CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED)
AND SAINTS DIYARBAKIR

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Introduction

There are saint tombs in Diyarbakir just as in many cities. These tombs are very important for religious tourism. We will discuss the tombs taking into consideration many historical sources. But the graves of prophets and companions distinguish Diyarbakir from the other cities and countries.

We compiled the information regarding prophets, companions and saints in Diyarbakir via salnames of Diyarbakir from the 19th century. Other historical documents supported us too.

We will first discuss graves of prophets, locations of prophets, tombs of companions, Eshab-i Kehf and then graves of saints in the center and districts of the city.

GRAVES OF PROPHETS

Salname is the annual prepared in the Ottoman Empire in order to record the incidents of a year. We compiled from the salnames of Diyarbakir that belong to the 19th century information regarding prophets in the Egil district. (3).

<table>
<thead>
<tr>
<th>Name</th>
<th>Place of Tomb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prophets buried in Egil</td>
<td></td>
</tr>
<tr>
<td>Prophet Zul-kifl</td>
<td>Buried in Ergani town</td>
</tr>
<tr>
<td>Prophet Elisha</td>
<td>In Egil town</td>
</tr>
<tr>
<td>Prophet Aaron</td>
<td>Same</td>
</tr>
<tr>
<td>Prophet Hallak</td>
<td>Same</td>
</tr>
<tr>
<td>Prophet Harut</td>
<td>Buried in Egil town Haciyan neighborhood along the river</td>
</tr>
<tr>
<td>Saint Zunnun</td>
<td>Buried in Egil town</td>
</tr>
</tbody>
</table>
The grave of Prophet Zul-kifl (A.S. – may peace be upon him - ) is in Egil District and his location is in Ergani.

The grave tablet of Prophet Zul-kifl B.C. 1200
Prophet Elisha

The grave tablet of Prophet Elisha B.C. 1200

Asaf Bin Behriya

Location of Prophet Zul-kifl in Ergani District – Makam Mountain
Location and Grave of Prophet Zul-kifl

It has been determined in the sources that prophet Zul-kifl is the son of prophet Eyyub called Bishr. The Almighty Allah has sent him as a prophet after Eyyub and ordered him to invite people to “The Oneness belief: believe that Allah is one”.

Allah, in the surah of Enbiya, tells about Zul-kifl after story of Eyyub as following: “Remember Ishmael, Idris and Zul-kifl since all were patient. That is why we surrounded them with our mercy. They were really honest, virtuous and good persons”. Allah says in surah of Enbiya “Remember Ishmael, Elisha and Zul-kifl since they were all chosen and good persons”. Mentioning Zul-kifl together with the names of the prophets in Qur’an and identifying that he is amongst the good and chosen persons and awarded by Allah, is a proof showing that he too is a prophet. It is accepted that grave of prophet Zul-kifl is in Egil District and his location is in Ergani.

The grave of prophet Zul-kifl is found in Egil District in his tomb in Prophet Aaron Hill. The grave of prophet Zul-kifl has been transferred together with the grave of Elisha to the tomb constructed in Prophet Aaron Hill between the dates of 13-16 September 1995 by means of the council established by District Governor of Egil during that time and by the cooperation of Directorate of Religious Affairs and General Directorate of Foundations, because it was going to get included in the basin of Dicle Dam Lake. The corpse of prophet Zul-kifl has been transferred after the corpse of prophet Elisha. The people who will assigned in the duty of this transfer said that it was very difficult to open the grave of prophet Zul-kifl due to the kels-I hajer which is considered to be the cement of that period. The corpse of prophet Zul-kifl was transferred to the tomb prepared beforehand in Kale Neighborhood at the date sof 15-16 September 1995. The declaration of the council’s members saying that the corpse of prophet Zul-kifl was decayed, took place in the media. The fact that the corpses of prophet Zul-kifl and Elisha were not decayed has been connected to the saying of Prophet Mohammed “Allah has forbidden the soil from decaying corpses of the prophets”.

The location of prophet Zul-kifl is in Ergani and his grave in Egil. His original grave in Egil district was transferred to the Prophets Hill due to the danger of submerging. The story of transferring prophet Zul-kifl’s corpse to the Prophets Hill due to the danger of submerging: We listened to Husamettin Akboz who attended the burial of prophet Zul-kifl.

Seyda Molla Omer and 4 labourers picked up corpse of Zul-kifl from the side of Dicle and brought him to the place of burial by a pick-up where 35 of us lowered him with difficulty using rpes since he was very heavy. But Seyda Molla Omer had put him in the pick-up easily with 4 labourers. When I asked Seyda Omer he told me the following. I checked prophet Zul-kifl from his head to toe and it was like he died just yesterday. He was as tall as us, his burial robe was knitted with needles, it was a little bit dusty. When I touched his head the cover on it was opened, he had white hair and beard.
Mehmet Kilic told what he heard from his nephew who attended the removal of prophet Zul-kifl and informed about the incident.

What he told in 2003: His relatives requested him to tell. He told it with tears in his eyes.

Mehmet Kilic was one of the old and worthy men in Egil and was 80 years during the removal of prophet Zul-kifl.

I attended it. We went to dig together with the Egil Mufti Male Omer, other jury and labourers. We approached him reading Qur’an and politely. We sat with respect. When our friends started to dig the tomb suddenly they screamed and got out. They were very pale and scared; they could not stay still or talk. When we started to dig a very hot stream hit our face and we escaped.

So the judges started a consultation to find out if we were doing wrong.

Mala Omer is both Sufi and wise. He talked to us. He said; you wait here, I will enter alone. I will talk to him politely, get on my knees and tell him what we intend to do. I will tell him about submerging in the dam lake. He started to talk to him in Arabic. He talked to him for a long time, we could hear him. He was talking to him. They were mutually talking. We could hear the voices but could not understand the conversation clearly.

Male Omer said; I requested from him and hope that he will accept our request.

When we asked Male Omer he told us not to share this with anyone and not to ask about the details. He summarized the conversation as follows:

Prophet of Allah, we will be very sad if your grave submerges the dam lake. Please do not deprive us and the other people from visiting you. We prepared a very nice place for you so that everybody can visit you there. This is a request, please do not deny it. Let us do it so that you do not submerge and we will be able to visit you. He asked the labourers to enter inside and dig politely. They were scared but he convinced them. They started to dig and there was no problem. We were reading Qur’an at that moment. We were humble and crying. At the same time we were very excited to see prophet Zul-kifl whose name was mentioned in Qur’an. Such an incident had not occurred in the history so we were very excited. Then the labourers finished digging the graves and we reached the corpse. We started to remove the corpse from the grave and our excitement was at the highest level. We were confused about what to do when we saw it and Male Omer started to remove the corpse very gently and politely together with the judges.

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Mehmet Kilic says the following: “I saw it by my eyes. He did not have a burial robe but had a dress like kilt instead. He had very long and white hair and his corpse was not decayed. I put my hand on the edge of his chest when putting in the coffin. I thought that Allah would not burn my hand if I touched him. I did not want to move my hand from his chest but my hand started to move. I was doubtful of disrespecting him. Male Omer said that his face was directed towards Jerusalem and not Kabe.”

We put the corpse in the coffin and closed it. We were doing it silently and secretly because the people would get excited if they knew and complicate the operation. We put the corpse in an official vehicle and took off. Nobody knew about it. We climbed up from the edge of the river and when we arrived at the Egil bazaar everybody was standing. This was a miracle of Allah’s prophet. They unknowingly showed respect to the prophet. We buried the coffin in the grave.

**Prophet Elisha and His Grave**

The Almighty Allah says in the 86 verse of the Enam Surah “We showed the way to Ishmael, Elisha, Jonah and Lut and made them superior over the worlds”; and in the 89th verse of the same Surah he says “They are persons to whom we granted the book, wisdom and prophecy”. It is mentioned about Elisha as the following the 48th verse of the Sad Surah: “Remember Ishmael, Elisha and Zul-kifl. They were all good men.”

Although there is no certain information other than the pedigree stated in the Islamic sources as “Elyesa b. Ahtub b. Acuz”, it is believed that he lived in the era of Elijah and was appointed as a prophet after him.

It is stated that although Elisha invited the Israelis to the right path, very little of them had faith in him and most of them did not believe in him. The Assyrians were inflicted upon those of the Israelis who chose not to believe.

It is predicted that the prophet mentioned in the Bible as Elisha is Elyesa. Accordingly Elisha was the son of Shafaf who lived in the Israeli Kingdom in the 8th century B.C. he was chosen as a successor by Elijah upon demand of God. He went on the prophecy after the death of Elijah.

It is mentioned in the Bible that after the death of Elijah, Elisha started his prophecy in Eriha (West bank/Palestine) and put forth many of the miracles. It estimated that Elisha died at the reign of the Israeli King Yoash.
It is stated in the Annuals dated 1316/1898, 1321/1903 and 1323/1905 of Diyarbakir that Elisha is buried in Egil. Besides, the people here also have strongly believed for centuries that Elisha’s grave is in Egil.

The tomb of Elisha before transferring his corpse was in Carikoren Neighborhood of Egil District in Diyarbakir. This tomb which is located right beside an old mosque is placed on two arcs. After building the Dicle dam, the corpses of Elisha and Zul-kifl that were included in the basin of the dam lake, were transferred to the tomb built in Prophet Aaron Hill in Kale Neighborhood at the date of 13-16 September 1995 by the cooperation of Directorate of Religious Affairs and General Directorate for Foundations.

A board consisting of nine persons was established for the transfer. The board consisted of: District Governor of Egil of the period Selim Capar, District Mufti Ekrem Abbasioglu, District Governorship Officer Mahmut Lacin, Mufti Officer Burhanettin Incedursun, honorary Imam-Hatips Omer Kalkan and Sadullah Kizilay and the labors named Bahattin Koksal, Mehmet Kaya and Tahir Korkut. Firstly, they started opening the grave of Elisha and this activity went on for two days (13-14 September 1995). They reached his corpse at the end of the second day. The corpse of Elisha was transferred to the tomb located at the hill where the grave of Prophet Harun-I Asafi is found and where all Egil District can be seen. This transfer has been confirmed by the commission resolution dated 18.09.1995 and numbered 06. The members of the board stated in the newspapers that the corpse had not been decayed.
Prophet Harun-i Asafi (Aaron) and His Grave

It is mentioned as “Prophet Harun-i Asafi” in the Annuals of Diyarbakir dated 1316/1898/, 1321/1903 and 1323/1905 and stated that his grave is in Egil District. Besides, the local community also believes that Harun-i Asafi is a prophet and his grave exists in Egil District.

Aaron is a prophet sent to Israelis as helper of Prophet Moses. It is mentioned in the bible that he was 123 years old when he died. He was buried by Prophet Moses to the hill of “Hor Mountain” after his death.

It is not certainly known where “Hor Mountain” is located but it is known that the word “Hor” was used in the Torah for the Hurris who were the first civilized community of the region including our city. It may be thought that it was forbidden for the Israelis to enter the Promised Land at the period of Prophet Aaron’s death, so the Hor Mountain should be out of the Promised Land and that the grave found in Egil may be the grave of Prophet Moses’ vizier Prophet Aaron. This grave is considered as Harun-i Asafi’s grave since the word “Asaf” means vizier in the Islamic world and Prophet Aaron was the vizier and helper of Prophet Moses.

Information confirming that Prophet Moses and Prophet Aaron existed in our region is the rumor saying that the temple transferred into Ulu Mosque after the conquer of the city was built by Prophet Moses: “………………………………………………..” (2).

Prophet Helak (Egil District)

Prophet Helak

It is mentioned in the Annuals of Diyarbakir dated 1316/1898/, 1321/1903 and 1323/1905 that Prophet Hallak was a prophet and stated that his grave is in Egil District. The grave of Prophet Hallak is located at the entrance of Egil District and in the Entrance Graveyard. It is beside an oak tree and surrounded with a wall (2).
Prophet Helak

The outer dimensions of the structure is 8.17 x 4.46m, it is in the direction of east-west, has a rectangular shape and is not covered. The tomb is constructed from debris and cut stone. You may enter the place via a flat lintel space door in the northeast corner. The grave of Prophet Hallak is located inside (56).

Prophet Zennun

It is located in the neighborhood graveyard at the Capan Neighborhood in Egil District. It is mentioned in the Annuals of Diyarbakir dated 1898. The outer dimensions of the structure is 8.70 x 8.20m, it is in the direction of east-west and has a square shape. There is the grave of Prophet Zennun having the dimensions of 1.42 x 6.35m inside the tomb which is not covered. The structure is constructed from debris and stones (56).
Daniel (May Peace be Upon Him)

Since the grave of Prophet Zul-kifl is located in Egil and his corpse was seen 20 years ago during transferring his grave, his children Daniel and Uzeyir are also found in this area. The grave of Prophet Daniel is located at the backyard of Egil Police Department. There was a dome over it 40 years ago but then it was broke down. A part of locals in Egil believe that Prophet Daniel’s grave is found here. Besides, it is also stated that another location of Prophet Daniel is on the hill of a mountain on the right side when going to tombs of Zul-kifl, Elisha and Aaron. There is no any structure in the defined place, it is filled with trees and there is no any sign of location (15). Let us check the statement made by Prof. Dr. Mesut Erdal to Zaman Newspaper regarding this subject (8).

The grave which is claimed to be of Prophet Daniel has been found after the works done in Egil District of Diyarbakir. The academician who studied the remnant located at the backyard of Egil Police Department and found out that it was a tomb in the past, decided that it is the grave of Prophet Daniel.

Grave of Daniel

Signed statements of old people 40 years ago regarding the grave of Prophet Daniel at the backyard of Egil Police Department.

Gaziantep University Faculty of Theology Prof. Dr. Mesut Erdal stated that the grave remnants they have come across may belong to Prophet Daniel who is among the prophets who possibly lived in Egil District. The grave of Prophet Daniel has been found (68).

A Look at the Relation between Zul-kifl, Daniel and Egil

The children of Prophet Zul-kifl are Daniel, Uzeyir, Michael and Hananya. Prophet Zul-kifl was making them memorize the Torah tablets and Psalm and making explanations to them. They were fully obeying to instructions of Prophet Zul-kifl. The King of Babylon Bahtunnasr entered Jerusalem. He could not capture Prophet Zul-kifl but got his 4 children with him. He especially showed interest to Daniel. Prophet Zul-kifl wandered for a while in the lands of Hejaz, Yemen and Egypt. Any person he laid his hands on was blind, deaf, tongue-tied, coldhearted. Then Prophet Zul-kifl went north and after staying in the region of Damascus he reached the foothills of Toros. He stayed for a while in the place called Bitlis today. He even came to Ergani. Some of the locals felt pleasure without speaking, some of them frowned down and some of them tried to kill him (69).
In this stage, Prophet Zul-kifl starts to look for Daniel who memorized the Torah. He must have found him since the grave of Daniel is somewhere near to the grave of Prophet Zul-kifl.

Another data regarding the relation between Prophet Daniel and Diyarbakir is the strong rumor about the route of Prophet Daniel which passed beside Diyarbakir and Egil.

Allah asked Daniel to go to the front of the cave where water of Dicle comes out and said: “From now on walk while drawing a line. The water will follow you. But when you arrive to the properties of poor people or charities, change your way so that water does not harm them.” Prophet Daniel drew the watercourse of Basra while protecting poor people. That is why Dicle always zigzags. Prophet Daniel who drew a line with the stick he was holding, from the cave where the water flows until Basra, changed his route frequently not to harm anyone upon the order of God.

It is being said that the grave of Prophet Daniel is located in the city of Susa found in the Basra region. It is also being claimed by the sources in our country that the grave is actually located in Tarsus. The existence of this grave within the city of Susa is not documented. But there is an undocumented rumour attributed to Prophet Ali. According to some Islamic sources, the corpse of Prophet Daniel was located in a room of the king’s treasury in the city of Susa (a city in Khuzestan) that was conquered by Ebu Musa el-Eşari during the time of Prophet Omar and it has been conveyed in spurious rumours that the corpse was buried with a funeral prayer (70). We will turn our attention back to Egil since this information cannot be verified.

Even though it is also being speculated that the grave of Daniel (AS) is located in other cities, the actual grave or authority of Daniel is found in Egil district. His brother Prophet Uzeyir’s authority is located in Diyarbakir’s neighbour, Adiyaman. It is very close to Egil district. It is actually possible to reach this place from Çermik district in a short time. Uzeyir Prophet’s authority is located in the village of Alidar on the road to Gerger from Kahta in Adiyaman. It can be found in the hamlet of Su Tepe-Siver and 20kms away from the district centre near the road. The grave is a tomb of 5x5m dimensions with two rooms covered with trees over a wall made out of soil and stone. The grave is located in one of the rooms, while the other room is for the visitors (71).

In relation to Uzeyir (AS), the event regarding the death and resurrection of an animal mentioned in Baqarah-259 of Qur’an is rumoured to have taken place in Nusaybin (72).

Nusaybin is a district close to Diyarbakır. Adiyaman and Malatya are neighbouring provinces to Diyarbakir. “İklim Al-Ozaria (Country of Uzeyir)” title have been used for Malatya and its region inhabited by Dulkadiroğulları and other Turkmens in the Mameluke Sultanate sources (73).

Findings of Hasan Basri Konyar in 1936 related to the prophet graves in Egil.
**Tomb of Aaron**

I had never heard before that a Prophet called Aaron was entombed in Egil that was being visited every Wednesday. The Aaron hill is reached by passing through forests, mountains and hills, old and new many cemeteries. There is a small and humble building here. Even though there are a few stone tablets in the entrance, these were left unreadable due to the guardian of the tomb who had smeared asbestos on them.

The following inscription is found in the entrance of this isolated building:
Haza kabrilmerhum Harun ibni Piri Can.

And the one below it reads:
Sebila Kulallahümme Malikülmülk..

There are two graves inside rumoured to belong to Aaron and his son (Ruveym). They are completely razed. There is nothing to be found. Once again there is a beautiful single line sentence on a black marble tablet placed on three blocks. It is dated 557.

It is necessary to research who Aaron was. Because all monuments in Egil are attributed to the original guest.

**Tomb of Elijah**

This tomb rumoured to be visited every Thursday and belonging to (Elijah) of Bene Israel Prophets is located in the village of Tekke which is a neighbourhood of Egil. There is a grave in its sanctum claimed to belong to his brother’s son Hurmuz.

Tekke, which is a big village located on the right side of Dicle passing through the base of the castle, is reached through the skirts of the castle’s base. There is a big pool covered with a beautiful dome on the road to this place. Its water is perfect.

Parts of a magnificent and resolute quay can be spotted while on the road to the village from the shore of Dicle. The whole place is covered with fruit gardens and vegetable fields of Egil. It can be frequently seen that pipes are buried inside walls with mortar where the quay meets the gardens. Further beyond kan kadim (Old Bathhouse) is found. It consists of two sections. The domed and decorated section is for the elders while the larger section is for the public. The dressing room is also very ordered. This bathhouse that is located on the shore of Dicle and looking down upon the river, has a unique beauty and fortitude. A bit further (Ayni Hasan) stream can be found. It has a clear, clean water. Now we have reached the village and directly proceeded to the Mosque where the tomb is located.

The mosque is an old structure. It is located in the right section once you enter through an irregular entrance. It has been placed on two arches. It has a long dome which is commonly seen in this region. (Ibadi Galebi) words on the oldest repair tablet of the mosque shows the date of its numerical value calculation.

The grave of the prophet is located on the left side. Its bottom is as long as a metro and its top is decorated with various covers. There is a damaged inscription written on the wall but it was not possible to read it even with a photograph.

There is an old, derelict but architecturally valuable madrasah here. According to its foundation certificate it has been built in 1016.
Western front of the structure is overlooking a large cemetery. All gravestones here are written in Turkish. A venerable grave shown to us apparently belongs to Hürmüz, the nephew of the Prophet.

A stream flowing from between the rocks slightly above the village shows itself in a roomy cave. There are places to sit and explore here. Its water is cold and clean. The inside of the cave is like a castle. You can almost hear murmurs from inside. It’s a wide and cold cave that goes a lot deeper.

There are also rumours of another cave around here that contains a mortared wall. It is not clear whether this is for living in or for storing certain things inside.

Tekke and its surroundings are worthy to be explored due to an abundance of ancient monuments and their importance.

**Tomb of Zul-kifl**

This tomb is also called (Harut). It would usually be visited twice a year, on the eve of religious festivals. It is located near Hacilar village on the left shore of Dicle at the base of Egil.

To reach here you would have to go down from Egil to Dicle. This river is also called a creek by the Zazas. Another name of Dicle is (Efrem, Evren).

