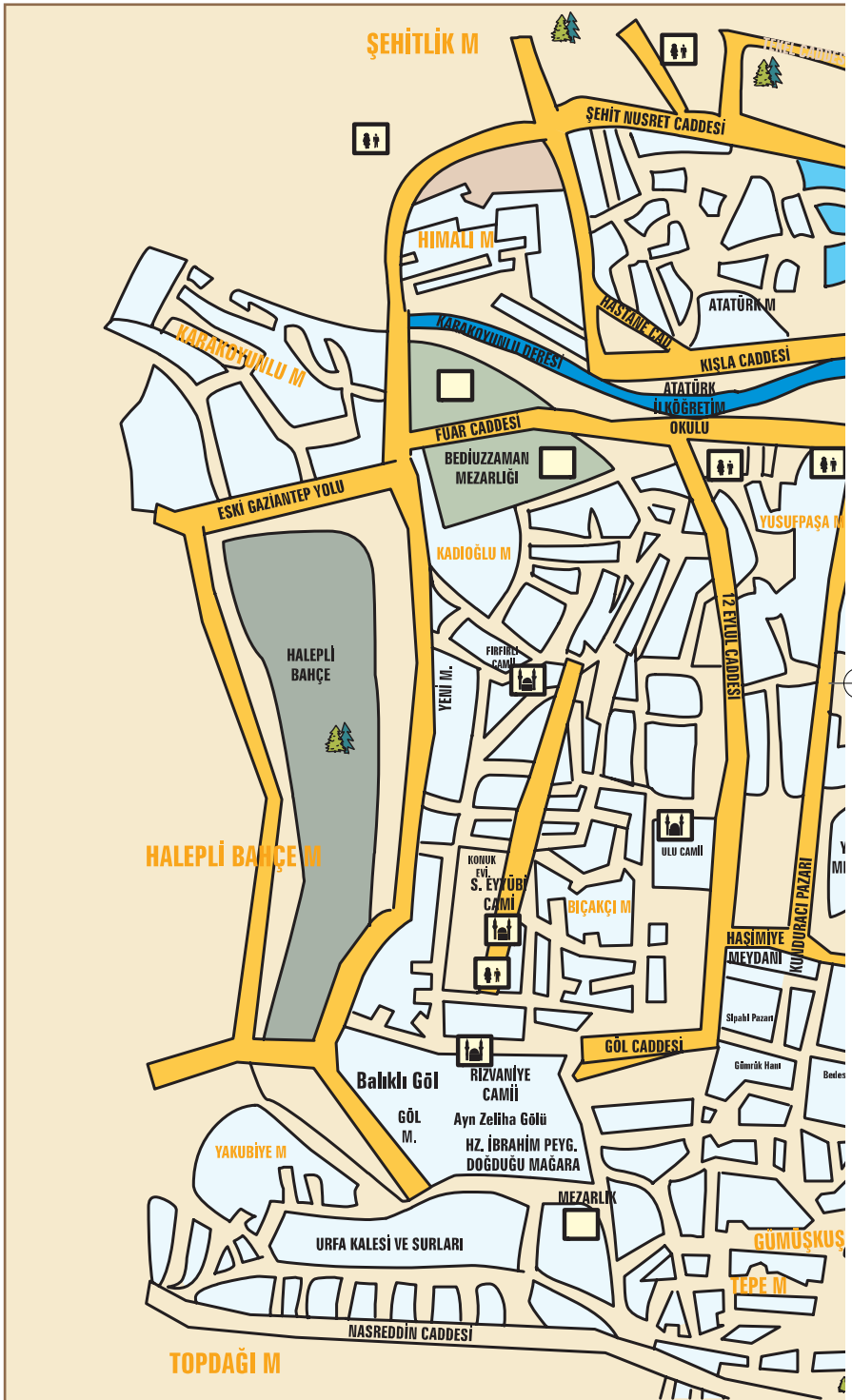
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- 51 TBMM House (Şahap Bakır House / Arabizade Reşit Efendi House)









## 1 Şanlıurfa Museum

### Çamlık Caddesi, Şehitlik

Assyrian, Babylonian and Hittite artifacts are exhibited in the first room on the ground floor. The second and third rooms contain Neolithic, Copper Age and Early Bronze Age works. The museum also has a section dedicated to ethnographic works.

## 2 Eski Ömeriye Mosque

### In the Kazancı Bazaar

This is thought to be one of the oldest mosques in Şanlıurfa, although the precise date of construction is not known. The earliest inscription states that it was restored in 1301. Set on either side of the mihrab, the mosque has the finest balcony-style minbars in Şanlıurfa. The minbars have two columns in front and two half columns at the back, are topped by half domes made of stone, and feature iron balustrades.

## 3 Grand (Ulu) Mosque and Minaret (Clock tower)

### Eski Hükümet Konağı

In the early 5th century, the church of Saint Stefanos (also known as the Kızıl Church and Mescid ül Hamra) was built over an old synagogue. The church was later converted into a mosque around 1170-1175. The courtyard walls, a number of columns and capitals and the octagonal bell tower (now used as a minaret) remain standing. The narthex opens onto the courtyard and has 14 pointed arches, and is the earliest example of this architectural form in Anatolia.

## 4 Kadioğlu Mosque

### Near Su Meydanı, Kadioğlu

The mosque was built in 1694 by Kadızade Hüseyin Pasha. The main entrance to the north of the courtyard is topped by a half

dome. The single-balcony minaret built in 1844 by the district governor of Urfa, Bahri Pasha, stands above the half-domed main entrance to the north of courtyard. The mosque is popularly known as the Dipsiz Minareli Mosque, meaning 'Mosque with the Bottomless Minaret' as the minaret does not reach all the way to the ground. The Emencekzade Fountain in the courtyard dates from 1725.

## 5 Nimetullah (Ak) Mosque

### Near Karakol, Kurtuluş

An inscription in Ellisekiz Meydan states that the mosque is a converted church. The mosque is said to have been built in 1500 by Nimetullah Bey, an Ottoman governor of the district. The mosque has a similar floor plan to the Üç Şerefeli (Three Balcony) Mosque in Edirne. The entrance to the mosque is ornamented with muqarnas in the classic Ottoman architectural style. A dome tops the central area of the narthex, while the other sections are cross-vaulted. The cylindrical, single-balcony minaret in the northwestern corner of the mosque is the tallest of Şanlıurfa's older mosques.

## 6 Circis Peygamber (Peygamberler) Mosque

### Near the Yeni Hal (Wholesalers' Market)

The mosque is located on the site of the 5th-century Martyr Sergius Church (later known as the church of Saint Sergius and Saint Simeon) built by Bishop Hiba. Standing outside the city walls, the church was frequently attacked, and was demolished twice by the Sassanids in 503 and 580. It was also damaged during the 8th-century siege of the city by the Abbasid caliph Jafar Al-Mansur and during the later 11th-century Seljuk siege. The church of the Martyred Saint Sergius was built on the same spot in 1844. An inscription

states that the church was converted into a mosque by Çarhoğlu Muhammed.

## 7 Fırfırlı Mosque

### Vali Fuat Caddesi, Yeni Mahalle

Popularly known as the Fırfırlı (Frisly) Mosque, its official name is the Church of the Twelve Disciples. There are no inscriptions on the structure, so its precise date of construction is not known. The stonework is of a very high standard, particularly on the western wall and corner towers. When the church was converted into a mosque, one of the southern windows was turned into a mihrab, and a stone minbar was placed in front of the half column in the middle of the southern wall. An inscription on the mihrab states that the church was converted into a mosque in 1956. Before this, the church briefly served as a prison.

## 8 Selahaddin Eyyübi Mosque

### North of the Pool of Abraham,

### Vali Fuat Caddesi, Yeni Mahalle

This mosque was erected on the site of the St. John the Baptist Church, built around 457 by Bishop Nonan. The church was also used as a courthouse. The current mosque is thought to date from the early 18th century. The church was restored in the early 19th century and a number of changes were made to the western facade. The windows are ornamented with reliefs of intertwined serpents. Similar motifs can be seen on the inner door of the Rızvaniye Mosque built in 1716.

## 9 Yusuf Pasha Mosque

### Sarayönü Caddesi, Yusufpaşa

The mosque, together with the Vezi Hamam baths to the east, were built in 1709 by Vizier Yusuf Pasha. The mosque has a rectangular floor plan, with two rows parallel to the qibla. Each row has three domes, adding up to a total of six. The stone mihrab is ornamented with muqarnas, has columns on either side, and is surrounded by

*The clock tower of the Grand Mosque*



geometric patterns consisting of interlocking octagons. The sides of the minbar and the top of the door feature rumi-style ornamentation. The cylindrical minaret has a single balcony.