The place called (gül bahçesi – rose garden) which can be found near the shore of Dicle on the way to Egil is a locale where you can sit for hours in an enchanted state. Rocks that are reaching to the sky here are each an existence that protects anyone from the heat of the sun. Dicle almost becomes smaller here. And it passes through widely with a depth that is almost up to your knees. But we had mules brought from Hacilar village and crossed over.

The grave is inside a humble building. You are greeted by a long hall once you pass through a small door. On the right side of this there is a single piece white marble plate inscription inserted into the wall which reads: On the top, “Fatiha” (A Sura in Qur’an), at the bottom “Ruhuiçün” (for his/her soul), on the right “Koyana” and on the left “Rahmet” (Mercy) and it has been framed with these words with the date (1091) written below two sentences. First sentence:

A small door is placed at the end of the hall. There is an inscription written on the red stone which forms the top of this door that reads: Haza Merkad Nebi Zülküfül Aleyhisselam.

Further ahead there are also four sentences at the head of the grave written with old letters.

“Jennanîm” is written on a small stone here that is placed on the wall.

(Ebû İmad)

Haydar Ağâ gardens are located a bit further ahead of the tomb of Zul-Kifl. There is large cave here that looks like a bathhouse. 20-30 people can wash themselves here. The water flows from the fountain of the gardens. Currently this water is received from the bottom.

There is a hole carved from the stone here which may serve as a basin for the bath in a place that looks like a shrine directed towards the south. This stone also attests to the idea that this place was a bathhouse.
There is the ruins of a minaret in the front sections of the place where Zul-Kifl rests. There is no damage to these stones that has been lined up with a sturdy mortar. Previously Dicle passed through the shore where the tomb of Zul-Kifl is located. It has overflowed 30 years ago and swept these places away. Nowadays the river passes through the skirts of the hills that are lined far away from here.

Hasan Basri Konyar. Diyarbakır Yılığı. III. Ulus matb. Ank. 1936

Prophet Adam’s 6th generation descendant Prophet Seth’s son Prophet Enosh rests in the Ergani district of Diyarbakır.

In the yearbook of Diyarbakır from 19th century, the following information regarding the prophets in Ergani district are located:

<table>
<thead>
<tr>
<th>His name</th>
<th>Tomb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enuş Peygamber İbn-i Şit Aleyhisselam Efendimiz Hazretleri (Prophet of Enosh)</td>
<td>Ergani nahiyesinde Kızıla Karyesinde medfundur He is burried in Kızıla village at Ergani</td>
</tr>
</tbody>
</table>

The chain of prophets according to the Gospel of Luke: Adam, Seth, Enosh, Cainan, Mahalelel, Jared, Enoch, Methuselah, Lamech, Noah, Shem (4)

The Tomb of Prophet Enosh

Seth (May peace be upon him) was the second prophet sent after Adam (May peace be upon him). He is the son of Adam (m.p.u.h). When his father passed away, he was made a prophet and given a 50 page book. Before he passed away, Seth (m.p.u.h) has appointed Enosh as a caliph.

Enosh (Yanesh) Prophet was the favourite son of Prophet Seth. Prophet Enosh was born when Prophet Set was 105 year old. His mother was Lady Hazura. He was married to a lady called Noam(6).

The Lineage of Prophet Enosh descending from Adem is as follows: Enoch (m.p.u.h) – Jared – Mahalalel – Cainan – Enosh – Seth (m.p.u.h) – Adam (m.p.u.h). Enoch (m.p.u.h) had many children.

Prophet Enosh in Torah: Torah Genesis Chapter 4: And Seth became the father of Enosh at the age of one hundred and five. And Enosh became the father of Cainan at the age of ninety and he lived for eight hundred and fifteen years after becoming the father of Cainan and he had many sons and

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daughters. And Cainan became the father of Mahalalel at the age of seventy. All the days of Cainan were nine hundred and ten years and then he died (7).

Enosh; followed in the steps of his father Seth (m.p.u.h) after he died regarding administration and politics and managing his subjects, he did not make any changes in administration and politics. According to authorities on Torah, Enosh has lived seven hundred and five years (actually nine hundred and five) and Enosh was born when his father Seth (m.p.u.h) was at the age of six hundred and five.

The grave of Prophet Enosh is located in Otuca Village of Ergani district. It is speculated that Prophet Enoch is also located in this region who has started ironworking for the first time and performed the funeral prayer of his grandfather Prophet Enosh.

It is claimed by sources that Prophet Enosh was the son of Prophet Seth and the 6th generation grandchild of Prophet Adam and that he lived for 705 years. According to some sources, Prophet Enosh was born when Prophet Seth was at the age of 657 and lived for 950 years.

The word Enosh means “loyal” in Syriac. Prophet Enosh appointed Cainan as the caliph. Prophet Enosh was a person that had deep knowledge about astronomy. Therefore Hilar, Kizilca and Kikan triangle is known as the first settlement area of the world.

According to sources, Seth was the second prophet born after Prophet Adem. After his father died, he was made a prophet and given a 50 page book. Prophet Seth appointed his son Enosh as a caliph before his death. Prophet Enosh (Yanesh) was the favourite son of Prophet Seth. Prophet Enosh was born when Prophet Seth was at the age of 105. His mother was Hazura. He was married to a lady called Noam.

Kikan Caves with their old name are located near Otuca Village where Prophet Enosh was. It is estimated that while the population was living in Hilar caves that is 1km away from here, the elite and administrative grade were living in Kikan caves. There are caves, dungeons, bathhouses, watch towers, tombs, pools, places to leave firewood, knurled ladders and workshops here. There are Hilar, Kikan and Çayönü ruins here left by the transition from hunting life to agriculture in the region where Prophet Enosh had lived.

The son of Propet Enosh is Cainan and his daughter is Semha. Semha is Prophet Noah’s mother. In other words, Cainan is also Prophet Noah’s uncle. It is claimed that the sons of Cainan lived in Otuca, Ergani. In Torah: “Seth fathered Enosh at the age of one hundred and five. And Enosh at the age of ninety fathered Cainan and after fathering Cainan Enosh lived for 815 years and had many sons and daughters” is stated as such.
One of the important places that we visit in Ergani is the grave of Prophet Enosh. The grave is located 17km southwest of Otluca (Kızılan) Village. In order to reach here one must turn left while traveling on the Çermik district road and keep going on the road that is partly asphalt and partly stabilized. The grave is located on the west side of the village within the mosque and the cemetery. This place is very close to Çayönü antique excavation area located near Sesverenpinar village where ruins dating back to the period of B.C. 7500-6500 found in archeological excavations. The grave whose ownership belongs to the village legal entity, is always open to visits.

The grave consists of two parts. Main structure is entered through an entrance on the east side. Even though the grave was repaired, it is in a worn condition. The grave is entered from the east side and then you will have to turn left, towards south, to reach the second part. On the east side, there is a hole that looks like a window which allows prayers to be made without entering the grave. People would perform salaat, say prayers and just sit down at the entrance. The grave is visited after performing a salaat here. The door of the second part is usually closed. But the key that is brought upon request, is inserted especially into the mouth of children with speech disorder and then turned. It is believed that this would cure the disorder.

It has been stated that the grave is especially visited on Thursday and its night, though some people do visit during the other days. It has been noted that those who visit the grave and believe that their wish will come true, serve food (candy, turkish delight etc.) at the entrance or outside. We were told that some people make a sacrifice and distribute its meat to those who are near. People with psychological problems and rheumatic diseases also come here to find a cure.

Those who live in the region and visit the grave, name their children Enosh. It has been noted that some of the children who live here are indeed called Enosh. According to the 1994 telephone directory, the number of people with the name Enosh in Ergani district section is 14. The name Enosh is only encountered in the region of Ergani.
There are authorities of prophets in addition to prophet graves in Diyarbakır. These are the authorities of Prophet Zulkifl, Prophet Elijah and Prophet Jonah.

**Authority of Zul-Kifl (May peace be upon him)**

He’s being mentioned in two sections in Qur’an: “Ishmael, Idris and Zul-Kifl were all patient. We have shown them our mercy. They were of those that were good without a doubt” (el-Enbiya, 21/85, 86).

“Zul-Kifl” that is mentioned in the verse is not his name but it is his title and it means “holder of privilege and fortune”. But it is not his worldly wealth that is mentioned here but his superior personality and rank in the afterlife. There are rumours regarding his real name. Jews claimed that he was Hereksel who was elevated to prophethood during the captivity of Israelians and performed his duty in the region near Khabur river. Some of the scholars claim that son of Eyyub (m.p.u.h), Beşer, who became a prophet after his father, vouched for the soldiers at the risk of his life who were fallen into captivity after the battle which took place at Hilar plateau and from then on he was called Zul-Kifl. But none of these views have any certainty. Even though some have claimed that Zul-Kifl (m.p.u.h) was not a prophet, according to the majority of scholars he was indeed a prophet and this is the agreeable view (el-Kurtubi, el-Cami’li Ahkami’l-Kur’an, Cairo 1967, XI, 327 vd.; el-Alusi, Ruhu’l-Meani, Beyrut.y., XVU, 82; el-Mevdudi, Tefhimu’l-Kur’an, Istanbul 1991, UI, 327). After Almighty Allah has requested the tale of Eyyub, he has celebrated some of his prophets and praised them. One of the prophets that invite the people to oneness and have gained the love and praise of Allah is Zul-Kifl (m.p.u.h). The meaning of the verses regarding this matter is as follows: “Celebrate your strong and prudent subjects Abraham, Ishak and Jacob. We have cleansed them with the ability to think about the land of the afterlife and made them subjects to us. They are of the chosens and good people who are with us. Celebrate Ishmael, Elisha and Zul-Kifl. They are all benevolent” (Sad, 38/45, 46,47,48).

There are rumours regarding the location of Prophet Zul-Kifl being in Jerusalem, Damascus, Bitlis and Ergani. According to the Ottoman cadastral record books, in the record book dated 1518 and 1530 it is written that Bagur and Ruzbegu village and their range were dedicated to zawiyah of Prophet Zul-Kifl. According to the Diyarbakır Annual dated 1801 this grave had a revenue worth 5400 piastre. In his itinerary Arif Pasha who was the governor of Diyarbakır in 1886 mentions 4-5 households that were serving this grave. The zawiya of Prophet Zul-Kifl is referred in the Ottoman cadastral record books. In the Diyarbakır annual dated 1801-1802, it is noted that this place had a revenue of 5400 without any unit shown. Those in Ergani give the name “Zülküf” to their sons and “Zülfiye” to their daughters. Therefore these two names are frequently encountered in Ergani. In the telephone directory dated 1996 (p. 142-151) that we have examined, there are 180 Zülküf and Zülfiye’s. This is an important evidence showing how common the names are. Şemseddin Sami, Kamus-u alam. dated 1889 chapter 2 p.834, has written that the authority of Prophet Zul-Kifl is located on the Ergani castle. Arif Pasha also emphasizes the same claim in his itinerary. There is also a dedication of the zawiya of Prophet Zul-Kifl belonging to the year 1518. In his itinerary, Arif Paşa writes that at the authority of Prophet Zul-Kifl, he has seen a scepter made of iron belonging to the Prophet with a single candelebra that Nureddin Şehit’s son Melik Salih in the year of 650 (1252) had produced and gifted. Documents dated 1518, 1523 and 1564 related with the grave and zawiya of Prophet Zul-Kifl are historical certificates. According to Salebi (p.164) and Suud Tefsir VI p82 of Ebu, Prophet Zul-Kifl
Ahmet Cemil Akıncı details this matter in his book titled “History of the Prophets”. Escaping from the persecution of Bahtunnasr, it is said that Zul-Kifl first comes to Damascus, then goes to Bitlis and then to Ergani.

Eubenker el Herevi who comes to Diyarbakır in 12th century, claims that he has visited the grave of Prophet Zul-Kifl at the castle of Egil. (Kitabu’l-Iṣarat ila Marifeti’z-ziyerat) Famous writer Ali Emiri from Diyarbakır recounts this memory in his book titled “Ottoman Eastern Provinces” : I had learned that Abidin Pasha, who had come to Diyarbakır for inspection during the last years of the Ottoman Empire, would directly go to Maden from Ergani. Abidin Pasha was not aware of the moral holiness of Ergani. I quickly wrote a poem mentioning Zul-Kifl and how important it was to visit him for Abidin Pasha. As soon as he reads the poem, Abidin Pasha goes to Makam Mountain instead of Maden and climbs it. He goes to the authority of Prophet Zul-Kifl. Ali Emiri couldn’t accept the fact that an important pasha of the Ottoman Empire would leave Diyarbakır without visiting Prophet Zul-Kifl. Ali Emiri states that he has visited a candelebra made by Melik Salih in H. 650 and another Persian-made candelebra at Mount Makam. In 1926 valuable items such as gold and silver, extremely valuable rugs and prayer rugs, a silver frame sent by one of the old governors of Sivas, candelebra gifted by Uzun Hasan located in the grave of Zul-Kifl in Ergani have been sent to Diyarbakır Administration of Foundations and Istanbul. In his itinerary Arif Paşa recounts that he had seen a candelebra made and gifted by Melik Salih in 1252, and an iron scepter belonging to the Prophet, as well as a Persian-made candelebra. Ali Emirî expresses that he has visited this place with Abidin Pasha in 1879 and that they have seen a very decorated key of Ergani castle made by the order of Karayülük Osman Bey in 1402 as well as two candelebras with one of them belonging to Melik Salih dated 1252.

This historical structure has been destroyed using as an excuse The Law in Relation to Outlawing and Abolition of Some Titles and Tomb Keepers as well as Closing of Tekke’s and Zawiya’s and Tombs numbered 677 that came into effect on 30 November 1925 after the revolt of Şeyh Sait. (33)
The Tomb of Prophet Elijah (M.P.U.H) and Diyarbakır

Prophet Elijah was born in B.C. 9th century. He has lived at the time of King Ahab (62) (63). King Ahab is not a stranger to us. Found in Bismil Üçtepe and now residing in British Museum the Kurkh Monolith is an important monument. (belonging to B.C. 859 – B.C. 824) King Ahab’s name is mentioned in the Kurkh Monolith (64).

Jewish pilgrim Benjamin Haseni who has visited Diyarbakır in 1848 has seen that there are 250 Jewish families living amongs themselves in a separate part of the city and he has shared his opinions on this as such: “Many of them know our religion. Our holy books and prophets have found a place in their hearts. A small room within the synagogue is always kept closed. This room is holy for the jews and members of other religions. According to their beliefs Prophet Elijah had proclaimed his prophethood in this room. There is an Aramaic writing from Torah in this room that is surrounded by walls. J.J. Benjamin that was visiting Diyarbakır in the same years had a chance to examine this writing since he was a rabbi. This writing was being kept in the room where it was believe that Prophet Elijah had proclaimed his prophethood.

The address where the tomb of Prophet Elijah is located: Old address: Şeyh Arap neighbourhood, Yahudi street No:21. Current address: Hasırlı neighbourhood, Küçük Bahçecik street No:21. The door is the original. There is a column placed on the ground in front of it. A room is entered from here. This room is the yard of the previous synagogue. The wall that is 4m away from the door is the original synagogue wall.

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Prophet Elisha was raised by Prophet Elijah. We know that the tomb of Prophet Elisha is located in Egil district of Diyarbakir. Therefore it is natural that Prophet Elijah is located in this hinterland.

**The Authority of Jonah (M.P.U.H)**

It was stated in Qur'an that Jonah (m.p.u.h) was a grandchild of Jacob (m.p.u.h) as follows: “As we have revealed to Noah and the prophets that came after him, we have revealed to you. Thus we had also revealed to Abraham, Ishmael, Ishak, Jacob, their grandchildren, Jesus, Eyyub, Jonah, Aaron, Solomon and we have given to David the Book of Psalms.” (en-Nisa, 4/163)

As stated in this verse Jesus (m.p.u.h), Eyyub (m.p.u.h), Aaron (m.p.u.h) and Solomon (m.p.u.h) are from the same lineage as Jonah (m.p.u.h), the grandchildren of Jacob (m.p.u.h). It was described in Qur’an that Jonah was sent as a prophet to warn the citizens of a city whose population was over one hundred thousand and invite them to unity as follows: “And we have sent him as a prophet to one hundred thousand or more people.” (es-Saffat, 37/147). It was conveyed that the city where he was sent as a prophet was Ninova. The city of Ninova was located where currently the city of Mosul is, near Tigris river. The people of this region were impious and worshiping idols. Jonas was sent to them to turn them away from impiety and idol worship and to order them to seek forgiveness for their sins and to believe in each other and the existence of the Almighty Allah (ez-Zemahşeri, el-Keşşaf, Cairo, t.y., V, 126; et-Taberi, Tarih, Egypt, 1326, Ü, (42)).

The name of Jonah is mentioned in various places in Qur’an and it was also given as a name to one of the verses. The tenth verse in Qur’an is the Jonah Verse. Jonah has invited his people to praise God and seek forgiveness for their impiety for thirty three years and performed his duties as a prophet while advising his people. But only two people have listened to him (Ibn Esir, el-Kamil, Beirut 1965, I, 360; Sahihi Buhari ve Tecridi Sarîh Translation, IX, 152).

Jonah was angered over the refusal of these people to seek forgiveness and praise God. Almighty Allah has communicated Jonah’s anger and his efforts to put pressure on his people as follows: “As for Zûnnun (Jonah), he has passed through with anger. He had thought that we would
never bear down on him. Finally in the darkness he has proclaimed; “There are no divinities other than you. I absolve you. I have really become one of the tyrants!”’’ (en-Enbiya, 21/87)

Prophet Jonah boards a ship after leaving Ninova which is a city of Mosul and when the ship reaches the middle of Tigris, he is thrown off ship by the others who regarded him as a criminal and then he is swallowed by a fish (66).

The fish has brought Jonah to Übülle first and then to Tigris, afterwards to Nineveh and finally has left him on the sea coast there. (Taberi Tarih, c, 2, s. 43. Salebi-Arais, s. 409. İbn Esir-Kamil, c. 1, s. 363) In other words Jonah has also traveled to Tigris inside the fish. Following his exit from the stomach of the fish, Prophet Jonah comes to Mosul and the people of Mosul worships Prophet Jonah for 3 years but there was another revolt therefore Prophet Jonah leaves Mosul and goes to Diyarbakır. He is also thankful to Diyarbakır due to their acceptance of him (Husn-u Kabul). Fis Kaya is a location where Prophet Jonah has spent 7 years. (Yakut-u Hamevi: Mücem ül Buldan and Albdülgani Fahri Bulduk: History of Ceziretül Arabın Muhtasar)

![Grave of Jonah at Fis Kaya](image)

Evliya Çelebi describes an event regarding this in his Itinerary: Prophet Jonah comes to Diyarbakır region from Mosul and stays there for a while. A woman called “Almida” was ruling in this city in those times. Prophet Jonah talks to this woman. He makes her accept his religion. Prophet Jonah draws the plans for the castle to be constructed in Diyarbakır to her. Then she constructs the castle of the city with black stones. Once the construction of the castle is completed, Prophet Jonah prays: “Kal‘anız mamur olsun, günlünüz sürür dolsun” (67)

When we look into Timurid history, we realize that Prophet Jonah was inside the centre of Diyarbakır, Sur. Let us take a look at “Diyarb ak Tarihi” page 203 published in 1936 and written by Hasan Basri Konya: Amid resisted the Timurid army for 5 days. Timur then enters the city and visits graves of Prophet Jonah and George. He has donated lots of money for the construction of domes over these graves. He has also granted kindness to the poor of Diyarbakır.

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*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR*
When the most famous Ottoman historian of 18th century Austrian Baron Joseph von Hammer was describing the Timurid period, he said: “The administrative center of Diyarbakır, Amid, was conquered and raided; Timur has visited the graves of Prophet Jonah and George and donated twenty thousand kepik (lira) for the construction of domes over them and he has given alms to the poor wherever he went.”

In light of this information, the graves of Prophet Jonah and Prophet George are located in Sur.

Zincirkıran Mausoleum (The grave of Prophet Jonah’s son)
THE PROPHETS WHO HAVE FOUNDED DIYARBAKIR

The name of Diyarbakır comes from Amid who was the son of Belenda from sons of Medyen who was the son of Prophet Abraham.


To answer who Medyan was; After the death of Hacer and Sara, Prophet Abraham married Katura. From this union Yaksan, Zemran, Medyan, Yasbuk, Sulh and Bürsr were born.
(A. Cemil Akinçi: History of Prophets. 2/286)

The role of Amed in the founding of Diyarbakır who was the grandson of Medyan, son of the lady called Katura that Prophet İbrahim married after the death of his wives Hacer and Sara. (el-bekri history)

The name of Diyarbakır (Amid) is derived from Amid b Bülendi who was the grandson of Prophet İbrahim. (el-bekri, Mu’cem ma-Este’cem.1/93) (Sait Paşa: Mirat-ül İber 1/266)(Yakutül Hamevi : Mücemül Buldan c: 1 Amid article).

It is stated in Meyyafarikin which was written in Ottoman Turkish by Mustafa Celaleddin that Diyarbakır was founded by Teymus who was the son of Ersalus from the generation of Prophet İshak, son of Prophet İbrahim. It is also stated that Silvan was founded by Maya who was the daughter of king Üd, son of Üded from the generation of Prophet İsmail, son of Prophet İbrahim. In many publications it is claimed that the name of Diyarbakır comes from Bekir who was the son of Vaile. This person was also from the family of Prophet İsmail (135).

There is also a rumour that Silvan was founded by Saint George. Evliya Çelebi explains this situation as follows:

“ This castle is located between Şat and Batman River, and is called (Kalei Maifarqin) which separates Beynennehreyen and thereby falsely called (Miyafarqin). Acems call it (Kalai Miyanfark) which means (castle with slim girth). In the past city castles were grand and ancient. Its first founder is the king called (Handik) from the people of Saint George who is buried at Mosul Castle and he has built this castle according to George’s instructions (136).

There is also a common rumour that Ergani district has been established by Prophet Jonah (136).
### TOMBS OF THE COMPANIONS

Tombs of the companions according to 19th century Diyarbakır annuals.

<table>
<thead>
<tr>
<th>Names of companions</th>
<th>Tombs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Companions that are buried at Diyarbakır</td>
<td></td>
</tr>
<tr>
<td>Suleiman (son of Hz. Halid bin Velid)</td>
<td>He is buried in mosque of Nasiriyye</td>
</tr>
<tr>
<td>27 companions are buried near him</td>
<td></td>
</tr>
<tr>
<td>The names of companions Are buried mosque of Solomon</td>
<td>- Sultan Süleyman</td>
</tr>
<tr>
<td>- Rida’an, Mesud Aycan</td>
<td></td>
</tr>
<tr>
<td>- Beşir, Hamza ömer, Şu’be Sabit-i Zeyd (Two), iki Halid (Two), Numan</td>
<td></td>
</tr>
<tr>
<td>- Muhammed (Two) Abdullah (Three) - Hasan nam I (Two) biri Kab-I zi-şan</td>
<td></td>
</tr>
<tr>
<td>- Fudayl ve Malik ve kahr ve Ebu’l Hamd</td>
<td></td>
</tr>
<tr>
<td>- Ebu Nasr ve Mugire eyle ız’an</td>
<td></td>
</tr>
<tr>
<td>Sultan Sa’saa</td>
<td>Sultan Sasa</td>
</tr>
<tr>
<td>He is buried in mosque of Sa’saa</td>
<td></td>
</tr>
<tr>
<td>Imam Ukayl (Brother of Hz. Ali)</td>
<td>(He is buried Carıkli village)</td>
</tr>
<tr>
<td>Mir seyyaf</td>
<td>He is buried Karadeniz district</td>
</tr>
<tr>
<td>Malik eşter</td>
<td>He is buried near mosque of Defterdar</td>
</tr>
<tr>
<td>Sultan Secaeddin</td>
<td>He is buried near mosque of Hz Omer</td>
</tr>
</tbody>
</table>
TOMB OF SOLOMON (THE SON OF HZ. HALİD BİN VELİD)

There are 27 companions buried at the tomb and the graves are located in the basement floor. Graves located in the above floor belong to pashas and their families who wanted to receive enlightenment and as the phrase goes bliss from the companions. Names of the companies buried here are as follows:

This mosque which is also known as Prophet Solomon and Nasiriye Mosque is adjacent to the walls of the Castle Interior. Those who have read the epitaph located on the minaret of the mosque have asserted different dates. J. Sauvaget has focused on the date 1160 and Prof. Dr. Metin Sözen who have examined the mosques of Diyarbakır have also accepted this date. As surmised from the epitaphs this mosque has been built by Ebu’l-Kasım Ali from Nisanogulları. Its architect was Hıbetullah el Gurgani.
The Castle Mosque has been repaired at certain periods. Therefore changes have happened in certain places. Face stones have been used in almost every section of the structure. The mosque was leaning on two towers of the Castle Interior walls before its expansion during the period of Kanuni Sultan Suleiman. Furthermore since the land it was built upon was inclined the structure seems to be in a gradual plan figure (85).

Construction of the Castle (Solomon) Mosque and Its Construction Date

The armies of Islam have conquered Amid which we have also mentioned above and afterwards Amid became a Muslim land.

We have mentioned that during the conquest according to some sources 25 and according to others 27 companions consisting of elite companions such as the son of Halid bin Velid, Prophet Suleiman have fallen in battle.

Amid has been conquered by many Islam states after arabian muslims. One of these is Inanogullari. Kale (Prophet Solomon) Mosque has been built during Nisanogullari period which was under the rule of Inanogullari.

Nisanoglu Kemaleddin Ebu-I Kasim Ali who was the leader of Nisanogullari has commissioned Architect Hibetullah El Gurgani between the years H.550-575/AD. 1156-1179 for the reconstruction of the mosque which was in ruins.

This is understood from this poetic inscription written on the eastern window of the mosque: “O people, be a good friend for the divine Kemaleddin Ebu-I Kasim Ali. He has reinforced the structure of this mosque. In reverence of Nebiyyi Mürsel give your consent for him.”

Also in the inscription written with a primordial naskh on white stones under the first belt located on the east side of the mosque’s minaret, it is written “Allah’u Sübhane, Ebu-I Kasim Ali bin Nisan... May God show mercy, year 555 (AD. 1160)”. 

Once again another inscription can be found on the south side of the minaret. “The glory of Allah is almighty. He is Ebu-I Kasim Ali Nisan.”

Lastly, the inscription found on the walls of the mosque is the one removed by the foundations administration since it was covered with dam soils of Murtaza Pasha’s cell.

Names Attributed to the Mosque

We can see that the mosque is referenced with various names. The first and the most important one of these is Prophet Solomon Mosque. The reason why the mosque is called Prophet Solomon is due to the death of Halid Bin Velid’s son Prophet Solomon at this location with his twenty four or twenty seven companions.

Secondly the mosque has been referenced as İçKale Mosque due to being located at İçKale. Thirdly it is referenced as Kale Mosque and fourthly Nasiriyye Mosque. And lastly since the mosque was repaired by Diyarbakır Governor Silahtar Murtaza Pasha, his name is also given to it. Among these Prophet Solomon is the one most used by the public (112).
Graves found at the Prophet Solomon Mosque

We can understand from the poem below that the plaque which contained the names of the martyrs buried here was hanged to the walls of the mosque by Silahtar Murtaza Pasha who was the Governor of Diyarbakir between 1631-1633. In this inscription it says:

“Halid oğlu Faith-I Amid Süleyman Hazreti
Kimyiğiirmi dört Sahabeyle olup bunda şehit
Kubbenin altında medfundur şehabe cümlesi,
Bu müşërref yerde mesken kaldilar vakfi-i medid
Murtaz Paşa Silahtara Huda edüp
Bir müzehhep perde astı üstüne anın cedid
Kıldı ihya zib-ü ziynetle der ü divarını
Lim olursa fathiha ruz-I ceza ola Said

Names of the companions buried here are as follows:
Reis-i cümledir Sultan Süleyman
Rıdvan, kardeşi Mesud ey can
Beşir u Hamza, Amr u Şu’be, Sabit
İki Zeyd(two), iki Halit biri Numan(two)
Muhammed(two)iki, Abdullah (three) üçtür.
Hasan(two) nam iki bir kab-i Zıyan
Fudayl u Malik ü Fahr u Ebu’l Hamd
Ebu-Nasru Mağire eyle iz’an”
Pashas and Their Families in the Hazire of Solomon’s Mosque
People Who are Buried Nearby  Solomon’s Grave

Esad Muhlis Pasha

Mehmet Esad Muhlis Pasha is the son of Hasan Efendi who was the Mufti of Ayaş. He was born in 1780 in Ayaş. He has worked in various official positions. He has risen to the rank of Vizier in 1848. After he has worked as the proconsul of Edirne, Erzurum, Sivas, Sayha, Halep and Musul, he was appointed as the proconsul of Diyarbakır in 1847 and held office for 3 years. He was made the proconsul of the principality established which had Diyarbakır at its center consisting of Bitlis and Van provinces.

His grave is located at İçkale, Murtasa Pasha Mosque where a specially constructed offlimits area is made for him. Mehmet Reşit Pasha’s grave is located at the same place. He was buried in 1850 in the cemetery adjacent to Kale Mosque. He was wise, virtuous, poet and calligrapher. He has a beautiful plaque which is hanged in a small cage at Cami-I Kebir. Sadullah Pasha who had taken part in the Vienna campaign was his son. The following are written on the gravestone of Esad Pasha.

In this grave lies the ameer of ameers Es’Ad. He has lived a happy life in a safe land. He has built such a generation that it is a honor and fame hard to reach for his child. Many viziers and ameers were born from this generation. May this grave which houses Esad be covered with mercy. After he has successfully accomplished the jihad whose rewards were obvious, his soul was taken by the angels of mercy. Historians recorded this date: “Good tidings to Esad who has entered the garden of heaven.”

The Following Poem Written by Esad Pasha’s Son Nusret was Inscribed on His Gravestone.

Sahib-I seyf ü kalem, alim ü şeyh ül vüzera
İzni Müfti-i Ayaş hazret-i Esad Paşa Mahlesi
Muhlis olup şair-i mahir idi kim Emr-i sahane
ile vardiği mansıblarda Neşr-i adlı ile ahaliden
alir idi dua

The grave located in the alcove is void of any decorations but it presents a very beautiful celi sülüs writing sample. Safer is dated 1246 (July 1830). This grave belongs to Esad Pasha who has served as the proconsul of Diyarbakır (113).

Reşit Mehmet Pasha

He is one of the Ottoman Grand Vizier’s. He was born in Georgia. He is one of the people who were trained by Grand Vizier Koca Hüsrev Pasha. He has served as the proconsul of Konya, governor of Vidin and proconsul of Rumeli. He was appointed to grand viziership in 1829. He has continued serving in this capacity until January 1833. He has also served as the proconsul of Mısır, Sivas and Harput and finally Diyarbakır. He has served as the pronconsul of Diyarbakır for 2 year 8 months. He has died in September 1836. His grave is located in the cemetery of İçkale Mosque, adjacent to Esat Muhlis Pasha’s grave. He is known as a valiant and faithful person loyal to the government (113).
Murtaza Pasha

H. 1121 (M. 1709) date is written on the sarcophagus inscription located in the middle of the rotunda. The inscription is decorated with flower and tulip motifs and the following is written on the inscription that belongs to the grave of a woman H. 1068 (M. 1657): Murtaza Paşa Silahdar’ın kızı Bülbül-i cennet Hadice Hanım’a Mesken oldı ez hatırasi Kim okusa Fatiha himmetu lehu Sene 1068.

A quilted turban is placed on a vase decorated with flower motifs located close to this grave. There are three infant graves northwest of the sarcophagus. As can be understood from the inscription written on the door of the mosque courtyard that opens to the sarcophagus, the grave located in the middle of the sarcophagus belongs to Silahtar Murtaza Pasha. The inscription is as follows:

Silahdar Murtaza Paşa bu çayehde
Aceb tıraziyle ruhini verdi
Bu ravde içün etdi bunca say
Ede Hakk ahiretde kadren a’la
Ala beytden murat olan duadan
Bugün bana ise bareyn-i bikade (yarin sanadir)
Sahibu’l hayrat Silahdar Murtaza Paşa
Ruhi içün Fatiha El hamdülillahi rabbiyalemin

Three graves out of four located at the inner courtyard of Prophet Solomon’s Mosque are ordered side by side and placed in a small shrine. The other grave is located within the alcove which is right next to the fountain. Gold coloured writings and decorations on the graves within the shrine leave no doubt that these belong to the family of Murtaza Pasha (114).

Solomon’s Mosque Gravestones and Decorations

We understand from the inscription written on the gravestone within the shrine which is opposite to the harem door that the 3rd son of Silahtar Murtaza Pasha has died. The daughter of Maktulzade Ali Pasha called Lebabe is buried here.
Rukiye who is the daughter of Deli Behram Pasha that became governor in 1819 is buried in the cemetery adjacent to the mosque. Sadresbak Mehmet Reşit Pasha has died in November 1836 and was buried in the cemetery next to İçkale. Osman Nesim who is the son of Besim Pasha that became governor in 1856 is also buried here (115).

**Stone Decoration**

![Stone Decoration Images](image1)

**Tombs And Art**

*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIyarbakir*
Tomb Decoration

Solomon’s Mosque Crypt Grave Decoration

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Encirclement of Amid (Diyarbakır)

We are going to use Tarihu Fütuhi-l-Cezire which describes the encirclement of Amid in the widest sense. The conquest of Amid is told in fourteen pages of the third chapter titled “Diyar-I Bekr’in Fethi” from this work which is consisted of six chapters.

In this work the conquest of Amid is summarized as follows:

According to rumour, when Iyaz b. Ğanm, on 7 Cumadi’l-Ula 17 (27 March 638), arrived to Amid at the head of the Islam army, the city was being administered by by a governor named Mary subject to Byzantine. This governor had listened to the grand days of the Byzantine and the foundation of Constantinople and Amid and she was fascinated with Amid. Iyaz b. Ğanm was nearby Amid and started to encircle the city.

During the siege, the army commander Iyaz b. Ğanm was stationed at Babu’t-Tell’i (Mardin gate), Said b. Zeyd was at Babu’r-Rum’u (Urfa gate), Mu’az b. Cebel was at Babu’l-Cobel’i (Dağ gate) and Halid b. Velid was at Babu’l-Ma’ (Yenikapı).

According to the same work the Muslims requested the city to be delivered to them in peace. But diplomatic efforts were in vain, so both sides tried to stall each other and give morale and courage to their soldiers.

When the Byzantine governor of the city have realized that muslim soldiers had encircled the city from four sides; that the city was under siege by Ashab-I Resul, she has gone to the church and gathered the officials of the state and gave this speech to them:

“The arabs entered our land, made camp in front of your city, they are keen on taking this city from us. As you know well this city is a key location for the region. Whoever conquers it will have conquered the region and dominion of Jesus Christ will end; his religion will be left without support in this country. Kings and princes, exalted people of Christianity and all Christian children are watching us, they are observing our actions. As you know from the past, even if these people stay here for a hundred years they would not be able to take your city. Fight with them for your religion.”

On the other hand when the commander of the Islam army Iyaz b. Ğanm has learned that the management of Amid had decided to fight them, he gave this speech to his soldiers: “Let it be known that this city has a solid defence. This place is the eye of this region. When Allah allows us to conquer this place, all Muslims will hold dominion over this region.”

Iyaz has asked his friends for their opinions regarding what needs to be done after this and thereupon Halid b. Velid has told him: “Let it be known that we will be conquering this place not because of our material wealth or greater numbers, but maybe with the help of Allah and the Prophet. As a matter of fact our prophet has a promise to us regarding this. Whatever Allah decrees, it comes to pass. If these people want to fight us somewhere outside the city, this will help us. But let us be patient. Patience leads to victory. Maybe something unexpected will happen. Write a letter to this woman. Put fear into her first, then make good promises, give her hope. Let us hope that Allah will help and she will come around.”

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
The Byzantine governor of Amid rejected the offer of the Muslims to deliver the city to them and made them the following speech after collecting the army.

“If we surrender to these Arabs we will humiliate the Byzantine country from east to west. How can you surrender your city to the Arabs before the siege has taken even one year! On top of that, your city is one of the best-protected places. There is everything we need here. The kings and princes around Diyari-Bekr sent me letters and told “do not surrender the city”. They promised to save us from the Arabs by helping us with their soldiers.”

The Amid siege of the Muslim army continued approximately for seven months and the diplomatic activities executed within this period were resultless.

b) The History and Type of Conquest

In Tarihu Futuhi’l-Cezire, it is stated that the siege of the city started in 7 Cumadi’l-Ula 17/27 May 638 Friday and went on for five months. We understand from here that the conquest realized during November.

According to our source, the last stage of Amid’d conquest was as follows: The Muslims stayed in front of the walls of the city for five months. Halid, was roaming around the walls of the city with his soldiers every day but could not find a solution. At last, they found out a tunnel (water tunnel) that goes from outside into the castle (9).
Vakidi is telling about the exploration of the secret water tunnel as follows:

"Halid B. Velid who established his tent around the water gate of Amid (the military quarters was in Kitirbil and Yeni Koy of today) was observing that part of the city with his soldiers every day. He had a slave called Human. This slave left a couple of breads made of barley meal to Halid B. Velid's tent for iftar every day. Halid B. velid who could not find bread for two or three days asked if there is shortage of food since there was no bread left in his tent. His slave said that he left the bread every day and started to observe. He saw that a dog came from the wall of the castle and took the bread in the tent. He followed the dog and determined that the dog enters the walls through a ravine. He ran and told this to Halid B. Velid. Halid B. Velid went there, checked, and became very happy. I am ready to sacrifice myself together with my subordinates to enter the city for Allah. He took one hundred soldiers and went to Iyaz B. Ganem to tell about the situation. He offered them to move as soon as they hear the soldiers saying Allahuekber inside the castle. Halid B. Velid went to the ravine at midnight with one hundred soldiers. First Halid B. velid, secondly Amr B. Avasah, thirdly Huzeyfe B. Sabit, fourthly Amr B. Besir and the others entered inside. They directly went to the city center and started saying Allahuekber loudly. Those who were sleeping woke up and those who were not asleep started to tremble from fear.

Conquest Gate

Halid B.Velid took the necessary places under control and sent ten soldiers to open the gates of the walls. When Meryem understood that the Muslim soldiers entered the city went to the Greek Lands getting out of the city from the Armenian gate and reaching there via secret passages together with her valuables and subordinates.

Even today, there is a rumour among the people that this secret passage goes to Seyrantepe and some traces of that secret passage were found.

Iyaz who entered the city, ordered the people to gather up in the city square. They threw their weapons in front of him in the city square upon his order. Iyaz told the following to the gathered people

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
‘‘Allah granted us victory against you. Anyone who becomes Muslim among you will keep all of his belongings. And those who refuse it, we are free to do anything to them.’’ The elders of the people said ‘‘Allah granted you victory because of your nice patient, good heart, justice, mercy and good intentions. Right now, we are in need to your mercy, behave us in a way that will reward you in the judgment day.’’

When Iyaz said ‘‘Allah is forgiver, he likes to forgive, so we also forgave you’’, the people said ‘‘Since you forgave us we are participating in your religion’’ and most of them accepted to become a Muslim. Iyaz told the ones who did not become Muslims that they will pay poll taxes starting from next year and collected their weapons.

The people of Amid gave half of their properties to Iyaz and he accepted them from those who became Muslims and kept their previous religions. Iyaz built a mosques on two third of the Toma Church which is the biggest temple of Christians and after staying here for twelve days he appointed Sasa B.Sahvan El-Abdi the governor of the city and left with him five hundred Arab soldiers. Iyaz went to conquer the castles around after the conquest of Amid (9).

**Companion Commanders Who Participated in Conquest of Diyarbakir**

Some of the companions believed to be in the army of Iyaz became martyrs during the conquest of the inner castle and some of the returned after the conquest. Below are some of the famous companions who returned after the conquest of the city:

1. **Iyaz b. Ganm**

Iyaz b. Ganm is the commander who conquered Diyarbakir with the army established separately inside the Damascus army with the order of Omar. Iyaz sent Malik el-Eshteri to conquer Diyarbakir firstly, then he also came and while the city was sieged from different fronts he sieged the city at the Babu Tell (Mardin Gate).

Iyaz was appointed by Omar after the conquest in Damascus area or Homs and he died in Homs in the year 20(640). He was buried beside the grave of Halid b. Velid. On the other hand, it is stated that the Eyyub family in Diyarbakir is descended from him.

2. **Halid b. Velid**

Halid b. Velid is one of the famous companions and there are different views about his participation in the conquest of Diyarbakir. However, it is mostly accepted that he participated the conquest since there are many views supporting this fact. According to classical Islamic sources Vakidi, Belazuri, Yakubi, Ibnul Esir; Halid b. Velid has participated the conquest of El-cezire and Diyarbakir.