## 10 Grand (Ulu or Cami-i Kebir) Mosque

### **Cami Kebir, Birecik**

Birecik's Grand Mosque is thought to date from the 12th century, as it bears a striking resemblance to the grand mosques in Mardin and Şanlıurfa. All three mosques have a similar floor plan, with a dome in front of the mihrab. However, while the other two mosques have three naves parallel to the mihrab, the smaller Birecik Grand Mosque has four.

## 11 The Mausoleum of Seyyid Hacı Ali, son of Seyyid Maksud

### **Harran Kapi Cemetery**

Known by the locals as the mausoleum of the Kral Kızı (Princess), the ashlar tomb has an octagonal floor plan and a single dome. According to its inscription, it was built for

Seyyid Hacı Ali, son of Seyyid Maksud, who passed away in 1594.

## 12 The Mausoleum of Sheikh Mes'ud

### **Central Şanlıurfa**

The oldest mausoleum in Şanlıurfa is actually a Seljuk closed madrasa with four iwans. The actual tomb of Sheikh Mes'ud is located in a room below the eastern iwan, while his empty, symbolic sarcophagus is inside the iwan. An Arabic inscription on a rock next to a cistern around 100 meters to the west of the structure is dated 1183. The mausoleum and madrasa are thought to date from around this time.

## 13 The Mausoleum and Mosque of Sheikh Müslim

### **Suruç**

Constructed in 1168, the complex includes a mosque, dervish lodge and guesthouse, and is surrounded by Arab, Seljuk and Ottoman graves. Next door is an earth-roofed, domed mosque built by the Ayyubids which has been restored on numerous occasions. In 1635, Sultan Murat IV expanded the mosque while on his Baghdad Expedition. The graves of Sheikh Mesleme and his sons are in the western section of the mosque.

## 14 Eyyübi Madrasa - Nakibzade Hacı İbrahim Efendi Madrasa

### **Camikebir Yıldız**

Only the northern wall with a door featuring an inscription dated 1191 remains of the Eyyübi Madrasa that stood immediately to the east of the Grand Mosque. The madrasa is

also known as the Kızıl Mosque Madrasa. The newer, single-ivan madrasa that can be seen today was built in 1781 by Nakibzade Hacı İbrahim Efendi. A large room divided by the iwan has a vaulted roof to the east and a dome to the west. The madrasa's library stands to the west of the domed room.

## 15 The Church of St. Peter and St. Paul (Reji)

### **Central Şanlıurfa**

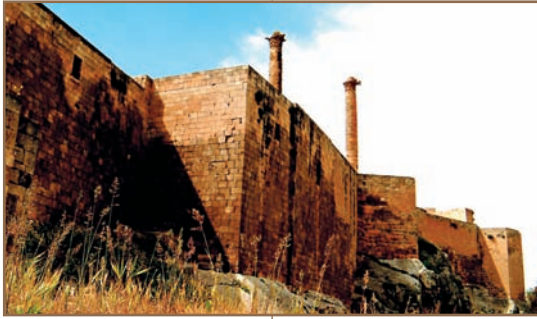
An inscription above the entrance states that the church was built in 1861 to replace an older church on the site. The church has a basilica plan with three naves aligned on an east-west direction. For many years, the building was used as a cigarette factory and warehouse. The church and its outbuildings were restored in 1998, and again in 2003. It is now a cultural center named after Governor Kemalettin Gazezoğlu.

## 16 Deyr Yakub Monastery

### **The hills south of the city center**

The monastery is thought to have been in use during the time of Jacob of Serugh (the modern district of Suruç), who became bishop of the main city in the area in the 5th century. The name Deyr Yakub means Monastery of Jacob. This theory is supported by the monks' cells carved into the rocks to the east of the monastery. The monastery is also known locally as Nemrud'un Tahtı (the Throne of Nimrod) and Cin Değirmeni (Djinn Mill). The large, two-story structure has a rectangular floor plan. King Abgar Manu's son Şaredu is interred together with his family in a three-level mausoleum on the ground floor. The cross rosette carved into a keystone shows that the tomb was also used by the royal family in Christian times.





Şanlıurfa Citadel

## 17 Çardak Monastery

**The hills south of the city center, southwest of Deyr Yakub**

The monastery was built in the 5th century, when Christianity was widespread in the region. During this period, thousands of monks are known to have lived in the caves and monasteries in the mountains outside the city walls. The ruined monastery appears to have had a rectangular plan and been divided into two sections. The slope to the east is dotted with large cisterns and monks' caves.

## 18 Şanlıurfa Citadel and Walls

**The hill south of the Pools of Abraham and Ayn Zeliha**

Although it is not known exactly when the city walls were constructed, they are first mentioned in documents from the 6th century. The Abbasids built the ashlar, square citadel in the 9th century, during the restoration of the city walls. It measures some 1500 meters around and has 25 towers. The citadel is ringed to east, west and south by a deep moat carved into the rock, with a steep cliff to the north. The date of the Syriac inscription on the two columns that stand on top of the citadel shows that they were erected long before the surrounding structure. The citadel was restored on many occasions from the time of the Byzantine Emperor Justinian through to the Ottoman Era. The ruined

Byzantine and Islamic structures include a windmill to the west of the citadel. A secret tunnel leads from the citadel to the Pool of Ayn Zeliha, the source of its drinking water. Of the city walls, only the Harran Gate and Mahmudoğlu Tower of the Bey Gate remain standing today.

## 19 Mençek Inn

**East of the Pamukçu Bazaar**

The inn is known to date from at least the early 18th century as it is mentioned in a document dating from 1716. Shops line the exterior of the inn, which is entered via a vaulted hall on the northern façade. The inn has a square courtyard, with rooms on the second floor opening onto a portico. An iwan stands at the southwestern corner of the courtyard. The inn is currently occupied by tailor shops and haberdashers.

## 20 Barutçu Inn

**Kazancılar Market, Pınarbaşı**

After the Gümrük Han, this is the most impressive inn in Şanlıurfa. It is also known as the harem of Halil Bey of the Sakıplar. The entrance to the inn is via a vaulted iwan in the northern wall. There is a second floor above the shops surrounding the ground floor courtyard. The western and northern sections are three stories tall. The southern section is in ruins; only the arches of the porticos remain standing. Today, the ground floor shops are occupied by felt makers and dress shops. The upper floors are in ruins.

## 21 Samsat Kapısı Inn

**Central Şanlıurfa**

The ashlar inn is mentioned in the 'Seyahatname' by Evliya Çelebi, which proves that it dates from at least the middle of the 17th century. The one-story inn is entered via a vaulted iwan on the northern façade. The square courtyard is surrounded by shops with vaulted roofs.

## 22 Topçu (Şehbenderiye) Inn

**Şehitler Caddesi**

The inn was built in 1903. The large, barrel-vaulted entrance on the southern wall is flanked by rooms on either side. The square courtyard is surrounded by shops. Many of the shops on the northern and western sides have collapsed and been rebuilt from reinforced concrete. The western section of the inn is two stories tall, while the other three sides are one-story tall.

## 23 Çarmelik (Büyükhan Köyü) Caravanserai and Mosque

**14 km along the road from 11 Nisan Beldesi to Bozova, in the Suruç district**

Built by the Seljuks to accommodate commercial caravans, the inn was entered via a large iwan in the middle of the northern façade. Sadly, this iwan and the rooms surrounding the courtyard are in ruins. The two-story Çarmelik Mosque stands opposite the northern gate. The lower level of the mosque is dedicated to classrooms, while the mosque itself is on the upper level. Çarmelik Mosque has six domes, and the three-arched nave has a flat roof.

## 24 Titrış Caravanserai

**The village of Titrış in the Bozova district**

There are no inscriptions on the caravanserai, but stylistically it seems to date from the Ottoman period. The square courtyard is accessed by an iwan. The northern portico has been covered with a concrete roof, and the buildings behind have been demolished and replaced with shops built from concrete. The other three sides of the inn remain in close to their original condition. The adobe section above the southeastern corner of the caravanserai is in ruins.

## 25 Mirbi (Ilgar)

### Caravanserai

**The village of Ilgar in the Birecik district**

This ruined, rectangular plan caravanserai is thought to date from the Ottoman period. The entrance on the southern façade is flanked on either side by three barrel-vaulted rooms that were used as guestrooms or stables. A second story was added in 1902-1903 by Hartavizade Emin Ağa, and the caravanserai was converted into a private residence.