While Belazuri states that Halid b. Velid participated in many stages of the conquest of El-Cezire, Vakidi writes that he is one of the pioneers who conquered the city via finding the secret water channel. According to the rumour, Halid found a secret water channel during one of his explorations near the Babul-Ma (Dicle, Yeni Kapi) fo the walls and entered the city from here together with one hundred soldiers after negotiating with the commander Iyaz b. Ganm.
It is also stated that Halid b. Velid came to Diyarbakir as a deputy commander instead of a commander. He resigned from his duty of being the chief commander of the Islamic armies before the conquest of the region. He came here as a deputy commander. His grave is in Homs.


Said b. Zeyd who was one of the prophet’s close friends, attended the conquest of Diyarbakir according to the information in Vakid. It says that he sieged the city at the Greek gate (Urfa Gate) as a commander.

4. Muaz b. Jebel

Vakidi writes that Muaz b. Jebel who was one of the leading companions of the prophet attended the army which sieged Diyarbakir as a commander and sieged the city at Babul-Jebel (Mountain Gate) (10).

The First Companion Governor of Diyarbakir Sultan Sasa

Sultan Sasa was one of the companions and the first Muslim governor of Diyarbakir and he died during the war during conquest of Diyarbakir because of his injuries. He was buried to the west of Hasan Pasha Han and east of old municipality building. A tomb was built here later on.

The Major Nazim Oren, in 1926, demolished the tomb of Diyarbakir’s first companion governor Sultan Sasa. When they opened his grave in order to transfer his corps from there, they saw that his corps was not decayed. Just below his left knee was decayed.

Besides the tomb of Sultan Sasa, a mosque and a madrasa was built inside the same complex. The construction date of the mosque is not known. It was one of the most important mosques of Diyarbakir in the 19th century. It is understood from the Ottoman archives dated 1794, 1818, 1824 and 1826 regarding the mosques where Quran was being read that it was one of the most important mosques in Diyarbakir. On top of that, it is possible to determine the mosque officers from the documents dated 1788 and 1792.

In the years 1898-1899 (1316 Hijri), the surface of the mosque was completely covered with wood by Governor of Diyarbakir Halid Bey.

The madrasa built in the name of Sultan Sasa is located around the name mosque having the same name and located in the eastern side of the old municipality building and western side of Hasan Pasha Han and the person who built it is not known. Its teacher during 1899-1903 was Abdurrahman Efendi. While the number of students was 14 in 1899, in 1901 and 1903 it became 17.

The Muslim people and leading state men of the city did not only build this complex consisting of this tomb, mosque and madrasa, but at the same time, they devoted here important income sources.
According to the Ottoman cadastral record books dated 1518, the foundation income of the mosque consists of property rents and mansion share of a village. The expenditure consists of just the salary of the imam and the income much more than its expenditures.

In 1540, the income sources of Sultan Sasa foundation and its number of personnel increased a lot. While its income increased 6 times the number of personnel increased from 1 to 6. In this period, the income was completely acquired from property rents a big part of the 5212 coins (3240 coins) was spent for the 6 personnel, 1632 coins for food expenses, 340 extra coins for needs of the foundation. The income acquired from the village increased 2.5 times it constituted a new income source for the foundation. There was a variety in the expenses of the foundation at that period. The rice cooked at the nights of Food and Friday caused to increase the total expenses of the foundation. However, the income was easily covering the expenses and it even went on increasing by time.
At the last quarter of the 16th century, according to the first source the number of personnel in Sultan Sasa mosque increased to 9, but the expenditures decreased most probably due to the limitations, and later on the expenses of the foundation started to increase again comparing to its previous status.

In the period that follows the 16th century, it is understood that the foundation was active and it continued its activities until the time the mosque was demolished.

The income of the mentioned mosque and tomb at 1869 was 2400 Kurus (11).

**Companion Abdurrahman**

It is opposite to Ismetpasa elementary school inside EHIDER at the right side. This place was mentioned in the Orfizade foundation certificate-charter in 1522. Below is a document regarding Companion Abdurrahman.

**The last page of Orfizade foundation certificate-charter dted 11 Shawwal 942 (1536)** which was translated into Turkish

**Grave of Companion Abdurrahman**
It is certain that Imam Ukayl who is the elder brother of Prophet Mohammed’s cousin Ali is buried in Diyarbakir.

Imam Ukayl Radyallahu Anh (May Allah consent to him)

Tomb of Imam Ukayl: He is a companion according to the yearbook because his name is always mentioned together with (radyallahu anh). In the yearbook there is the tomb of Imam Ukayl in the upper part of Fabrika village in Diyarbakir. The people believe that this tomb belongs to the elder brother of Ali. The term (radyallahu anh) is used for him in the yearbook.

In Diyarbakir yearbooks (IV/208), it is stated that Imam Ukayl (RA) is buried in Fabrika village.

Lots of attention was paid to the foundation of Imam Ukayl in Diyarbakir and many foundations and mosques were built and dedicated to his name. There is Imam Ukayl mosque in Diyarbakir. The Kasap Haci Huseyin Foundation is a foundation established for food expenses of Ukayl Mosque.

The relationship between Diyarbakir and the cousin of our prophet Ukayl is mentioned in the below documents. Let us take a glance at the documents given by the Historian Assistant Professor Doctor M. Salih Erpolat:

Document 1: This is the first sentence of the short document is about the income from two villages for the mosque and tomb of Imam Ukayl. (Prime Ministry Ottoman Archives, catalogue of foundation income, document number 6, two pieces of documents)
Document 2: It is mentioned about the income of Imam Ukayl’s mosque and tomb foundation within the city of Diyarbakir.

New documents were found out regarding the mosque and tomb of Imam Ukayl (cousin of our prophet). As known, there were news in the media regarding the existence of Imam Ukayl’s grave in Imam Akil village. There two documents in the book named Diyarbakir in Ottoman Documents prepared by Diyarbakir Governorship and Dicle University confirming that the tomb of Ali’s elder brother Imam Ukayl is located in Diyarbakir (12).

First Document BOA, I.EV.446/a.22.10.1906

This document contains the permission request of the Ministry of Finance from Sadaret to exclude the foundation of the Prophet’s cousin Akil’s mosque and tomb located in the city of Diyarbakir from any intervention just like any other foundation.

Second Document: BOA, I.EV.44/6 b.24.06.1907. It is the letter of the sultan’s chief clerk stating the imperial decree upon the petition of the grand vizier based on the letter sent by Diyarbakir Revenue Office regarding payment of the 1197 Kurus balance from the previous years from the tithe income of Tilvelik and Dolman villages among the income of the mosque and tomb found in Amid district of Diyarbakir city and that belong to our Prophet’s cousin Ukayl (Akil).
**Mir Seyyaf from the Companions**

According to the yearbook: He is buried in the black sea region in Nam. He does not have a foundation but has prosperous tomb (3).

![Picture of Mir Seyyaf's tomb](image)

**Mir Seyyaf**

This companion is not an annunciator but a martyr.

Mir Seyyaf (Radyallahu Anh) Hasirli District Black Sea 2 Street. He is one of the companion who became a martyr during conquest of Diyarbakir (13). The tomb was made of cut stone and debris and repaired in the previous dates. It has a square plan and is covered with tunnel vaults. There is a window beside its entry that illuminates the inside (14).

It has a door for entry at the western front, which is rectangular and made of flat stone, and a rectangular window at he left side of the door. The east north and south fronts are closed. Entrance is via a door at the western front, its size is 3.80x3.80m, it has a square plan and is covered with tunnel vaults. The walls are covered with ceramics until a certain height. The grave of Mir Seyyaf is inside (59).

**Malik-I Ejder from the Companions**

He is buried near Defterdar Mosque. He does not have a foundation but has prosperous tomb (3).

It is stated that there is just the finger of Malik-I Ejder here and that he is buried in Egypt. Ebubekir Feyzi, in his work called Hulasai Ahvali Buldan fi memaliki Devleti Ali Osman, states that the companion buried here is called Malik Azur. It is known that the tomb of Maliki Ejder was built by Nakip Efendi. The size of the tomb is 3x3m, it is in the shape of cube and is made of black stone (10).
Sultan Secaaddin from the Companions

According to the yearbooks, Sultan Secaaddin from the companions is buried in a tomb located near Omar Mosque located at Mardin gate in Diyarbakir. His tomb is prosperous and two mills were devoted to it. The income of the mentioned tomb in 1869 was 2400 Kurus.

In Hijri 1316 (1898-1899), with the efforts of Governor of Diyarbakir Halid Bey, the flooring of the tomb was renewed and the land beside the tomb was surrounded with a wall in order to make it a garden. In Hijri 1317 (1899-1900), again with the efforts of Halid Bey, the foundation mills which were devoted to the tomb were repaired and reconstructed by the income of the foundation. The tomb is still standing today.

As in most of the other companions, a madrasa was built just beside the tomb of Sultan Secaaddin. This structure is a part of the complex that consists of madrasa, tomb and water fountain. There is no certain information regarding the construction date of the tomb.

The documents determined between the years 1794-1828 regarding the madrasa are about the teachers who worked in it and are very important since they prove that the madrasa was active in education during that period.

The madrasa was demolished in an unknown date during road opening works and it was added partially to Gazi Street.

According to the cadastral record books dated 1518, the complete income of the madrasa is covered from the property rents and is used for paying the salaries of the personnel.
There is an increase in the income sources of the foundation in 1540. New properties were devoted in 1540 and the income amount was increased 1.5 times comparing to the year 1518. The income amount was decreased in 1546 comparing to 1540.

In the last quarter of the 17th century, there are no any records about the madrasa foundation. But it is understood from other documents that the foundation continued its activities in the following periods. According to the documents in hand, the foundation was still active in the first quarter of the 20th century. But there is no any information about the number of teachers and students in the madrasa during this period (15).

**Sultan Suca Tomb**
The builder of the tomb is unknown. The tomb was made from cut and rubble stone. Samples from parts chosen from sources mentioning about Sultan Secaaddin. The structure is made of black and white cut stone, has a square plan and a conical upper structure.
Inside the Tomb

According to the Foundations Cadastral Record Books dated 1518, the daily income of Sultan Secaaddin Foundation was 23 coins. The madrasa was probably demolished during road widening works. It is also known that the water fountain was taken from its place and transferred to where it is located today (55).

Ibavender=Sultan Saad

Eubekir Feyzi states that the grave of companion next to Dagkapi belongs to Sultan Saad who is also known as Ibavender (2).

Sultan Saad
There is a companion grave in Dagkapi. In the report of Feyzullah Efendi which was submitted to Sultan Abdulmecid, the companion laying here was called as Ibavender. Here the name Ebu Muhsin Sahad bin Ebi Vakkas is mentioned. The mentioned companion has no any relation with Saad bin Ebi Vakkas. This companion never came to Diyarbakir. He was the chief commander of the armies of Iraq. One of the graves here belongs to Ibavender. The other is in the Arakcin Grave coming from South Caucasus. The ancestors of this saint come from the family of muftis, they are also called as Ulugs.

The comment of Diyarbakir Mufti: In the district of Sur, behind the tower of Ulu Beden, there are two graves surrounded with iron bars. On one of the grave stones there is a Turkish sentence which is thought to be written later on saying “Sahay b.Vakkas Ebul Muhsin”. In the other grave Sheikh Mehmedi Berzancani who is also known as father Arakcin is buried (father Arakcin Tomb). It believed that in the grave where “Sahay b.Vakkas Ebul Muhsin” is written a companion who attended the conquest of Diyarbakir is buried. It is known that this companion is not the famous Saad b. Ebi Vakkas (RA). Because Saad b. Ebi Vakkas has not participated in the conquest of Diyarbakir and his identity name is Ebu Ishak not Ebul Muhsin. Besides, the grave of Sad (ra) is located in the Baki graveyard in Medinah. In the yearbook of Diyarbakir dated 1316/1898, in the section where prophets, companions and saints whose graves are located in Diyarbakir are being mentioned, there is no any information about a companion called “Sahat or Saad” who is buried in Diyarbakir.

Taking into consideration all of this information, the grave thought to belong to Saad b. Ebi Vakkas may belong to another companion whose name must be “Saad” or “Sahat” as written on the grave stone. On the other hand, Ebubekir Feyzi, in his work devoted to Sultan Abdulmecid and called Hulasai Ahval Albuldan fi memalik Devleti Ali Osman, it is stated that this grave which is located inside the bazaar belongs to Sultan Saad who is also known as “Ibavender” (2).

**Number of companion buried in Diyarbakir**

Suleiman Mosque and its graveyard is accepted as one of the most important spiritual places in Diyarbakir. The most important element that adds spiritual value to this place is that the grave of Suleiman b. Halid, who is the son of Halid b. Velid who was one of the important commanders who attended the conquest of Diyarbakir (Amid) by Muslims, is found here together with his friends’ graves. One of the most important feature of this conquest is that the army which sieged the city consisted of first generation companions.

The conquest of Diyarbakir by the Muslims has a big effect on participation of Anatolia in Islam. The city of Diyarbakir (Amid), got introduced with Islam in the very early stages approximately seven years (h. 639) after the death of our Prophet. It is registered that many of the companions who attended the conquest of Diyarbakir brought their families here later on.
1218 (1803/1804) Ḥṣayyid Feyzullah Efendi

According to this document, there are 541 companions in Diyarbakır. The same subject is mentioned at Vakidi’s book of Fütuhussam and annual of city in 19th Century. The total number of companions are 895 at Diyarbakır and its towns.
The conquest of Diyarbakir and our Prophet

One of the signs given by our Prophet concerning the conquest of Diyarbakir is as follows.

It is stated in the sayings of our Prophet that Diyarbakir will be conquered. There was the Hendek war in 627, 12 years before the 639 which is the date of Diyarbakir’s conquest. The Muslims were digging trenches in order to defend themselves against a big army of the polytheist Kureysh. Our Prophet demolished the rocks arising at that moment in three times and big lightnings came out of the rock. In the first lightning, I saw the palaces of Hira and Kisra. In the second I saw palaces in Damascus and Byzantium. Gabriel informed me that my community will conquer these places. In the third lightning I saw the palaces of Sana and Gabriel informed me that my community will conquer these places too. This is good news for you...he said. The Muslims became happy because of those good news (Ibnul Esir 2/168).

In 2007 the Mufti of Diyarbakir Ali Marasligil told that our Prophet informed his community regarding the conquest of Diyarbakir and that nobody knew about this fact. The Mufti Marasligil said “Maybe most of the people will hear this fact for the first time”. Our Prophet drew the attention to the spark coming from the hammer he hit the rock before the Hendek war and told that Gabriel informed him the following: “This spark will enlighten in future the Byzantium, Yemen and Iran palaces (627). After our Prophet passed away in 632, Diyarbakir was conquered by the Muslim armies approximately 7 years later. The companions who entered the city shouted out loud saying Allah is Great and His Prophet Said the Truth! They witnessed the saying of our Prophet coming true. The city of Diyarbakir which was controlled by the Byzantium was conquered and Istanbul which was another famous city controlled by the Byzantium was conquered approximately after 800 years. But unfortunately this fact was not interpreted correctly and it was thought that just the conquest of Istanbul had been informed by our Prophet. During the conquest of Diyarbakir, Iyaz collected his soldiers when he saw the preparations of Amid’s people and consulted them. Halid b. Velid said “My commander, please notice that we conquer places not with our material power or number but with the help of Allah and blessing of our Prophet Muhammad. However our Prophet informed us about this conquest” (110).

In fact after the victory acquired in Iran, Damascus was conquered and it was the time for one of the most important cities of the Byzantium, Diyarbakir. This saying was realized 7 years after our Prophet’s death and the companions confirmed and witnessed it. The saying about the conquest of Diyarbakir was realized in 27th of May and the second one about the conquest of Istanbul in 29 May 1453.
There is a very interesting saying in the First Saying (Hadith) Document of Hemmam:

Kisra will be demolished then Kisra will not come back again. Kayser will also be demolished and will not come back again. The Iranian kings were called Kisra and the Byzantium kings were called Kayser. The two powerful societies in the era of our Prophet the Sassani and the Byzantium were addressed here. The term “again” in the saying is to underline the two rulers of that period. Sassani empire was ended and no Kisra was left. But the rule of Kayser went on in the Byzantium Empire until 1453.

Diyarbakir district conquests by Companions: We see the companion armies in the conquest of Silvan. Firstly 100, then 500 companions entered Silvan. Omar has an indirect effect in the conquest of Diyarbakir’s district Silvan (Meyyafarakin). According to a story told by Vakidi, the priest of the church in Silvan Abdulmesih was the assistant priest in Beytulmakdis during the conquest of Jerusalem by Omar. He has seen Omar personally as far as he told. The Silvan priest learned from the priest of Beytulmakdis that Omar will rule everywhere and that Jesus heralded Prophet Mohammad. The governor of Silvan Eslagors arranged a debate between the priest Abdulmesih and Iyaz’s representative Hakem son of Hisam. At the end of this debate, both Eslagors and the priest became Muslims. He wanted the people of Silvan to be Muslims too and they did so. But the governors around refused to accept Islam. Eslagors fought the enemy together with the soldiers of Iyaz and beat them. As a result of that the people of Silvan chose to accept Islam with their free will (76).

Vakidi mentions the names of the companions who attended the conquest as follows:


Rumors about siege of Silvan:

The first of these rumours belongs to Vakidi. The summary of the legend is as follows: Amid was under siege for four months. Iyaz said “The siege of Amid seems to take a long time. Meanwhile, the castles nearby starting with Meyyafarikin (Silvan) have to be conquered. I will stay here. If there is anyone who prefers to attack Meyyafarikin first, let him stand.” Hakem b. Hisam from the companions stood and said “I am ready”. Iyaz gave him one hundred soldiers. They started the journey after noon prayer and arrived Meyyafarikin in the evening. They laid an ambush in a place called Shah Tower. Hakem said “I hope that this castle will be conquered without war”. At that moment, the door beside the tower opened by itself. They entered inside. They arrived the place called Beyamarya where the church existed. That night was the feast of Christians and everybody was coming to the church. The people who saw the companions of the Prophet at the door of the church panicked. They informed the situation to the governor Islagrus. The governor came and saw that the situation is a little different.
He started to talk to the companions:

Governor-Who are you?

Hakem-We are the Prophet’s companions.

Governor-Where did you come from?

Hakem-From our military headquarters.

-When did you come?

-After praying the noon prayer.

-Who opened the door of our city to you?

-The one who holds the keys of everything in his hand.

-Are you afraid of us?

Who will be afraid of a defeated creature who does not have any difference between his benefit and harm. Because our God says in his book “if you are believers you don’t become afraid of them. However they are afraid of me.”

-Your religion is new but ours is old. Is there any suspicion about the preference of old to new?

-Then the devil who is older should be preferred to Adam.

-If you say so, let us enter the church together.

-What shall we do in your church?

-You can pray to your God.

The companions said that this is their aim and entered the church together with Islagrus. The community in the church did not know what was going on. When the companions reached the middle of the church, Hakem stood against the picture of Jesus and read a verse from Maide Surah with a loud voice “The God asked Jesus: Jesus, did you tell the people to worship you and your mother instead of me?” A deep voice answered this question saying “No, I swear to God I did not tell them to do so. God is the one to be worshiped. He is the only one. Mohammad is his slave and prophet”. The people inside the church were so afraid that they started to tremble. Everybody inside the church including the priest Abdulmesih said to the governor “You do not have any aim other than killing us by bringing those Arabs among us. Don’t you see how mad Jesus is at us?” Islagrus said;

“No, you are thinking wrong. I swear to Jesus that the reason of our situation right now is something else. It is because the companions acknowledge God, his oneness and his prophets. They got strength from the spirituality of their prophet and showed you a miracle. Shame on you that you could not understand it. Since the door of the walls opened by itself and they came beside us silently, then it is normal to have this confusion. Until now I was suspicious and hesitating, but now I understood the truth. I will never hesitate to say that those who accept their religion are very true”. Hakem was pleased by the words of Islagrus and made a speech about the features and beauties of Islam. After
that speech Islagrus said to the companions “I swear to my God that there is no anything to object in your religion. You are in the right religion for sure. I was introduced to Islam in Beytilmakdis before Omar b. Hattab. I accepted to come to this town afterwards due to some necessities. When the patriarch here died they appointed me instead of him. So I was obliged to return to my old religion. If I swear off my sin and ask to enter to your religion now, do you think I will be accepted?”. Hakem answered his question with a saying “that who swears off his sin becomes sinless”. Although Islagrus was crying he took the companions to the governorship. There, he said to his subordinates “I swear to God that the truth has been revealed. The true path has been understood. Starting from now I accept the right religion. There is nothing to be suspicious of for you anymore”. Ten his subordinates recited the kalima shahadah and became Muslims. Then Islagrus called the notables of the town and said to them “I myself accepted Islam. I also think the same for you. Those of you who become Muslims will be happy both in this world and in the afterdeath. They sieged Amid which means that they will conquer Diyarbakir. Those who come against them will be killed or exiled and their properties will be ransacked. In case you become Muslims both yourselves and your properties will be in safe”. They answered him saying “Give us three days so that we can negotiate it and give the best decision for us”. Islagrus accepted it and the people went. That night they gathered and decided to resist except one of them. After the end of three days, they gave their answers by their weapons and attacked suddenly. A very tough fight went on until the evening. When the night fell, everybody retreated. Islagrus and the companions evaluated the situation and decided to send a messenger to the commander to ask for help. The messenger took the road. After a while he saw a cavalry troop coming towards him. When he understood that this troop consisted of five hundred soldiers commanded by Abd b. Adi and aimed to help the soldiers in Meyyafarkin, the messenger joined them and they came to the middle door of the town. The door was opened and Islagrus welcomed them. Then the commander asked “how did you know that we were going to come?”. Islagrus said “Yesterday we had a very tough war here. The number of the enemy is a lot and we decided to send a messenger to ask for help after we evaluated the situation together with the friends. At night, I saw Rispaletpenah in my dream. He told me that you were going to come. And how did you come so fast?”. The commander said “Iyaz saw our Prophet in his dream this night and knew about the situation in Meyyafarkin. Our Prophet asked him to send help immediately. When he woke up, he ordered us to come here immediately”. Islagrus thanked God and took them beside his friends inside. It was morning. The enemy who did not know about the help that arrived made an attack. The army of the enemy was defeated and they surrendered. The majority accepted Islam. They immediately transformed the church into a mosque. After a day of rest, the army went back to Amid (116).
The visit of Sheikh Halil – Graves of two companions and first mosque of Anatolia

It is inside the grave that has the same name and which is located on the Gazi Street. The tomb is surrounded with walls from four sides and it is opened from above. It said to be the first place of prayer in Silvan and that it belongs to the companions. It is believed that there is a stone of wish in the walls of the mosque and anyone who touches it achieves his intentions. It is also believed that the babies stop crying after being brought to this place. Many people visit this place especially on Thursdays (49).