## 26 Karakoyun (Jüstinyen) Aqueduct

**Between the Millet and Samsat bridges**

The aqueduct is thought to have been built in 525 by the Byzantine Emperor Justinian.



## 27 Hızmalı Bridge

**Over the Karakoyun Stream, Central Şanlıurfa**

According to local legend, the bridge was constructed by Sakine Sultan, the daughter of one of the Karakoyunlu leaders, on her pilgrimage to Mecca. Her tomb is located to the north of the aqueduct that passes over the stream. The partially collapsed bridge was restored in 2000. Legend has it that Sakine Sultan buried her jewels and gold nose ring in the bridge's foundations to cover the cost of future repairs and reconstruction. The bridge is only open to pedestrian traffic.

## 28 Millet Bridge

**Over the Karakoyun Stream**

An inscription dated 1922 on the pediment above the southern entrance to the bridge commemorates the fact that the final agreement with the French

during the Urfa War of Independence was reached on this bridge - although the bridge itself is much older. Made of ashlar with six piers and seven arches, the bridge is open to pedestrian traffic.

## 29 Samsat (Eski) Bridge

**Outside the Samsat Gate, Central Şanlıurfa**

The bridge is thought to have been built together with a number of water channels to protect the city from floods during the reign of the Byzantine Emperor Justinian in the first half of the 6th century. The bridge remains in use today.

## 30 Eski Kuyumcu Bazaar

**Akarbaşı**

This barrel-vaulted Ottoman covered bazaar has two doors. Together with the Aslanlı Inn, half of the bazaar was demolished in 1983 to make way for a road. The remaining section is occupied by a variety of tradesmen.

## 31 Kınacı Bazaar

**West of the Mençek Inn**

This ashlar, covered bazaar is aligned on a north-south direction and dates from the Ottoman Period. The northern section is barrel vaulted, while the southern section is uncovered. The Kınacı Bazaar





currently functions as a jewelers' bazaar.

### 32 Pamukçu Bazaar

#### Central Şanlıurfa

The passages of this Ottoman covered bazaar are lined with small, barrel-vaulted shops. Today, the bazaar mainly sells jewelry and clothing.

### 33 Hüseyiniye Bazaar

#### Central Şanlıurfa

The bazaar was built in 1887 by Hüseyin Pasha, son of Hartavizade Hafız Muhammed Selim Efendi. The bazaar consists of two parallel buildings between the Çadırcı and Kazancı Bazaars. Originally, the bazaars sold carpets, kilims and felt items before becoming a copper market. The bazaar was restored in 1998.

### 34 Kasaplar Market

#### Haşimiye Meydanı

The precise date of construction of this Ottoman Period bazaar is not known. The bazaar is T-shaped and located immediately to the west of the Mevlevihane Mosque. It is currently a butchers' market.

### 35 Kavafhane Market

#### Central Şanlıurfa

The precise date of construction of this Ottoman Period bazaar is not known. The bazaar consists of small shops surrounding a rectangular courtyard. Originally a shoemakers' market, it is today mainly occupied by tailors.

### 36 Basmahane

#### Central Şanlıurfa

Thought to date from the late 19th century, this ashlar structure is one of the earliest examples of modern architecture in Şanlıurfa. Originally, the building served as a carpet and print fabric workshop. The carpets that were woven here until 1920 are highly esteemed for their craftsmanship.

### 37 Emencekzade Fountain

#### Kadioğlu

An inscription on the fountain states that it was built in 1723 by a philanthropist nicknamed Emencekzade. The fountain is next to the main entrance of the Kadioğlu Mosque. The fountain also distributes water piped in via the aqueduct over the Karakoyun stream to the surrounding mosques, baths and houses.

### 38 Firuz Bey Fountain

#### The southern wall of the Hacı İbrahim Efendi Madrasa, Yıldız Meydanı

The fountain was built in 1781 by Firuz Bey at the same as the Nakibzade Hacı İbrahim Efendi Madrasa, which replaced the Eyyübi Madrasa. The inscription states that it ran with water from the Kehriz Stream. The niche arch and corner columns are decorated with ornamental stonework.

### 39 Hekim Dede Fountain

#### Adjoining the northwest corner of Hekim Dede Mosque

This square, barrel-vaulted fountain is the only one in Şanlıurfa to have two faces. The southern side features a worn calligraphic inscription; only the Hijri date 1120 (1708) is legible. Both sides feature corner columns with ribbed capitals ornamented with muqarnas.

### 40 Sheikh Safvet Fountain

#### The west wall of Sheikh Safvet Dervish Lodge, Ellisekiz Meydanı

According to an inscription on the fountain, it was built in 1891 by Sheikh Safvet.

### 41 Mustafa Kemal Pasha Fountain

#### The Diyarbakır-Mardin-Gaziantep crossroad, near Abidiye

The fountain was built in 1917 by Mutasarrıf Nusret Bey. In 1972, it was moved from its original location to the Diyarbakır-Mardin-Gaziantep crossroad. The white ashlar fountain has two levels and elegant columns on each corner. The lower level features a basin and four spouts, one on each side. Each side is inscribed with an arrow and the name of the road it points to: Kafkas Yolu, Hindistan Yolu, Ankara Yolu and Mustafa Kemal Paşa Caddesi. The fountain is significant in that it was the first monument in Turkey to be erected in the name of Mustafa Kemal Pasha before he took the name Atatürk.

### 42 Mahmud Nedim Efendi Mansion

#### Between Kehriz Sokak and Hastane Caddesi, Atatürk

The mansion was built in 1903 by Kürkçüzade Mahmud Nedim Efendi, and combines European and traditional Urfa architectural styles. Set in large grounds, the two-story, ashlar building is divided into a selamlık and harem. The front of the house faces east, and has an iwan and a number of columns. The western façade of the house is comparatively plain.

### 43 Küçük Hacı Mustafa Hacıkamiloğlu Mansion

#### West of Selahaddin Eyyübi Mosque, on Vali Fuat Bey Caddesi near the Pool of Abraham

This mansion dates from the second half of the 19th century. Built entirely from local Urfa stone, it is divided into a selamlık and harem. The ground floor of the selamlık has a stable, toilet and servants' quarters, while the first floor is dedicated to guestrooms for male visitors. In contrast to the selamlık, the harem was built in the traditional style and includes a 'hayat', a type of inner courtyard with an ornamental pool. The mansion was restored in 1991.

#### 44 Sakıb'ın Köşkü

##### Halepli Bahçe

The villa was built by the poet Sakıp Efendi (1796-1876). The large, two-story house is divided into a selamlık and harem. The ground floor has a large, barrel-vaulted iwan flanked by a room on either side. The second floor has a balcony at the front and rooms at the sides. A poem by Sakıp Efendi dated 1845 hangs on a wall in one of these rooms. The poem is written on a piece of wood in calligraphic script on a blue painted background. The mansion is thought to date from around the same period. A small bath stands to the west of the courtyard. The building was restored in 1985 and now serves as the Directorate of Parks and Gardens.

#### 45 Akçarlar House (Harran University House of Culture)

**Near the Pool of Abraham**  
It is not known precisely when this beautiful example of traditional Urfa architecture was constructed. The area around the Pool of Abraham was first developed in the early 18th century, and the Akçarlar House is thought

to date from this period. Indeed, an inscription on the adjacent Şefik Tenekeci House to the east is dated 1735. The house was restored from 1994-2001 and now serves as the Harran University House of Culture. The house has five courtyards, and is divided into a selamlık and harem. Constructed on a slope, the structure is built in rising tiers.

#### 46 Akyüzler House

##### Tarakçılar Sokak, Kurtuluş

A monumental Urfa house divided into a harem and selamlık. The inscription above the front door states that it was constructed in 1867. A large doorway leads to the relatively small selamlık section. The core of the house is the impressive harem, which is accessed via a second door.

#### 47 Hacı Hafızlar House (State Gallery of Fine Arts)

##### Near Karameydan

An inscription above the door to the selamlık states that it was built in 1888. In 1979, the house was sold by its last owner, Hacı Mahmut İzgördü, and subsequently restored and converted into the State Gallery of Fine Arts. The building is open to the public, and is a characteristic example of Urfa residential architecture.

#### 48 Hacı İmam Demirkol House

##### Hacıban Sokak, Camii Kebir

The house was built in 1852 by Kürkçüzade Ahmet Bican Ağa. The northern and southern walls of the courtyard have summer and winter iwans flanked by

rooms. This pattern is repeated on the eastern wall – an innovation first seen in this house. Other unique features include the decorative stonework on its well and the service cupboard connected to the hall of the front door.