In the book of Vakidi called Futuh Cezire ve Habur, Diyarbakir ve Iraq, it is stated that Babbit b. Adiy left Hakin bin Hisam and 10 of friends here in order to mend the mosque and teach how to read Quran.

It is understood from this sentence that there are mosques in Silvan and were repaired.

One of the repaired mosques is located in the grave of Sheikh Halil and for this reason this place which is called tomb of Halil probably consists of 2 graves of the companions and is the first mosque in Anatolia.

Silvan Sheikh Halil Tomb (first mosque built by the companions in Anatolia)

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
It is accepted by the Council of Monuments as a 1st Class Historical Monument. The building is the first companion mosque of Anatolia. There are 2 companions inside it. It is waiting for the day it will be restored and prayed inside it.

The companions are buried in Silvan city

The relationship between the companions and Silvan may be evaluated from two points.

a) The companions who became martyrs before and during the conquest of Silvan.
b) After a small war in Silvan and as a result of the governor and people accepting Islam as religion, 10 companions were left here in order to repair the mosques and teach how to read Quran to the people. So 10 companions died of natural causes here.

a) Before the conquest of Silvan, which is during the start of Diyarbakir’s conquest, the judge of Diyarbakir Meryam Dara asks for the help of the Christian governors around. The below mentioned help was given.

1- 4000 persons together with the daughter of Ahlat’s governor
2- 3000 persons together with the son of Bitlis’ governor
3- Mosh who is the son of the judge of Senasine’s (Silvan) mountains

The son of governor of Bitlis Bugur, joins the armies of Islam and gets married with the daughter of governor of Ahlat after kidnapping her.

The armies of Islam and son of governor of Bitlis; fights the forces of Senasine and Ahlat. Forces of Senasine and Ahlat were defeated in that war (117).

The people of the area makes a memorial service every year for a companion who became a martyr at that war (Murat Festival). The incident was as follows.

Murat Festival: It is arranged for the memory of Muaz bin Cebel. The person who became a martyr here is not Muaz bin Cebel but his commander. Muaz bin Cebel is married and died because of plague when he was 41 years old in Damascus. His son Abdurrahman Gazi became a martyr in Ahlat or Erzurum. The ones who became martyrs here were singles and 21 years old.

The Murat festival takes place in the triangular area between Kulp, Kozluk and Silvan in Murat Plain and lasts for three days. The festival which is made at the grave of the commander of Muaz bin Cebel who became a martyr reflects lover and the beloved in our culture.

The commander of Muaz bin Cebel was engaged. He was the commander of the army the day he was going to get married. He passed away during the siege of Silvan. That is why Murat Festival is made at his grave. People who want to get married or families who want to see each other meet at this festival and it is one of the liveliest festivals in Silvan, Kozluk, Kulp. Horse races are also made. The tomb of Muaz bin Cebel’s commander is visited. Food is distributed to the visitors, people are having fun to repletion, vows are made. This tradition goes on since 1500 years.

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Visit of Dara Hiznahiye, probable Silvan Companions:

It is located in Diyarbakir, on the Silvan road. Nobody knows to whom it belongs. There are rumours that companions are buried here. There are sword reliefs on the right and left sides of the grave made of stone. It consists of several graves. It is used for visits (118)

There are must be many buried companions here since a pitched battle was made.
Ser Hlve – Murat Festival – Memorial Service made for Muaz bin Cebel’s Commander

6 graves in Dara Hiznakiye

Grave of Martyr Companion at Silvan

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
It is thought that the grave that is located in Mescit Neighbourhood belongs to the companions. It is guessed that the grave of the 6 companions who were martyrs are in the region called Dara Hiznahiye. Mehmet Sah Karauzum who is one of the people living in Mescit Neighbourhood and told that they are trying to protect the grave of the companions within their own possibilities for four generations and this grave is known as Grave of Sheikh Mohammad by the people. He told that all of the information about the companions was written on the stone that was stolen by the historical artefact smugglers. He said “It was written that the companion became a martyr by an arrow. We are telling to the people who visit here that it is the grave of companions since many years”.

After Diyarbakir the army of Islam conquered Egil castle first and then the Hani region. When the army of Islam was still in Hani, the people of Zulkarneyn (Ceper) castle came to Hani and became Muslims. For this reason, the army changed its way towards to Antak castle that was the previous settlement area of Lice. The commander of Antak castle was Batis bin Selimus. Halid bin Velid attacked from the mountainside and Iyaz from the side of the castle door. Halid succeeded in entering the castle from the mountainside and had a tough fight inside. Iyaz also entered the castle by following the same path. They broke the resistance inside the castle. The army conquered the castle. Then they went towards Silvan that was conquered before (78).

**Antak Castle and the Grave of Companions**

There is no certain information about when and by whom was the Antak Castle located in Kayacik and Kabakkaya Village in the 15km south east of Diyarbakir Lice built. But it is thought that the castle remained from the Roman era and was repaired in 532 by the Byzantium Emperor I. Justinianus. According to the book written by Ebu Abdullah Muhammed bin Omerul Vakadi, this castle was taken by the Arabs after the conquest of Diyarbakir thanks to Iyaz bin Ganem and Halid bin Velid who wanted to conquer Diyarbakir 17 years after the hegira (immigration). The name of the castle is mentioned differently in various sources. It was called Hetax in the ancient Arabic sources and Hatak in Ibnul Erzak. However in many sources it was mentioned as Atak. The Entak city located here was an important settlement area in the era of the Mervani and Artukogullari. The castle was taken by the Ottoman after the Caldiran war made by Yavuz Sultan Selim (1514). Evliya Celebi mentions about this castle saying “The castle is located on a high hill over the river and is a nice castle made of stone with four corners”. Just the foundations of the castle survived until today. There is a demolished mosque remnant on the castle. There is also a church remnant at its south which is called Ak Church (79).

**Antak Castle Companions**

We understand from the below mentioned documents that 101 companions including the martyrs stayed in Antak Castle: Iyaz collects the war booty and gets out of this place. He leaves his slave Salim there with 100 men and gives him a document stating that he is appointed forever (Vakidi).

There was a mosque and Sultan tomb in the west point of the castle. There was nothing left from the tomb. The mosque was demolished out of its northern wall. Most probably there are graves of the martyrs nearby the tomb (80) (81).
Demolished Mosque in the Castle

The old imam of Antak Ilyas Baran says “There are many graves around this mosque. There are 13 graves right now in good shape near the mosque”.

Hasan Basri Konyar said the following in 1936:

Atak Castle was established at the peak of a mountain to which the town leaning against. There are some buildings on it. These are structures made for the martyrs (1).

Kocakoy Companions

We learned that another fight area for the Kocakoy companions was around Bozbaglar and Sucikti villages and that there are 33 martyr companions there (82). There were fights around Kocakoy district too. It is known that there are graves of 33 martyr companions in Bozbaglar Village (13km far from Kocakoy district) of Kocakoy district. But unfortunately we do not know their names. The conquest of Diyarbakir by the armies of Islam was realized in 638-640. Diyarbakir (Amid/Black Amid/Amed/Hemid) which was the centre of the province was conquered by Halid bin Velid at the date of 27 May 639. It is understood that there was battle at those dates in Bozbaglar between the armies of the Sassani and the Islam where many companions were fighting. The people of the area say that the army of the Sassani (Iran) was settled in Zogbirim Village, the army of Islam was settled in Bozbaglar Village and the battle was made in this region. The Zogbirim Village is connected to Hazro District and its official name is “Kirmatas Village”. There is a strong belief that including the 27 who are buried in Suleiman Mosque in Diyarbakir Ickale, 541+229 companions are buried here too. But the belief that 33 companions are buried in Bozbaglar Village of Kocakoy are not included in this number. Today, the places of just 12 companions of the 33 are known.
Haci Hilmi who is one of the people in the village said “In order to determine the places of their graves the people living in this village 200 years ago should revive”. As known, the Arabic version of companion which is “sahabi” means friend and its plural form which is “eshab/eshabi” means the Muslims who saw our Prophet Mohammad. But these terms have additional meanings in such as very huge person, giant, Muslim giant this region including Kocakoy. However it has been determined that none of the 12 graves are in normal length, most of them are taller than 10 meters and two of them are 17 to 20 meters tall. In fact designing the folk heroes as giants and their huge graves are one of our many folkloric figures that are widespread in our culture (Naci Akdemir).

Kocakoy Companions – Today road are passing near the graves of the companions

Companion graves on which roads are passing(But grave near road)

Companions in Bozbaglar village

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Graves of Companions in Bozbaglar

Graves of Companions in Bozbagla

Companions in Kocakoy – Pir Huseyn (Ali bardak)Village
Companions in Kocakoy Karpuztepe

The armies of Islam tended towards the districts after conquering Diyarbakir. They came to Antak via Bozbaglar. Probably in July 639 a companion became martyr in Pir Huseyin Village and another in Karpuztepe.

Companions in Kulp District

Kulp district was also conquered by Halid b. Velid (83).

The old name of the village is Inika. It is 48km far from the centre of district and transportation is realized via stabilized and levelled roads splitting off the Kulp-Mus highway. There is a place called “Sacred Field”. The people believe that there are graves of one hundred and one people in this field who fought and became martyrs in the era of the companions (84).

The old name of the village is Inika. It is 48km far from the centre of district and transportation is realized via stabilized and levelled roads splitting off the Kulp-Mus highway. There are nine arable fields connected to the village (gostik, ak ocak, kara buçak, gunduzlu, avgerm, metera, dereli, kepir tepe, yonca tarla). The Kayacik village is in the east of Kulp. Akcesir village is located in its east, Mus city border and chain of mountains in its north and Yuvacik village in its south. The geographical structure of the village is mountainous and rough.

There is a place called “The Sacred Filed” in the village. According to the belief of the people, there are graves of 101 people in this field who fought and became martyrs in the era of the companions.

The chief of Kayacik village is Suphi Acar. He says that the elders always mentioned about 101 companions buried here. He also says that the villagers do not cut the trees in the region and the animals that pass from there die.

The companions went along the valley and reached to Kayacik which was an ancient Roman city.
The companions had many martyrs here during the war because it was a big Roman city at those days.

101 companions are buried under the trees

Martyr Companions of Egil-Kalecik (Amini-Yamani-Zisat)

After the conquest of Diyarbakir the aim was to conquer the castles around. The army of Islam that consisted of Iyaz b. Ganem and Halid b. velid and many other elite commanders conquered Egil castle first (85) (86).

According to Vakid the Egil castle was conquered by Numab b. Marife who was sent by Iyaz (87).

The castle is in the meeting point of the branch coming from Maden and another branch coming from Birkleyne. The old name of Kalecik village is Amini. If a person is to swear on something in Egil and Palu region, he swears on Amini Mosque and Amini Visit. The people of the region used to come to Amini where 43 companions are buried in order to swear regarding disputed subjects.

The mosque and its yard where forty three companions Amini Castle (88) are found and submerged under water

Kalecik (Amini) is a village of Egil district in Diyarbakir. Although there is no certain information about the history of Kalecik village of Egil District in Diyarbakir, it is believed to be built at the same period with Asur Castle and used as an observer castle. Although there are many remnants of the castle in good shape the relevant authorities are not doing anything about it. The name of Kalecik castle nowadays is Kale because it looks like an island surrounded from three sides with the waters of Dicle Dam’s lake (89).
Companions of Hani

After the conquest of Diyarbakir, Iyaz bin Ganem went to Hani then to Meyyafarakin (Silvan) (10). The army of Islam that consisted of elite commanders as Iyaz bin Ganem and Halid bin Velid conquered Egil Castle first then Hani region (11).

The historian Erdal Akat helped a lot in finding the castle and graves of companions. There are graves of 3 companions died as martyrs and 13 died by natural causes here. He showed them to us. Historian Erdal Akat stated that Seyid Bedrettin and the companions beside him were martyrs. We do not know if there are other martyr companions under these circumstances. We found the graves of the companions left in the city for informing about the religion in Dereli neighbourhood graveyard. Their death dates are Hijri 39, 40, 41. The conquest of Diyarbakir is Hijri 17.

Graves of companions in entrance of Dereli graveyard

Besides, there are two graves of companions in Anil village.
**Martyr Companions of Ergani Castle**

When Iyaz bin Ganem decided to siege Diyarbakir (Amid), he made very quick attacks in order to defeat the Byzantines located at Balu (Palu), Hana (Hani), Hetah (Antak), Suveyda (Siverek), Cebeli Cur (Genc) and Zulkarneyn (Ergani). (Vakidi: Futuhul Cezire, 170) (117).

The places where Iyaz attacked were castles. The people in the castles are protected although the attackers are vulnerable. According to the information below, we realize that companions who were commanders became martyrs in the places where Iyaz made attacks. The Ergani castle is also in the attacked place, it is not logical that there are no martyrs near the castle. In the date of 25 September 1932, Basri Konyar who made research about the Ergani castle, gives the below mentioned information about the remnants of the castle: We climb a narrow ramp sweating in order to reach to the castle. There is only one tower of the castle left here and it takes its glory from Zulkuful. He reaches below that tower after a while. Beneath the tower there are bricks and mortar. The upper parts of it are covered with stones. These stones are carved so nice. The army of Islam attacks Palu, Siverek and Ergani for precaution before the conquest of Diyarbakir. Although it is not stated that Palu and Ergani are castles, we observe the existence of martyr companions and soldiers. I do not find it logical that there are no martyrs in front of the Ergani castle which was being protected very well. It is of loyalty to read Fatiha (a surah from Quran) in front of the old Ergani castle even if we do not know the places of the martyrs. We should not forget the companions when reading Fatiha for a prophet while climbing the mountain.

**Companions of Sor (Ergani)**

Kesentas (Gisgis) is a big village on the way of Ergani Cermik. It is the village of Ergani in the border of Cermik and it is 17km far from the city.

There is a saint called Sabe Sor (Red Companion) in a place near Mendika behind the Mese Hill located opposite to the village. It is visited every Wednesday by the people of the region. Kesentas (Gisgis) is a big village on the Ergani Cermik road. It is the village of Ergani in the border of Cermik and it is 17km far from the city. The people here are almost sure that Sahabe-i Sor is a companion.

There are graves under three old trees here (92).

Graves of companions along the Siverek road in Hilar region.

There is a grave of companion in Akcakipi (Karabaj) village.

**Companions of Ergani Kesentas Village (Sahabe-i Sor)**
Before the conquest of Diyarbakir, Iyaz bin Ganem wanted to suppress the risky areas around. Some of them are Palu, Ergani and Siverek. After conquering Siverek, the army of Islam came to Ergani via the plain and had martyrs after fighting the Byzantium army. The photographs of the graves of companions we determined there are submitted as proofs.
After conquest of Siverek, the companion army that defeated Ergani and Palu, fought the Byzantiums in Ergam plain. 3 more companions became martyrs in Bozyer location.

Companion in Alitas Village

Companion in Bozyer (Kolbak)
Companion in Usluca

Companion in Bozyer (Kolbak), second companion

Besides these companions, Mego village (Azıklı) and Feraşık village have one companion grave at Ergani.
A companion on the road of Siverek in Hilar region.

Sheikh Suvar (Cavalry Companion)

A grave of companion in Cukurlu village of Sur district between Diyarbakir and Silvan.

A grave of companion in Cukurlu village

In May 639, after conquest of Diyarbakir, the armies of Islam started to conquer the districts. Some companions became martyrs meanwhile in the battles with the Byzantium.
Companion in Cermik Agachan Village

In Agachan village between Cermik-Sıverek, a martyr companion who fought against the Byzantines when coming to Cermik-Ergani region from Sıverek approximately in

RELICS IN DIYARBAKIR

Sakali Serif (the beard of Prophet Muhammad): There are three sakali serifs in Diyarbakır. In the delivery of the relics to Yavuz Sultan Selim when conquering Egypt, he had the Governor of Mekke Serif Huseyn and Mufti of Mekke Sheikh Huseyni Diyarbekri. This mufti wrote a book called Tarihul Hamis. This mufti is from Diyarbakır as you can understand it from his name.

The most important of the relics in Diyarbakır is Sakali Serif. The first of sakali serifs in Diyarbakır is protected by Mrs. Esma Oçak from Nakipoglu family, the second by Isık family in Lice and the third by the Mufti of Diyarbakır Mosque. The sakali serifs are opened to visits in holy days. Mrs. Esma Oçak from Nakipoglu family gave us information.
Ragip Efendi from the Nakip family (he built the Ragibiye mosque in Asefciler and he has a grave in the yard).

Ragip Efendi is the father of Mesut Efendi. Mesut Efendi was the religious judge of Mekke. The governor of Mekke presented the sakali serif to them due to their valuable efforts. Mrs Esma Ocak protects the sakali serif now.

She let us see the sakali serif which is opened for visits in Kadir night (the night when Quran was revealed).

Esma Ocak and the Sakali Serif in the family

The Sakali Serif in the Mufti of Diyarbakir

The Sakali Serif protected by Nihat Isik in Lice

**A scarf covered on the coffin of our Prophet:** In Cermik Ulu Mosque, there is a navy blue scarf on the coffin of our prophet, which is known as relics among the people. This scarf is protected by the Trustees Tribe living in the district and every year before the sacrifice holiday after the mid-afternoon prayer, it is taken from its place saying Allahuekber and shown to the people in the mosque. The writings on the
A relic that is in the dimension of 70x75cm are: “Allah is great, there is no god but Allah, Muhammad is his prophet” (90).

* The cover of Kabe’s door is in the house of Cemalettin Ozaydin from the ancestry of Khalifa Omar (address of Ekinçiler cad. Evran apt. Kat:2 No:6).

* The headgear of Halid bin Velid’s son Suleiman (it is in the house of Fatih Yildiz from the ancestry of prophet Suleiman. Reference: Assistant professor Doctor Murat Ozaydin).

Cover of Kabe in Egil District Grave of Prophet Zulkifli and Elyesa- The Hirkai Serif protected by Sheikh Zeynalabidin in Diyarbakir

A piece of Kabe’s cover A bead of Companion Governor Sultan Sasa’s prayer beads

The excitement of Hirkai Serif in Diyarbakir (91)
The Fifth Haremi Serif (Temple Mount) – Ulu Mosque

The Diyarbakir Ulu Mosque resembles the Damascus Emevi Mosque because of its three naves found at the middle of the mosque and the different elevation of the middle part comparing to the other parts (94).

Damascus Emevi Mosque, is constructed in the horizontal plane according to the early islam mosque architecture. Because the Prophet’s Mosque which is the first Islamic mosque in Medine was built in that plane. There is a wide and rectangular prayer area that widens towards the Kibleh and a wide yard at its back. The people who see this mosque, if they go to Diyarbakir Ulu Mosque, they will see that it resembles the mosque in Damascus (95).