#### 49 Hacibanlar House

##### Hacıban Sokak, Camii Kebir

The inscription on the keystone of the iwan on the northern wall of the house states that it was constructed in 1674. The most striking feature of this classic example of Urfa residential architecture is the balcony on the external wall west of the courtyard, which is supported by beautifully decorated stone brackets.

#### 50 Kürkçüzâde Halil Hafız House

##### 12 Eylül Caddesi

The inscription on the inside of the door to the harem courtyard states that the house was constructed in 1903. The elegant two-story portico with four columns and round arches to the south of courtyard is the only one of its kind in Şanlıurfa. The selamlık was demolished in 1980 to make way for a road, but the harem remained unscathed.

#### 51 TBMM House (Şahap Bakır House / Arabizade Reşit Efendi House)

##### Köleler Sokak, Pınarbaşı

An inscription on the front door states that it was built in 1778. The house is divided into a harem and a selamlık. After being restored, the house served as the office of the GAP Cultural Heritage Development Programme from 2003-2007.



## Şanlıurfa culture



### Şıra Gece

'Şıra Gece' are important occasions in Şanlıurfa's musical and social life. Generally held at night, these meetings provide an opportunity for men to get together and discuss issues and solve problems in the community. Arguments are resolved, young men learn about community life, and ideas are shared and discussed. Attended only by men, the events provide a platform for social solidarity and cooperation. Local traditions are nurtured and developed. Musical performances play an important role in the meetings. Many of Turkey's famous performers are grounded in the 'şıra gece' tradition.



### Music and Instruments

Music is an integral aspect of life in Şanlıurfa, and is performed at all important social occasions including weddings, bridal henna parties and funerals. Musicians perform works appropriate for the occasion, including songs, folk songs, 'hoşrat' and ghazals. At funeral services and sufi ceremonies, hymns, 'çifte', 'hoşrat' and ghazals are performed. Popular instruments in the region include cura, bağlama, çöğüş, divan sazı, ud, cümbüş, Urfa tanburu, kanun, kaval, zurna, davul and darbuka, as well as tambourines and violins.

### Folk Dances

A folk dance known as 'kumil' is widely performed in the villages of Şanlıurfa. 'Kumil', also known as 'süne' (aelia rostrata), is a kind of pest that attacks crops and is the bane of Şanlıurfa farmers' lives. The 'kumil' folk dance depicts the farmers' battle against the pest. The dance is performed by men and women together, either in a semicircle or a circle.

## Handcrafts



### Copper work

Like all Şanlıurfa handcrafts, copper making has a long history in the region. Şanlıurfa copper is worked using a technique known as 'döyme çekici'. Today, the craft is kept alive by ten master coppersmiths and thirty businesses in the city.



### Felt making

Felt is made from the wool of 3-4 month old lambs. The wool is first laid out on cotton cloths. The wool is periodically sprinkled with water, and then hung on a wooden pole. The felt maker pounds the felt with his chest for some five hours to bind it together. The warped edges are straightened and the felt takes its final shape.

### Kazazlık

Kazazlık is a type of silk embroidery. The ancient craft is in danger of disappearing, as only a handful of 'kazaz' craftsmen remain.



### Aba

'Aba' is a traditional fabric woven on looms in Şanlıurfa. The fabric is made from camelhair and used to make heavy overcoats that are worn both by men and women.

## Traditional Dress

Traditionally, the women of Şanlıurfa wear an outfit known as a 'şale' while men wear an 'aba'. Both men and women wear a thin, lavender silk headscarf known locally as a 'Yamşah'. A 'Puşu' is a scarf worn only by men, either on their heads or wrapped around their waists.



## Jewelry

Gold and silver accessories are known as 'huşır' in Şanlıurfa, and include chokers, necklaces, bracelets, rings, earrings, pins and belts. The style of women's jewelry varies depending on the region where it is made; 'huşır' made in Şanlıurfa is very different from those made in Siverek-Suruç-Bozova-Hilvan or Harran. A 'hızma' is a kind of traditional nose ring made from silver or gold and mainly worn in rural areas.



Lavender headscarves are worn by both men and women in and around Şanlıurfa.