The importance of those two mosques is that they are Haremi Serifs. Diyarbakir Ulu Cami had been a temple for four religions and is a Sacred Temple (5th Haremi Serif). There is an important spiritual feature of Diyarbakir Ulu Mosque: It is the first mosque in Anatolia and was not conquered by the enemy until today since the conquest of Diyarbakir. Ulu Mosque is one of the 5th Haremi Serifs in the Islamic world. The first four are as follows:
Evliya Celebi stated that Ulu Mosque was built during the era of Prophet Moses depending on a Hebrew inscription.

Evliya Celebi also states that all of the Roman scholars accept that the temple was built in the era of Moses. He says: “it is built in the era of Moses. Its date is written in Hebrew on a column at the right side of the garden columns. Whoever conquered the castle, left this temple as it is, there is such a spirituality inside it that if someone prays here his heart witnesses that the prayer is accepted” (96) (97).

A traveller called Lord Kinross also emphasizes on the same point. Lord Kinross, in his book called A Journey from Taurus Mountains to Asian Turkey (London 1954), wrote the following about Ulu Mosque: “The suggestions of the saints made previously in respect of attributing the history of Ulu Mosque to Moses may have been ignored” (98).
Ulu Mosque hosted the emperors too. When Kanuni Sultan Suleiman was returning back from the First Iran Expedition, he prayed in Diyarbakır Ulu Mosque in 1535 (99).

**GRAVES OF SAINTS IN CENTRE OF DIYARBAKIR**

The saint tombs according to the 19\(^{th}\) century Diyarbakır yearbooks mentioning about the Diyarbakır tombs (3).

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<td>Buried in the tomb around government office of Diyarbakır</td>
<td>His name is not known but he is thought to be important</td>
</tr>
<tr>
<td>Hindi Baba from Eizzei Kiram</td>
<td>Buried in Aynuzulal in Diyarbakır</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>---------------------------------</td>
<td></td>
</tr>
<tr>
<td>Seyh Hancxer Guzar from Eizzei Kiram</td>
<td>Buried in Husamettin neighbourhood in Diyarbakir</td>
<td></td>
</tr>
<tr>
<td>Seyh Abdurrahman from Seyh Saaddeddini Cibavi relatives from Eizzei Kiram</td>
<td>Buried in Saadeddin Cibavi hermitage in Diyarbakir</td>
<td></td>
</tr>
<tr>
<td>Seyh Mahmudi Naksi from Eizzei Kiram</td>
<td>Buried out of Rumkapisi</td>
<td></td>
</tr>
<tr>
<td>Kurnasli Seyh Mehmed Efendi from Eizzei Kiram</td>
<td>Buried out of Dagkapisi</td>
<td></td>
</tr>
</tbody>
</table>

The saints in Diyarbakir got the attention of Islamic scholars too.

There are terms in the Sufism such as 3s, 7s, 40s. Muhyiddin Arabi says that some of the forties were always coming to Diyarbakir:

Some of the men of Allah are Recebiyyun. In every period their number is forty and it does not increase or decrease. They are men who prove the greatness of Allah. Some of them are found in Yemen, Damascus and Diyarbakir. Ibn Arabi Futuhati Mekkiye Litera Publications 2nd Edition 2007/6/117.

Seyyid Nureddin Birifkani (H.1205-1268/G.1790-1851) who was heralded by Seyh Abdulkadiri Geylani known as Gavsi sani told the following about the Recebiyyun:

“There is a groups of saints called Recebiyyun. Their number is always forty. It does not increase or decrease. They together with the mightiness of Allah.

They are persons who carry the heavy responsibility (word) mentioned in the 5th verse of Muzemmil Surah in Quran that says “We will give you a heavy responsibility”.

They stay in this situation during the month of Recep. After the end of Recep month this situation is over. They get under the same spiritual situation again in the Recep month of next year. Very little people know them. They are found in different places. Some of them are found in Damascus, Yemen and Diyarbakir. I had seen one of them standing at ease in Diyarbakir. Seyyid Nureddin birifkani Elbudurul Celiyye P.173-174 Translation: Seyyid Mahmut Birifkani.

*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR*
### Important Sufis in Diyarbakir

<table>
<thead>
<tr>
<th>Name</th>
<th>Death</th>
<th>Sect</th>
<th>Lodge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdulkadir effendi</td>
<td>?</td>
<td>Gulseni</td>
<td>Gulsenihane</td>
</tr>
<tr>
<td>Ahmed effendi</td>
<td>1874</td>
<td>Gulseni</td>
<td>Gulsenihane</td>
</tr>
<tr>
<td>Ahmed Riza</td>
<td>*</td>
<td>Rifai</td>
<td>Orfizade</td>
</tr>
<tr>
<td>Baba bey</td>
<td>?</td>
<td>Rifai</td>
<td>Mazenderani Arakcin baba</td>
</tr>
<tr>
<td>Fehmi baba</td>
<td>?</td>
<td>Rifai</td>
<td>Mazenderani Arakcin baba</td>
</tr>
<tr>
<td>Haci Omer Efendi (Orfizade)</td>
<td>?</td>
<td>Rifai</td>
<td>Orfizade</td>
</tr>
<tr>
<td>Mehmed Saban Kami</td>
<td>1884</td>
<td>Rifai</td>
<td>Hane-Tekke (has 9 books)</td>
</tr>
<tr>
<td>Mehmed Kasim efendi</td>
<td>1884</td>
<td>Rifai</td>
<td>Mercimek</td>
</tr>
<tr>
<td>Yusuf Raif bey</td>
<td></td>
<td>Rifai, sadi</td>
<td>Orfizade</td>
</tr>
</tbody>
</table>

We learn about the Muftis from Diyarbakir who served in different areas of the Ottoman Empire through investigating the personal files.

### Ottoman Muftis from Diyarbakir

<table>
<thead>
<tr>
<th>Volume/Page</th>
<th>Name</th>
<th>Father’s Name</th>
<th>Place of Birth</th>
<th>Birth-Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/347</td>
<td>Feyzullah effendi</td>
<td>Ahmed effendi</td>
<td>Diyarbakir</td>
<td>-</td>
</tr>
<tr>
<td>V/23</td>
<td>Ahmed cemil</td>
<td>Ramiz</td>
<td>Diyarbakir</td>
<td>1293 h</td>
</tr>
<tr>
<td>I/397</td>
<td>Ismail effendi</td>
<td>Ismail aga</td>
<td>Diyarbakir</td>
<td>1268 h</td>
</tr>
<tr>
<td>I/397</td>
<td>Mehmed faik</td>
<td>Mehmed effendi</td>
<td>Diyarbakir</td>
<td>1288 h</td>
</tr>
<tr>
<td>V/113</td>
<td>Ahmed fehmi effendi</td>
<td>Huseyin effendi</td>
<td>Cermik</td>
<td>1303 h</td>
</tr>
<tr>
<td>III/169</td>
<td>Mesud effendi</td>
<td>Mehmet hulusi</td>
<td>Diyarbakir</td>
<td>1271 h</td>
</tr>
<tr>
<td>I/329</td>
<td>Ahmed hilmi effendi</td>
<td>Yusuf aga</td>
<td>Diyarbakir</td>
<td>1257-1317h</td>
</tr>
<tr>
<td>II/459</td>
<td>Ibrahim halil</td>
<td>Abdulhamid</td>
<td>Ergani</td>
<td>1266h</td>
</tr>
<tr>
<td>II/459</td>
<td>Zulfikar effendi</td>
<td>Hayrullah efendi</td>
<td>Diyarbakir</td>
<td>1274h</td>
</tr>
<tr>
<td>IV/117</td>
<td>Mehmet sabir effendi</td>
<td>Omer efendi</td>
<td>Diyarbakir</td>
<td>1300h</td>
</tr>
<tr>
<td>IV/117</td>
<td>Yusuf necibe effendi</td>
<td>Mehmed efendi</td>
<td>Diyarbakir</td>
<td>1280-1332h</td>
</tr>
<tr>
<td>II/345</td>
<td>Abdurrahman rahmi</td>
<td>Ahmed efendi</td>
<td>Lice</td>
<td>1288h</td>
</tr>
<tr>
<td></td>
<td>Mehmed efendi</td>
<td>Sibgatullah</td>
<td>Lice</td>
<td>1268h</td>
</tr>
<tr>
<td></td>
<td>Mehmed salih</td>
<td>Abdulgetta efendi</td>
<td>Lice</td>
<td>1271h</td>
</tr>
<tr>
<td></td>
<td>Mustafa efendi</td>
<td>Osman efendi</td>
<td>Lice</td>
<td>1282h</td>
</tr>
<tr>
<td></td>
<td>Abdulkadir efendi</td>
<td>Ismail efendi</td>
<td>Hani</td>
<td>1277h</td>
</tr>
<tr>
<td></td>
<td>Ahmed sukr</td>
<td>Mustafa aga</td>
<td>Lice</td>
<td>1287h</td>
</tr>
<tr>
<td></td>
<td>Mehmed said</td>
<td>Omer aga</td>
<td>Diyarbakir</td>
<td>1303h</td>
</tr>
<tr>
<td>Name</td>
<td>Position</td>
<td>City</td>
<td>Year</td>
<td></td>
</tr>
<tr>
<td>---------------------------</td>
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<td></td>
</tr>
<tr>
<td>Mustafa vasfi efendi</td>
<td>Ibrahim aga haci</td>
<td>Cermik</td>
<td>1281h</td>
<td></td>
</tr>
<tr>
<td>Burhaneddin efendi</td>
<td>Alief</td>
<td>Ergani</td>
<td>1287h</td>
<td></td>
</tr>
<tr>
<td>Ali ulvi efendi</td>
<td>Huseyin aga</td>
<td>Ergani</td>
<td>1300h</td>
<td></td>
</tr>
<tr>
<td>Mehmed serif efendi</td>
<td>Mahmud b. zulfikaref</td>
<td>Ergani</td>
<td>1281h</td>
<td></td>
</tr>
<tr>
<td>Mustafa Kemal efendi</td>
<td>Ahmed efendi</td>
<td>Ergani</td>
<td>1303h</td>
<td></td>
</tr>
<tr>
<td>Mehmet sukru efendi</td>
<td>Hasan aga topaloglu</td>
<td>Ergani</td>
<td>1287h</td>
<td></td>
</tr>
<tr>
<td>Ismail hakki efendi</td>
<td>Halil efendi</td>
<td>Ergani</td>
<td>1300h</td>
<td></td>
</tr>
<tr>
<td>VI/232</td>
<td>Ibrahim efendi</td>
<td>Abdulgani efendi seyyid</td>
<td>Diyarbakir</td>
<td>1286h</td>
</tr>
<tr>
<td></td>
<td>Mahmud efendi</td>
<td>Yusuf ziya efendi</td>
<td>Diyarbakir</td>
<td>1264h</td>
</tr>
<tr>
<td></td>
<td>Muhtyiddin efendi</td>
<td>Huseyin husnu efendi</td>
<td>Diyarbakir</td>
<td>1299h</td>
</tr>
<tr>
<td>VI/225</td>
<td>Mehmed said efendi</td>
<td>Ahmed hamdi efendi</td>
<td>Diyarbakir</td>
<td>1300-1331h</td>
</tr>
<tr>
<td>VU/146</td>
<td>Mehmed necati efendi</td>
<td>Sadik efendi</td>
<td>Diyarbakir</td>
<td>1277-1336</td>
</tr>
<tr>
<td>VI/75</td>
<td>Mehmet sabir efendi</td>
<td>Omer efendi</td>
<td>Diyarbakir</td>
<td>1300h</td>
</tr>
<tr>
<td>VU/88</td>
<td>Mehmed salih efendi</td>
<td>Huseyin salih efendi</td>
<td>Diyarbakir</td>
<td>1281h</td>
</tr>
</tbody>
</table>

**SAINTS BURIED IN CENTRE OF DIYARBAKIR**

**Sari Saltuk**

Although the people call the saint buried there Sari Sadik, Gulsen Haci Ali Halife lies in that tomb. According to Diyarbakir yearbook, Seyh Halili Gulseni and Seyh Ahmedi Gulseni from Eizzei Kiram are buried in Diyarbakir Camiussafa (1). It is in the internal part of Urfa Gate. There is Gulseniler Lodge beside it. It is not certain when the tomb was built, who built it and who is buried there in fact.

The people know him as sari Saltuk. The maintenance made previously has changed the originality of the tomb. It is an interesting hexagonal structure made of cut stone and it is covered with a dome from inside and a pyramidal roof from outside. In order to give a lively structure to the outer part of the tomb, Kufi inscription friezes made of white and black stones were used (14).
Sari Saltuk

Seyh Tahiri Halveti from the Eizei Kiram

He is buried in Dyarbakir Ickale. He is from Eizei Kiram according to the yearbook (3).
Tomb of Tahiri Halveti

Seyh Hancer Guzer from Elizei Kiram

He is buried in Husameddin neighbourhood of Diyarbakir (1). Hanceri Guzar is beside Mother Mary’s Church.

Hançeri Güzar Tomb

Hanceri Guzel (Guzar)=Ahsenul Hancer Ebil Muhsin

We will mention some rumours about this subject.
It is stated that he got this nickname because he owned a very nice dagger (23). According to the rumour, when Ebul Muhsin was fighting against Ali, Ali understood that he used his sword very well and was a very good fighter. But he held him captive after a long fight. After becoming a Muslim, he started to use his heroism for Allah (20).

The Imam of Hanceri Guzel (Guzar) Mosque mentions about this place as follows. Diyarbakir which had started to be mentioned as city of companions was conquered in 639 by the armies of Islam. In the army commanded by Iyaz Ganem, there were 8 thousand soldiers and one thousand of them were companions. During the conquest Suleyman, the son of Ali, and some of the companions with him became martyrs and buried in the mosque called Suleyman Mosque today. Besides those companions, there are 13 more martyr companions in different places of the city according to the sources.

Although every tomb of a martyr companion has a story among the people and in the sources, it is Allah who only knows the fact. One of these tombs is located inside Sur in Lalebey neighbourhood inside Hanceri Guzel Mosque. According to the reasonable sources his real name is Ahsenul Hancer and depending on two different rumours he was also called Ebul Muhsin or Ebul Mucin. There is a martyr companion inside the tomb. There are very different stories and rumours among the people about him. As a result of the elder people who live in this neighbourhood or used to live previously but living in another places right now, we can tell the following about him.

According to the most reasonable story told, Ebul Muhsin or Ebul Mucin who had the nickname of Ahsenul Hancer, although the place he came from is not known, he used his dagger and his sword very well. He heard about how good Ali used the sword in Hicaz region and decides to fight him. He reaches to the army of Islam that sieged Hayber castle and states that he came to fight Ali and that he will become a Muslim in case he loses the fight and lives. Ali accepts his offer and they start to fight. Since both of them are masters in swords, they cannot defeat each other. But we believe that Ali feels deep inside the spirituality of this person and does not attack him with all his power. When they cannot defeat each other with swords they were offered to wrestle and they accepted it. Ali defeats him in wrestling and he becomes a Muslim. Ali protects that brave man and declares him his adopted child.

It is told that he became a martyr in 639 during conquest of Diyarbakir. The officers who work in the Hanceri Guzel Mosque where he was buried and the people of the neighbourhood say that they saw him in many different situations. There are many rumours that he is seen especially in the prayer of morning. Some also say that he warned a person who wanted to sleep in the mosque by a sound, he pushed a door on the people who used bad words and shouted inside the mosque and that many people came from far cities saying “he entered to our dreams and wanted us to come here”.

Any time this mosque needed a repair or any kind of maintenance, those who said “Hancerbaba will deal with it” turned out to be right and I realised whatever I wanted by the permission of Allah. I still work as an officer in this mosque and whenever I want to do something useful, I feel the spiritual power of Ahsenul Hancer Ebul Muhsin right beside me.

I fear Allah from any contradictions to the facts in this book I wrote and as a person who believes in the existence of these spiritual persons in Diyarbakir, I sincerely believe that they protect Diyarbakir from troubles and pray to Allah so that we can deserve the intercession of these people in the judgement day.
Tomb of Seyyid Ali Baba in Fatihpasa

It is probable that he is one of the companions who became martyrs during conquest of Diyarbakir (13).

Seyh Guzel

Seyh Guzel is very popular and well known in Diyarbakir.

Grave of Seyh Guzel in Seyfulmulk

You should ask about him to the locals of Diyarbakir in order to know him. His grandson Ibrahim Kardas tells. But I do not want to tell what I saw. Seyh Guzel was a person who had two shops on the bazaar and worked as a greengrocer. While he used one of his shops as grocery, he used the other one to feed hundreds of snakes. There were hundreds of snakes inside the sacks in the shop. Most of the houses in Diyarbakir that is known to have many snakes and scorpions were made of wood. The houses were filled with snakes and scorpions. Anyone who sees a snake or scorpion in his house.

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
would immediately go to Seyh Guzel. Seyh Guzel went to that house, called the snakes, caught them and kept them in the shop. The spell of Seyh Guzel would prevent anyone from the attacks of snakes and scorpions. When you entered the Kasaplar bazaar you would see many people awaiting in front of the shop of Seyh Guzel in order to be cured. Seyh Guzel cured them and sent those who were in need of medication to a doctor.

Seyh Guzel also used to give an end to the blood revenges which were very common in Diyarbakir. He would finish the hostility. He died in 1981. He was buried in Seyfulmuluk along the Qinar road upon his will. Our people visit the tomb of Seyh Guzel.

**Tomb of Dabanoglu**

The tomb is near the Dabanoglu Mosque in Dabanoglu district, which was built by Dabanzade Mustafa Pasa who was the governor of our city in 1696 (59).

**Seyfulmuluk**

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*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR*
He is buried in Diyarbakir Seyfulmulk village. He is son of Seyfulmulk Cembeli. The Abbasi Caliph Harun Resid was his uncle. (23).

**Tomb of Hamza Baba**

The famous travelere Evliya Celebi, when mentioning about the tombs of the saints in his travel book, he also tells about the Hamza Baba tomb in Diyarbakir. Hamza Baba is buried here and it is believed that he was one of the saints who came from Horasan. It is also estimated that Hamza Baba is Eba Hamza el-Horasani who was the contemporary of Cuneydi Bagdadi. He is originally from Nisabur. He died in 309h. A surrounding wall was built by the Governorship in 2012 for the Hamza Baba tomb and graveyard located along the Siverek road (7) (25).

Basalt cut stone was used in its construction. It has a square structure directing from inside to outside and is covered with a dome from inside and a pyramidal cone from outside. The inner dimensions are 3.20x3.20m, it has a square plan, it is covered with a squinch dome (24).

![Tomb of Hamza Baba](image1)

**Seyh Omer Efendi:** The Orfizade lodge was previously called as Yunus Baba lodge because Orfizade Seyh Yunus Efendi was the sheikh here. Then the son of Seyh Yunus Efendi, Orfizade Seyh Omer Efendi, became the sheikh here and later on when the lodge was passed to his children its name became Orfizade Lodge. Unfortunately today just the fountain of the lodge is left (26).
Seyh Omer Efendi

Orfizade Lodge at the beginning of 1900s (20)

The fountain is in front of Ismet Inonu elementary school today. It is stated that Seyh Omer Efendi is buried under that fountain. The fountain which is located in front of the Orfizade lodge is a little away from the wall it leans on. The taps of the fountain on which stone consoles are found and the trough is taken inside a sharp arch. Small colons are built in the corners of the arch for décor (27).

The people who pass in front of the fountain pray and some of them place candles. There is a fountain in front of Ismet Pasa elementary school and Seyh Omer Efendi lies beneath it.

Bavekal (Babi Kal) Tomb

Babi Kal from the Suhedai Kiram is buried around Hindibaba in Diyarbakir (3) (20).

Bavekal: babi kal means sage in Persian language. Babi Kal (old man) is buried in this neighbourhood beside the central bank. His real name is Huseyin. He lies here for four centuries. A branch of the family is in Syria and another in Kiziltepe.
Mawlid is made for him every year in August in Kiziltepe. His grandchildren come from Syria and from nearby regions. His grandchildren in Saudi Arabia also come to visit him.

Bavekal Tomb

Seyyid Muhammed Elkadiri
Kasaka city

Bismillahirrahmanirrahim

The ancestry of Seyyid Seyh Huseyin BAVKAL Elhuseyni in Turkey and Syria

We thank Allah who is the owner of all worlds. Let the greatest salawat be upon our Prophet Muhammed who was sent as a grace to the worlds, the members of his family, is companions and all the people who love him. Amen.

Yes;

Ehli beyt (family of Muhammad) is honourable and deserve our love and respect. May Allah let them help us and let us die while we love them.

This ancestry belongs to the family of Seyyid Seyh Huseyin BAVKAL Elhuseyni who was born in 1240 and died in 1330. They are in Turkey and Syria. He is buried beside Ziraat Bank in the centre of Diyarbakir that is one the oldest cities in Turkey.

The family of Seyyid Seyh Huseyin BAVKAL Elhuseyni is one of the rooted families in the southeast part of Turkey. He left a big family behind. They are located in cities such as Mardin

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and Diyarbakir, villages such as cevizbasi, kayapinar, yenice, keferzut. Some of them stayed in Syria and preferred Amouda.

One of the most respectable sheikhs of this family in the past century is Seyyid Seyh Muhammed Bakir who is the son of Seyyid Seyh Hasan (Seyh Dara) who established the Kadiri sect in Turkey-Mardin.

Seyyid Seyh Muhammed Bakir was born in 1802 in the Dara village of Mardin. He stayed with his children there until he passed away and was buried near his lodge in 1918. His son who was born in Dara, Seyyid Seyh Muhammed Zahir, has settled together with his children in Amoud Syria. His brother Seyh Hasan stayed in Dara.

**Seyyid Aziz Mahmud Urmevi**

The grave of Aziz Mahmud Urmevi is destroyed. There is his grave stone between the buildings behind the TRT. He is buried under a tree. His grave has been built.

Seyyid Mahmud Efendi is from the city of Urmiye in Iran. His father is one of the Naksibendi Sheikhs known as Seyyid Ahmed Efendi. He got his complete education from his father together with the permission to show the true path. When his father died after a while, he came to Diyarbakir and settled here. He is known as “Urmiye Seyhi” among the people. Mahmud Efendi built a lodge in Diyarbakir and started to show the true path to the people. According to the book of Metin Sozen named Turkish Architecture in Diyarbakir, this structure is named as Azizoglu Lodge and according to the information given by the same author, I was built between 1630-1637 (101).

He passed away in 1639.
Hindi Baba from Eizzei Kiram

He is buried in Aynuzulal in Diyarbakir (3).

Hindi Baba is one of Suleyman Nazif’s grandfathers. The Akkoyunlu State is from Hindi tribe. The people who have the Tigrel surnames in Diyarbakir belong to this tribe. He was a beloved and respected person in the 16th century. The ancestry of Suleyman Nazif’s mother goes to a Turkish tribe known as Hindi in the era of Akkoyunlu (102) (103) (104).

Arakcini Mazenderani from Eizzei Kiram

He is buried in Diyarbakir Dag kapisi (3) (20).

Arakcini Mazenderani

He is from Gence town Berzenc neighbourhood in Caucasia. He is a religious scholar settled in our city in the 13th century. He was known as Muft uzadeler because many Muftis were brought up from his ancestry. People who have the surname Ulug are from this ancestry. He is buried in Dagkapi beside companion Saad Sahad bin Ebi Vakka
Arakcin means the cap that sucks sweat. He was called so because of the arakcin he wore on his head. There was the Rifaiye lodge near his grave but it does not exist today (2).

He is the son of Fazil Efendi from the Seth Baha Ulug muftuzades. The family is settled in Diyarbakir for 450 years. The family was named muftuzade because 7 muftis came out of this family. Their first grandfather who came to Diyarbakir is Seyh Muhammed Mazenderani who is buried in one of the two graves at the right side of the Dagkapi. Mazendran is the name of a mountainous area in the Caspian Sea in Iran (20).

**Seyh Muhattar from Eizzei Kiram**

He is buried in Seyhmatar mosque in Diyarbakir. The grave was demolished during road works. His corps was transferred to the garden beside it.

![Minare Mosque with Four Columns (Seyh Mutahhar Mosque)](image)

**(Seyh Hadin beside Zincirkiran Tomb)**

**Visit of Abdal Dede (Visit of Kamisli)**

A saint called Abdal Dede was buried in a neighbourhood called Abdal Dede. He was seen in the gardens of those who kept their houses clean and had ablution there. He would not be seen in dirty houses.

The canes around this area stay green both in summer and winter and never dry (132).
Arap and Inci Tombs

Arap is a male and Inci is a female. According to the rumour, Arap and Inci loved each other but some people prevented them of being together. Since both of them were good believers and followers of their religion, they decided to continue loving each other in the other world by the permission of Allah and live there together and forever. When they died, they were buried beside each other. Like the love of Mem and Zin in Cizre. They were also buried beside each other when they died (30).

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According to another story, these graves belong to Nasruddevle who was the ruler of Mervanoglu and his wife Sittunas (2) (106).

Visit of Tilalo=Tellalo (Ali Hill) Karacali Village

This village is 10km far from Diyarbakir along the road that goes to Silvan. The story about Ali whose grave is here is as follows.

Ali was a poor and good-hearted young man working beside a landlord. One day his landlord went to Haj. Since they were going to Haj with horses those days, it took six months. Ali protected everything that his landlord left behind. His landlord had two oxes. He was cleaning their stables and feeding them regularly. One day the wife of his landlord cooked molasses halwa and village bread. She wished his landlord was here so that he could also eat. Then Ali told her to put the food in a container so that he could take it to his landlord. The woman did not believe him and thought that he wanted another dish of food and was ashamed to express it. The woman put halwa to a container and gave it to Ali. Then the woman stood up to pray the evening prayer and Ali was gone and came back until she finished the prayer. He took the halwa to his landlord during that short period. When the landlord came back from Haj the villagers made a queue to welcome him and kiss his hand and Ali was at the end of the row. The landlord tells the villagers who wanted to kiss his hand to kiss the hand of Ali. Then he told them how Ali brought to him halwa one evening and came back here just during the short period of the evening prayer. So everybody wanted to kiss the hand of Ali upon the words of the landlord but Ali started to run towards the village. He was praying to Allah at the same time to be taken deep into the ground because his secret was revealed. Suddenly the ground opened up and took Ali inside it. His stick was left there and the people built the tomb to the place where his stick was left. They called this hill Tilalo (Ali Hill) (30). It is claimed that Tilalo village was inside a berry forest in 1920 and that the village was surrounded by a thick forest (107).
Visit of Sati Village

Yenisehir

It is in the garden of the Agricultural Directorate near the garden of traffic in Yenisehir.

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Famous Men Buried in Mardinkapi Graveyard

Seyh Muhammed Gulseni and Gulsenis (Mardinkapi) Tomb

Seyh Muhammed Gulseni is the father of Ibrahim Gulseni who established the Gulseni sect which is deemed to be a branch of the Halveti sect. It is completely made of cut stone. It is a structure based on a square skeleton, has an internally pendentive dome and is covered with a pyramidal roof from outside. It is surrounded by a wall. There is a praying remnant at the south of the tomb. The praying area was built by governor Mahmud Pasa in 1859. It is possible that he died in 1434 (16).
Seyh Ahmet Gulseni efendi who is a member of this family was born in Diyarbakir in 1871. He made his speeches in Sari Sadik lodge. He died in 1945. He is buried in the yard of this tomb (119).

**Kiki Abdi Pasa**

He is from Diyarbakir. He served as a governor in 1781 for 3.5 years. His family is well known in Diyarbakir. He has a mansion in Abdaldede neighbourhood. He is buried in Mardinkapi Semsiler (115).

**Seyh Mahmut Nedim Piranoglu**

He was born in Diyarbakir in 1907. He died in 1940. His grave is just at the right side of the entry of Mardinkapi graveyard.

**Seyh Zeki EL-Amidi**

He was born in Diyarbakir in 1310. He had a lodge on the right side towards the direction of the Diyarbakir city. He died in 1945. His grave is in the entrance of Mardinkapi graveyard. The following is written on his grave stone “Suleyman Zeki Naimi Amidi from Ramazan Ruhavi hulefa of Izzeddin section of Sayyadi branch of Rufaiyye”.

**Mahmud Nuzhet Efendi**

He was born in Diyarbakir in 1903. He got ratification from both Naksi and Kadiri sects. He died in 25.5.1966. His is buried in Mardinkapi graveyard.

**Seyh Baha Ulug Efendi**

Seyh Baha Ulug Efendi is the son of Fazil efendi from muftuzades. The family is settled in Diyarbakir for 450 years. The family was named muftuzade because 7 muftis came out of this family. Their first grandfather who came to Diyarbakir is Seyh Muhammed Mazenderani who is buried in one of the two graves at the right side of the Dagkapı. Mazendran is the name of a mountainous area in the Caspian Sea in Iran. He was ratified by Rufai Seyh Fehmi Efendi.
Seyda Mola Musa Serefkan

He was born in 1891 in Serefkan village of Kulp district. He was educated in Mus, Bitlis, Nursin and Silvan. He gave lessons in Urfa and Damascus. He lastly gave lessons in villages of Diyarbakir such as Sadi, Cimiokan, Silvan’s Bosat, Bulbul and Atsa. He died in 1971. He is buried in Mardinkapi graveyard (30).

Azmi

His real name is Ahmed. He died in 1831. He has an arranged compilation of literature works. One of its copy is in the Istanbul Millet Library among the manuscripts (Number 294). He also has a poetic work called Miftahul mania. He died in 1831. He is buried in Mardinkapi graveyard near Bolulu Huseyin Efendi (120).

M. Salih Tanriverdi

Seyh Abdulcelil Efendi
The children of Sin and Seydos are buried in mardinkapi graveyard. They are in Derinsu between Diyarbakir – Derik.
(Sin and Seydos were 2 brothers who came to the region for the sake of Islam and became martyrs)

(Grave of Seydos)
Yenikoy Graveyard

Mollah Fethullah-I Pecari was born in Diyarbakir’s Karaz village in 1972. His father was Mollah Ibrahim-I Pecari. He is from the Naksibendi sect. He stayed in Karaz until 1926 and later on came to Tir Alo village and stayed here for three years. Then he went to Diyarbakir. He got his education of religious disciplines from Mollah Ismetullah, Melekenddli Seyyid Abdullah and Mollah Sakihi Boti, and education of Sufism from Seth Masuk. He died in 2004 and is buried in Yenikoy graveyard.

Mollah Abdurrahim Tunguner was born in 1912 in Bismil Kamisli village. His father was a teacher. Kanuni presented the Quran that he wrote himself to his grandfather when coming back from the Iran expedition. He has a divan. He died in 18 Ramadhan 1993 and buried in Iskanevleri graveyard (119).
Mollah Yasin Yusri

He was born in Kulp district. He gets education in Silvan and serves as imam in some villages here. He also served as a teacher. He has a poem about Ravdul-Hayat, Tecvid discipline, a poem about Akaid and a book called Menhec about Divan and Shafii fiqh (Islamic Laws). After getting retired, he resided at Baglar 5 April neighbourhood. He dies in 1992 and was buried in Yenikoy graveyard (30).

Alipinar Graveyard

Seyh Ahmedi Mursidi Tomb (Alipinar)

Ahmed Mursidi from Diyarbakir is one of the religious scientists in of the XVIII century and is the son of Osman Aga. He was born in 1688-9 in Diyarbakir Yenikapi district. He was an orphan because his parents passed away when he was a kid. After completing his education in several disciplines, he attended the sect of Seyh Ebubekir who is from Birecik and one of the Naksibendi seyhs. Later on he went to Haj in 1732-3 and when he returned to his country he immigrated to Diyarbakir Ali Pinan village. He died in 1760-1. His works are as follows:

Pendname, Yusufu Zuleyha, Mevlidi Serif (Viladeti Humayuni Rosalet Penahi).

Ahmed Mursid, in his works and especially in his works called Pendname (Muhammediye-Ahmediye) which consists of 10000 couplets written with a simple style, gained the right fame of the era he lived in and became one of the valuable men who represented Diyarbakir in the literature and Sufism era both as a religious scientist and a Sufi.

The poetical work Pendname was spread from hand to hand and tongue to tongue and became one of the most famous works in the XVIII century.

Besides mentioning about many subjects that occupies the life (poverty, properties of the world, blessing of parents, blessing of wife/husband, honour, kindness, passion and greed, halal and haram, generosity, guest, gossip, consent and patience, grudge and malice, arrogance, penitence, gratitude, human soul, chant of Quran, dhikr of Allah, smoking, science of magic, science of alchemy, death, graveyard, day of judgement, those who do not give zakat, those who cheat, false witness, adulterers, abusing rights of orphans), he also gave many examples from the verses in Quran and sayings of Prophet Mohammed together with odes (18).
Seyh Ahmedi Mursidi Tomb

Mollah Ibrahim Terkanli was born in 1290. He resided in Terkan of Diyarbakir. Then he went to Heftselm and Alipinar villages. He was a great scientist and acquired ascetism. He died in 1952 (19).

Dagkapi-Cinobasi-Urfakapi graveyards (graveyards that are demolished today)
Dagkapisi Graveyard

Our elders whose graves had been demolished

Cevri: His real name is Hasan. He was born in Ahiska in 1805. He preferred to be a soldier after completing his education and proceeded until the rank of major. He was appointed to Diyarbakir in 1855. He had connections with the intellectual men here. He settled in Diyarbakir after retiring in 1857. He died in 1875. He was buried in Dagkapisi (121).

Scholar and Poet Cezmi: His real name is Abdulkerim. He was born in Istanbul in 1640. His father Yahya Efendi, was the young brother of the famous poet Seyhulislam Bahai Efendi. Lots of Seyhulislam, judges, scholar and poets were brought up from this family. After completing his education, Abdulkerim Cezmi worked in several official positions. He was appointed as Diyarbakir as Kadi (Muslim Judge) of Diyarbakir in 1692. He worked in this position for only eight months and died at the end of the same year. He has an organised Divan.

His grave is in Dagkapisi graveyard. In 1930, the grave of Cezmi was lost upon demolishing the graveyards in the gates of Dag and Urfa (121) (122).

Urkapi Graveyard

Poet Husami: His grave was in the location of Kantaralar between Dagkapi-Urfa. His grave was lost after removing the graveyards in this region. Poet Husami is one of the poets who are buried in our city. He is from Edirne. He came to Diyarbakir together with the subordinates of Cagalazada Yusuf Sinan Pasa who was the Chief Commander of the Iran expedition and died here in 1607 (121).

Poet Huseyin died in 1707. His grave was in Urfa (121).

He was buried beside the Artuklu Ruler Melik Suleyman Ayni Zulal or the place called Balikli Suyu (123).

Cinobasi (Lise Street – Art Institute Region)

Zaralizade Feyzullah Pasa. He was the governor of Diyarbakir in 1760-1768. His graveyard was in the location of Cinobasi in Dagkapisi (121).

Zari: His real name is Ali. He was born in the Savur town of Mardin. He was from the Surgeci tribe. He completed his education in Mardin, came to Diyarbakir and then started to serve some ministers. He was the divan clerk of Zarali Osmanpasazade Mehmet Pasa who was appointed as the Sivas governor in 1747. He also followed this Pasa as he later on became governor of Trabzon in 1750 and governor of Vidin in 1751. Upon assignment of Mehmet Pasa as the governor of Sivas for the second time, he resigned from his job and the death of Pasa in 1754 upset him a lot. Then he started to serve Zaralizade Fayzullah Pasa who was appointed as governor of Diyarbakir in 1760 and continued this duty until 1768. After this date he resigned from being an officer, settled in Diyarbakir and died here in 1776. His grave was in the location of Cinobasi in Dagkapisi (121).
Ceteci Abdullah Pasa is from cermikli. Since 1740 he served as the governor of Diyarbakir for five times. He has a madrasah in cermik and a water jump out of Rum gate. He was buried in the location of Cinobasi out of Dag gate (115).

Seyyid Hasan Pasa was in the location of Cinopasa in Dagkapisi (122).

He was one of the Ottoman grand viziers, governor of Diyarbakir and was born in 1679 in Iskefsirin Kabali village of Sarki (Sebin) Karahisar. He participated in the Guild of Janissary, became Corbaci (soup maker) in 1718 and chamberlain in 1734. He was appointed as Cebeciler Aga in 1736 and as a chamberlain for the second time in 1738. He was appointed as Janissary Aga the same year. He was given the rank of Vezaret due to his success in the conquest of Adakale. He became the Grand Vizier (Prime Minister) in 1743. He was relieved of this duty in 1746 with the justification of negligence in preventing the shortage of food in Istanbul. He was appointed as governor of Icel in 1747 and as governor of Diyarbakir at the end of the same year. He died in Diyarbakir in 1748. According to the yearbooks of Diyarbakir, he served as a governor in our city for ten months. The sources that mention about him agree upon that he was a calm and religious man (121).

GRAVEYARDS IN BURIAL AREAS

Haci Mustak (Aziziye) Mosque

There are three graves which can be determined from the Ottoman inscriptions on them in the back burial area of the mosque. The persons who are buried here are: Haci Abdurrahman Hayiragazade, Mufti Haci Halil Efendi (death 1243) and the granddaughter of Haci Halil Efendi Rukiye Hatun (2).

(The graves of Cercisaga Abdurrahman, Halil Efendi and his granddaughter Rukiye in Haci Mustak – 250 years old)
Ragibiye (Defterdar) Mosque

It is located in the southern part of the city on Melek Ahmet Pasa Street Suleyman Nazif Neighbourhood Ocak Alley. It was built by Provincial Treasurer Ahmet Pasa in 1594. The structure’s architect is not known and it is also called as Ragibiye Mosque since it was repaired by Muderris Haci Ragip Bey in 1786-1848 (Sozen, 1971). In the south of the two-storey structure Defterdar Mosque mainly built of black basalt, there exists the Ragibiye Madrasah made in 1832 and in the north there exist a rectangular garden (129).

Ragibiye (Defterdar) Mosque Graves

Muderris H. ragib (1786-1840) is a member of Nakpler. His father is mufti of Diyarbakir Mehmed Mesud Efendi. He learned the Islamic sciences from his father and grandfather. He has approximately 402 works. He repaired the Ragibiye Madrasah, Ragibiye Library, Defterdar Mosque and Dilaver Pasa Bridge. He was buried in the family graveyard in Ragibiye Madrasah yard (19).
Ragibiye (Defterdar) Mosque Grave Ornamentation

I. Grave
Hüvelhallakulbaki
Feridüdehrülü vevahü dusrüh elalimülfadıl elmuhaddis sahibi hazihulheyrat
Mir esseyyid elhac Muhammed Ragb Efendi Ruhuna ve kaffei ehli iman ervahına lillahil fatiha figurreis sene 1265.

(Inscription)

Back Right:
Tacülmuhadderat Haciye Ümmülhayr Hanım binti sahibi haziülhayrat elhacı
Ragib Beyefendi ila ervahım. Fatiha sene 1290.

(Inscription)

The grave which is found in the burial area with a nice calligraphy and a tulip motif at the tiptoe belongs to Muhammed Ragip Efendi. His death date is written as 1265 (1848). It is also mentioned that he was one of the unique religious scientists of his era. His titles such as Hac, Seyyid and Mir prove that he was an important personality. Besides it is registered that Ragibiye Madrasah was built by Ragib Efendi in 1248 (1832) and that it is next to Defterdar Mosque.
3. Order from right 1:
Hüvelhay yülbaki
Edinced Sibgetullah Efendi şerile ifta Ederdi Ruhi ejdadi bu necli pür kemal ihya.

(Inscription)

Last couplet:
Gel ey mahdumi mesudum oku hürmetle tarihim
Direhti ilminden kıldı bugün bir zil Nihal yeva
Fatiha 1273 Ficemadiyulevel

(Inscription)

From right 2:
Hüvelhay yülbaki
Şeyhzade İbrahim Paşa’nın Kerimeyi Pakizesi ve esbak müfti Sibgetullah
Efendi Merhumun halileyi muhteremeleri Rukiye Hanım Efendi merhumenin Maa
ciranuha ervahi şerifelerine Fatiha Şaban sene 1275.

(Inscription)

3. Inscription
Hüvelbaki
Hacı Mesut Bey’in Kerimesi Rukiye Hanımın Ruhuna Fatiha sene 1341.

(Inscription)

Hoca Ahmed Mosque (Ayni Minare)

The mosque known as Hace/Hoca Ahmed and Ayni Minare is located in the southwest of Diyarbakır in
Abdalde neighborhood 120m south of Behram Pasa Mosque. It is known that the structure which is
consisting of one floor, stone structure was built in 904/1498 by Sirazh Hace Ahmed. Hoca Ahmet
Mosque, was repaired by Nuri Onur in 1982.

From the gravestone dated 1311/1893 and located at the north wall of the mosque yard, it is
understood that a person called Hacı Omer was buried here. The brother of Hacı Omer Efendi is buried
in the grave where the inscription dated 1186/1772 cannot be read (2).

Grave Inscriptions: There are two graves. One of them does not have an inscription. Date is 1186
(1772).