## Tattoos

Tattooing is an ancient tradition in Şanlıurfa that dates back thousands of years, and is particularly common in Harran and Suruç. Thought to bring good luck, tattooing is commonly done at a young age, usually on the hands, feet and face. Natural dyes are inserted under the skin using sharp pins. The practice is slowly being abandoned due to concerns about health and hygiene.



## Dovecotes

Breeding pigeons is a popular hobby in Şanlıurfa.

## Urfa Furs

Urfa Furs are unique to this part of the country. Only a small proportion of the furs is sold locally. The vast majority is exported to desert climes including Arabia, Iran, Syria, Iraq, Qatar and Kuwait.



## Şanlıurfa Cuisine

The main ingredient used in Şanlıurfa cooking is cracked bulgur wheat. The cuisine is largely meat based, and features a variety of meatballs, vegetable and meat dishes, kebabs served with greens and 'ayran', as well as a range of rice dishes. 'İsot' (a red pepper preserve) and 'nar ekşisi' (pomegranate concentrate) are two characteristic flavorings used in Şanlıurfa fare.



Çağla kebab

### Hot dishes

A wide variety of hot dishes are prepared in Şanlıurfa. These include Bamyâ aşı, isot dolması, isot çömleği, söğürme, karnıyarık, marul dolması, kabak oturtması, sarımsak aşı, soğan aşı, frenk tavası, çağla aşı, bakla aşı, hıttı pastırması, soğan tavası, bütün patlıcan, kaburga, erik tavası, kenger aşı, borani, meyhane pilavı, duvaklı pilav, fırıklı pilav, ciğerli bulgur pilavı and muğrbi pilavı.

### Eggplant Kebab

Eggplant kebab is one of Şanlıurfa's most famous kebab varieties. Finely chopped meat is mixed with tomato paste, crushed red pepper and salt, and gently kneaded. Specially selected eggplants are cut into three or four chunks. The meatballs are placed on skewers, and pressed flat. The meatballs are interspersed with chunks of eggplant and pepper. The skewers are then placed over the glowing embers of a charcoal fire to cook slowly. Other local kebab varieties include tomato kebab, haşhaş kebab, onion kebab, kemeli kebab, tike kebab and liver kebab.



Bulgur pilav



Onion kebab

### Desserts

Desserts play an important role in Şanlıurfa cuisine. Regional desserts are served at 'sıra gece' and other social occasions. Şanlıurfa is deservedly famous for its meatballs, kebabs, hot dishes and desserts - particularly 'şıllık'. Other popular regional desserts include katmer, kadayıf, baklava, küncülü akıt and şire.

### Nar Ekşisi

This concentrate made from pomegranates is used as a dressing on salads served with regional kebabs and meatballs.



## Isot

*Isot is a crucial ingredient in making 'çiğ köfte'. Made from red pepper, isot is widely used in the region. Red pepper is used in many forms in Şanlıurfa, either fresh, as a paste, or dried. The locals clean, dry and crush the red pepper themselves.*



## Mirra

*The word 'murra' is derived from the Arabic 'murr', meaning bitter. To make bitter 'murra' coffee, the coffee is first roasted and then coarsely ground. The ground coffee is boiled and strained into a clean coffeepot and allowed to settle. This coffee is then strained again. A plant known as 'hel' is added to the mirra, which is boiled again. The mirra is now ready to be served. Mirra is served hot in cups without handles. A serving consists of one or two sips.*



## Çiğ Köfte

*Şanlıurfa is renowned for its 'çiğ köfte'. Like so many things in the city, the story of how 'çiğ köfte' was first made is associated with the legend of Abraham. The story goes like this; a hunter shoots a gazelle and brings it home to his wife to prepare it. However, all the wood in the city has been used to build the pyre on which King Nimrod has sentenced Abraham to burn, and the people have been forbidden to light fires. Unable to cook the meat, the hunter's wife trims the meat and presses it flat between two slabs of stone. Next, she mixes the pressed meat with bulgur wheat, peppers and some greens, making the first ever 'çiğ köfte', which means 'raw meatballs'. The flavor and appearance of 'çiğ köfte' changes according to the quality of meat and type of bulgur used. The main ingredients are bulgur, pounded lean meat, dry 'isot', onions, parsley and a variety of spices. Other meatballs made in Şanlıurfa include mercimekli köfte, dolmalı köfte, tiritli köfte, yuvarlak köfte and yağlı köfte.*