The inscription of the one dated 1311 (1893):

Huvel baki
Haza merkad-i merhum
Ve magfur el-Mevla
Abdurrahman Efendi zade
El-Hac Ömer Efendi
Li ruhihima el Fatiha
(1983) (130)

(Inscription)
Kasik Budak Mosque

It was built by Budak who was the son of Akkoyunlu’s Emperor Uzun Hasan. It is located in the northern east of the city in the southern direction of Izzet Pasa Street in the neighbourhood called after his name. It is opposite the Cimsit Hammam built by Cimsit Bey who was one of the lords of Palo. It is said that it was built by Budak who was the son of Akkoyunlu’s Emperor Uzun Hasan (129).

There are three graves dated 1305 (1887), 1312 (1894) and 1313 (1895). The inscription of the one dated 1313 at the middle is:

Haza Merkad-i merhum (Ve magfur) Hafi Kasım el-Hindi Ruhi-içun Fatiha Sene 1313

(Inscription)

The one dated 1305 is broken and the inscription is: Fatiha Haza merkad-i merhum Ve magfur.. (130)

(Inscription)
He was born in Iran in Laristan. He went to India and Aleppo. He was together with Ebussud Efendi in Istanbul. Then he came to Diyarbakir. Iskender Pasa appointed him as a teacher for his children. He served as a teacher in Husrev Pasa Madrasah. He died in 1591 (3) (20). His grave is in the burial area of Palu (Parli) Mosque. He has 29 books. He has 2 books about astronomy besides religious sciences just as hadith, tefsir, fiqh, kelam and language, history and logic. These books are kept in Kandilli and Suleymaniye librarie.

Seyh Abdulcelil: He is in the garden of Safa Mosque.
It is not known when or by whom this tomb found in the yard of Safa Mosque in Diyarbakir was built. It is thought that it was built in the mid XV century or at the beginning of XVI century due to its architectural structure. Its connection with Safa Mosque is not known (14).

**Iskenderpasa Mosque Seyh Yusuf Raif Efendi**


Yusuf Raif Efendi became a provincial member in 1285. He is one the poets of the Divan Literature’s last period. He started his Sufi service beside Seyyid Turabeddin Seyh Resuliin. He belonged to the Mursidi Rufai sect. He was given the license of caliphate in 1276.

He is buried in the outhouse of Iskenderpasa Mosque which was built by his grandfather (20).

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**Seyh Yusuf Raif Efendi – Iskenderpasa Mosque and a tomb beside it**

The Iskender Pasa Tomb found in the yard of Iskender Pasa Mosque has no an inscription. For this reason its date of construction is not defined. But taking into consideration the foundation of the mosque built by Iskender Pasa, it is thought that the tomb was built before 1565. It is also not defined if the tomb was built by Iskender Pasa or by his children. The fact that there is a place for inscription on the tomb and no inscription makes us think that the tomb was built when Iskender Pasa was alive. The architect of the tomb is not known. The tomb of Iskender Pasa has a special place among the tombs that have survived in Diyarbakir. Its plan is eccentric. The structure is made of two parts. There is a flamboyant mihrab at its north and it has a dome made of arched windows. The tomb of Iskender Pasa is in its south.

**Nasuhpasa Mosque**

**Zincirkiran Tomb**

It is not known who lies inside it. There is an inscription on it saying that Prophet Ogeda the son of Prophet Yunus and his son lie here.
Two graves in Zincirkiran Tomb

It is beside Diyarbakir Nasuh Pasa Mosque, out if Ickale. Since this tomb also does not have an inscription, it is not known by whom and when it was built. It is also not known where the name Zincirkiran comes from. Zincirkiran Ali Pasa served as a governor in Diyarbakir for five months in 1599. His connection with this tomb should be researched (14).

I saw the source mentioned below as a confirmation for the sentence above.

I could not see the Synagogue proving that the Jewish lived in Diyarbakir again.

Jewish people used to live in the neighbourhood where Prophet Yunus and his son’s (Ogeda) tomb is found near Saray Kapi.
Nebi Mosque

Zubeyde and Leyla Hanim Tomb (Nebi Mosque Graves)

There is a tomb next to the southern wall of the Nebi Mosque. It was built in 1718. Zubeyde who was the wife of Abdullah Pasa who was the governor of Diyarbakir for 2 years and 6 months in 1717-1719 and her daughter Leyla are buried here (16) (17).

In the kiblah garden of Nebi Mosque; there exists the elegy of Kopruluzade Abdullah Pasa’s wife dedicated to Zubeyde Hanım. There are the graves of Zubeyde Hanım and her daughter. In the grave stone there is an elegy dedicated to Zubeyde Hanım and her daughter by the famous poet of Diyarbakır Poet Hami:

Zübeyde hanım ait kitabe
Zübeyde Hanım ol fahr-i muhaddarat-i cihan
Nişimen olmuş iken ana hakan-i fena
Dedi berid-i ecel guş-i canına tenha
Ki ey sadefece-i ismetde gevhver-i yekta
Kudd-i râşikine efkende sidere ü tuba
Heman bu müjdeye nekd-i revan etti revan
Olunca ma’har-i enva-i rahmet-i Mevla
Dedim bu halı görüp bende Hamiye tarih
Zübeyde Hanım’a ya Rabb cihan ola me’va
Sene 1131 (1719)

(Inscription)

Abdullah paşanın kızı Leyla hanımın Mezar Taşı Kitabesi
Hacı Abdullah Paşa asaf-i ‘ali neseb
Adlile Faruk-i aşır etmiş nı Rabbül-falak
Fevt olup Amid’de Leyla nam bir ma’şume
Subh-i dem-i hasretle kan ağlar felek sanma şafak
Yaktığı çun nar-i hicran ile kalb-i validin
Hem şifa hem fürut olmaga oldı ma sadak
Etdi çun terk-i kafes Hami dedim tarihi
Bülbül-ü gülzar-ı cennet eylesin Leyle’yı Hakk
Sene 1131 (1719)

There are five graves with tombs in the western garden of Nebi Mosque. The grave inscriptions dated 1877 and 1918 are worn.

Diğer iki mezar kitabesi şöyledir.
Huvel-Hallakul-baki
Bi rizain lillahi ve bi hurmeti habibullah işbu kabri
Açup suke-i cenazeyi defn etsünler
Her can kim ki Hakdan korkmayub,
Ve Hazret-i Peygamberden cubba etmeyup açmagı
Ve açdirmaga cüret eder ise mahşer gününde merhuma
Ve gerek Valideyni mütehayiri bulunan her davacısı
Oldugumuzun ve hakkımızdan geçmişeğimiz beyanın tamamını
Tekrar rica eyleriz.Diyarbakır meclis temyiz reisi...Elhac
Muhammed Nuri Efendinin kerimesi Şerife...Hanım’ın
Ruh-i firdevsi aşıyanesi için Fatiha
Sene 1294 fi 13 Cemaziye-ı evvel (26 Mayıs 1877)

(Inscription)
The inscription of the second grave stone.

Hüvel baki
İnna lillahi ve inna ileyhi racıun
Haza markad-i şabbe garibe
Mebrure magfure Hafi’e
Nuriye Hanım bint-i Abdurrahim Taci Efendi
Raisüleminati’l-hazain
Bi-Diyarbekir-ruhihima el Fatiha
Sene 1302 (1884)

(Inscription)
CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Arapseyh Mosque

Seyh Arap

Seyh Arap Tomb

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Since this tomb located at the north of Diyarbakir Arap Seyh Mosque does not have an inscription, it is not certainly when and by whom it was built. However, Taking into consideration that the Arap Seyh Mosque in Diyarbakir was built in 1644-1650 by Kara Mustafa Pasa who was the governor at that time and the architectural method used in both of them, the tomb must have been built in the XVII century.

It is also said that the tomb belongs to someone called Arap Seyh. Its architect is not known. The tomb is used as water-tank with a fountain for the Arap Seyh Mosque. The tomb that is hexagonal has an open tomb plan. The sides of the tomb are opened with sharp arches. It is covered from inside with a brick dome and with a pyramidal cone from outside (14).

**Seyh Yusuf Hamedani Mosque-Seyh Yusuf hamedani Tomb**

It is in the northeast corner of the yard in Seyh Yusuf Hamedani Mosque in Diyarbakir. There is no any inscription in the tomb and in the sarcophagus inside it. For this reason it is not known when or by whom it was built. This tomb has no any relation with Seyh Yusuf Hamedani who was the murshid of Ahmed Yesevi. The grave of Yusuf Hamedani is in Merv in Turkmenistan. Theimam of Mehmet Esen Mosque Seyydi Mahmut Baran who comes from this family says the following. The Seyh Yusuf Hamedani tomb near Anzele belongs to the grandson Seyh Yusuf Hamedani. He is a seyyid. He died in 610. The grandfather Seyh Yusuf Hamedani died in 535 and his grave is in Merv.

The architectural structure of the tomb indicates the period of XV-XVI centuries (14).
Fatih pasa Mosque-Ozdemiroglu Osman Tomb

He became the governor of Diyarbakir first, then became the grand vizier. He probably must have bequeathed to be buried in Diyarbakir beside the companions and prophets when term of his life came to an end in Tebriz expedition.

Why did he ask to be buried in Diyarbakir although he was from Egypt and all his wealth was in Istanbul? When all the Pashas wanted to be buried in Prophet Suleiman’s Mosque, the grand vizier Ozdemiroglu wanted to be buried in the burial area of Kursunlu Mosque. Is there someone more spiritual than the companions here?

According to its inscription, this tomb that is found in the west of faith Mosque in Diyarbakir, was built for Ozdemiroglu Osman Pasa in 1585 who was the governor of Diyarbakir in 1571-1575. This tomb has been mentioned as one of the art works of Mimar Sinan in the book called Tuhfetul Mimarin which mentions about the works of Mimar Sinan (14).
The inscription of Tomb of Ozdemiroglu Osman Pasa who died in 1587.

Budur Sultan Hanin vezir
Ki fetholdu elinde mülk-i Şirvan
Yedi yıl terk-i taht etti elinden
Hudabende Muhammed Şah-ı Iran
Teter Han oldu aşı Padişaha
Anın ref’i olundu buna ferman
Koyup Şirvan’ı gitti aşı hane
Dönüp Tebrizialdi oldu tarih
Cihanda nam koydu göçtü Osman (114).

(Inscription)

Biyikli Mehmet pasa

After the competition between the Ottoman and the Safevi, the Diyarbakir region was controlled by Yavuz Sultan Selim in 1515. The person who played a role in the ruling of the area by the Ottoman is Idrisi Bitlisi. This role is regarding the policy of ruling the East and Southeast Anatolia by the Ottoman Emperor Yavuz Sultan Selim after Sah Ismail was defeated in 23 August 1514 in Caldiran. Idrisi Bitlisi who had an important role in this policy was a member of a very well-known family of Diyarbakir and he was the son of a Seyh who had many followers. His propagandas, the help of the Kurdish Lords and the people contributed in getting Diyarbakir from the Safevi. The city which was under siege was defeated by the Ottoman armies commanded by Biyikli Mehmet Pasa and Biyikli Mehmet Pasa became the first governor. The Ottoman reign started here since that date.

There are two graves with tombs in the burial area in the west of Biyikli Mehmet Pasa Mosque. One of them belongs to Seyhzade Muhammed Bey and is dated 1876 (114) (105).

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Biyikli Mehmet Pasa's Grave

The grave stone of Biyikli Mehmet Pasa and another grave stone in the burial area

Osman Nuri Pasa

He was born in 1803 in Diyarbakir. His father is Seyhzade Ibrahim Hatip Pasa. He served as a governor in different places such as Kars, Mus and Mardin. Then he came to Diyarbakir and settled here. He died in 1856. He has an organised Divan. One of its copy is in Istanbul Millet Library. His grave is in the graveyard beside Faith Pasa Mosque beside his father.
Seyhzade Ibrahim Pasa served as a governor in Diyarbakir for one year in 1799 and for six years in 1808. His grave is in the graveyard at the east of Fatih Pasa Mosque (115).

Graves where Seyyid lie in Kursunlu Mosque

Lalabeg Mosque

The Kurdish leaders who fought beside the Ottoman in the Caldiran war, after establishing their power once more in the region, acted in order to save Diyarbakir from the Safevi. Especially Lala Kasim Beg who ruled the Atak Castle and Egil had a big role in the conquest of Diyarbakir (tacut Tevarih c.4 s.250) (20).

There is a person called Abdullah Halife who is buried in a covered room in the eastern side of Lala Beg Mosque.

In the yard of this side there are two persons died in 1316, 1337 (1918), a third person next to them whose inscription is worn and there is the inscription of the person died in 1913.

Huvel baki
Haza markad-i merhum
Ve magfur Muşulluzade

(Inscription)

Yasin Aganın mahdum
Muhammed Efendi ruhuna, Fatiha sene 1331 (1913) (114).
Graves in the burial area of Lala Kasim Beg Mosque

Tomb in Lala Kasim Beg Mosque

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
DIYARBAKIR DISTRICT TOMBS

BISMIL DISTRICT

Seyh Muhammed Elarabkendi (Tantikulu)

He is buried in Bismil district Tepe town Arabkendi village. Seyh Muhammed was born in 1911 in Arabkent (Bayindir) village of Bismil district in Diyarbakir.

His father is a Seyyid buried in Arabkent and called Yusuf. He is the son of Seyyid Muhammed. He is the son of Seyyid Zinnun. He is the son of Seyh Muhammed. The grandfather Seyh Muhammed is buried in Bagas village of Gercus district in Batman. His grave is known today and still visited. His ancestry goes back to “Bubi” which is well known among the people in the region. It is widely known among the people that Bubi is a Seyyid. His father died when he was very young.

His mother Rabiahatun is the daughter of Seyh Abdulkadir from Mirzabey village of Bismil district in Diyarbakir. Seyh Abdulkadir is the brother of Seyh Abdurrahman. His mother’s family is a well-known and famous family (28) (108).
CERMIK DISTRICT

Haci Baba Tomb

Haci Baba Tomb – It is on Siverek Road. The caliph of Seyh Fevzi’s father

Seyh Fevzi Efendi – Cermik

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Seyh Fevzi Tomb (Cermik)

The tomb of Seyh Fevzi is located in Heykel Onu Graveyard in Tepe neighbourhood in Cermik district in Diyarbakir. It is mentioned in his family tree that he is one of the grandsons of Sin and Seydos from the 14th ring of the 25th generation of the Prophet's lineage. The tomb of Seyh Fevzi (1931-1978) has an architectural feature. It is visited by the people. The ancestors of Seyh Fevzi came from Baghdad in the beginning of the 13th century and settled in the Kumtere village of Derik district of Mardin. Seyh Fevzi was born in this village in 1931. He is the son of Abdulhalim bin Seyyid Emin. He is the fourth of seven brothers. He lost his sight when he was seven years old due to an illness. Although he was blind, he learned Quran and memorized it. Seyh Fevzi who was a member of the region’s largest Seyyid tribe called “Mala Bub”; because his father Seyyid Abdulhalim came to Cermik in 1946 and resided here for a while, he got married here and did not return to his country. He was a man who was respected by the people of the region due to his morals, tolerance and affection. His religious knowledge was perfect and he was the mirror of spirituality. He gathered his community in the religious days and nights and prayed. He was the harbour for poor and helpless people. Seyh Fevzi who died in 1978 in Cermik is buried in Heykel Onu Graveyard in Tepe neighbourhood. His tomb is visited by the people on Fridays and religious days.
It is not known who the person is that lies in the tomb found in Seyhandede village of Cermik district of Diyarbakir and it is also not known in which period he lived. It is thought that he lived in the era of Sultan IV Murad. The structure of the tomb is simple and the people visit it. The millstone which is found near the Seyhandede village and thought to belong to this person is deemed sacred by the people in the region. According to a belief in the region, the person who lies in this tomb used to fight while riding that millstone (2).

Seyhandede (Seyhane Deda) means Seyhs of the Dedes (grandfather). The Dede is the person who settled in the village in the 12th century is known as BABADEDE and his name is Taha and Ali Yasin Seyhil Mesayih Kutbul Arifin Seyh Seyyid Abbas bin Ebu Sad Elhasrani bin Seyh Ali bin Seyh Muhammed and he is from the generation of Imam Muhammed Mehdi bin Imam Hasan Askeri bin Imam Ali Naki bin Imam Muhammed Taki bin Imam Ali Rida bin Imam Musa Kazim bin Imam Cafer Sadik bin Muhammed Bakir bin Imam Ali Zeynelabidin bin Imam Huseyin bin Imam Ali Murteda and he is also Evladi resul (children of the Prophet). Koca family who come from the ancestry of Dede are known as Dedeogullari, Dedeler (Deda). After the laws of Surname, the word “Seyh” which means old in Arabic turned into “Koca”. The origin of the Koca family is Arab. They come from the ancestry of Seyyid. In the family tree known as Berat and dated 878 (1473) the ancestors of the Koca family are known from father to son and they go back to Ehli Beyt. The name of Seyhandede village in the 1500s was Seyhler Karyesi and the name of Dagbas Field was Seyhler Karyesi Field. The very old name of the village is Sekenak Karyesi. The father of Babadede Seyh Busad Hasrani was sent from Bagdat to this region by his religious teacher Tacul Arifin Ebul vefa in order to show the people the right path. It is said that his grave is in Sultan Sahab Tomb in Siverek-Cermik Road. One brother of Babadede settled in Yukariseyhler village and the other to Asagiseyhler village. Seyh Seyyid Agbas settled in Seyhandede (Sekenak) village. The villagers complained about Babadede but due to the miracles he showed to the Padishah, instead of being dismissed from the village he was permitted to roam around many tribes. That region was granted during the era of the Selcuklu Sultan Alaaddin and was turned into a foundation.
That foundation remained at the era of the Akkoyunlu State and Ottoman Empire too. The grandsons of Babadede were in charge of the foundation. The only zawiyah (Islamic monastery) in the Hasaran, Ebu Tahir and Cungus districts of the Cermik brigade was the Agbas Dede Zawiyah. The income of the foundation of Seyh Agbas Serif Zawiyah in 1530 was 1957 coins (2 villages, 1 field). The income was used for the expenses of the foundation and as charity. The last seyh of the zawiyah was Seyh Seyyid Ahmed bin Yusuf (142).

14 villages in Cermik come from the ancestry of Hz. Hasan. These are:

- Agachan
- Cukurelma
- Armantasi
- Saltepe
- Dikyol
- Icova
- Akpinar
- Pinarli
- Korudagi
- Armutlu
- Korkeni
- Karakaya
- Seyhandede
- Zorbekran villahes.

**Haci Mehmet Baba**

Haci Mehmet was born in Guruz village of Cermik. Haci Mehmet who was a great Sufi; is the father of Seyh Feyzi and caliph of Seyyid Abdulhalim. Haci Mehmet devoted himself to religion and was known in the region as “Haci Baba”. After serving in the lodge of Seyyid Abdulhalim for a long time, he got permission from his Seyh and took more responsibilities. There were many followers around Haci Baba who was beloved by the people and respected so much. Haci Baba is one of the saints who served in the way of Allah. His tomb in Civan village of cermik is visited by many people in religious days.

**CINAR DISTRICT**

**Seyh Abdurrahman Aktepi**

Hasankaleli Ibrahim Hakki and his book called Mrifetname are very famous. He mentioned about sciences such as religious and mystic sciences and astronomy and medicine in a very interesting way. Today Tillo and in general Siirt have become a region for religious tourism due to the fame of Ibrahim Hakki. But unfortunately bot the people in Turkey and in the Islamic world do not know much about Seyh Abdurrahman Aktepi who is from Cinar district in Diyarbakir and has very similar features with Ibrahim Hakki. Getting this saint introduced to people as much as possible is a must of loyalty towards him.

In Diyarbakir the Alatosun Tomb, the Aktepe Seyh Hasani Nurani tomb, the Seyh Kasim tomb in Altinaakar village are sacred places. The elder son of Seyh Hasan Nurani, Seyh Abdurrahman Aktepi lived during 1854-1910. The Cinar Aktepe was deemed as an Islamic university in the previous century. There is a mosque minaret, madrasah ruins grave of the madrasah students (80 students) here. The minaret was built in 850. The students died as a result of black plague. Some of the most important books of Seyh Abdurrahman are as follows: “Revdun Neim” Divana Ruhi, Kitabul Ebriz, Kesful Zelam, The Calendar of Diyarbakir, Astronomy (it is the translation of another astronomy book), Fiqh (Islamic Law), Arabic Grammar, Book of Healing for Diseases. The features of our Prophet and his journey to Miraj (ascension) is described in his book called Revdun Neim. The poetic book is 360 pages and was written in Hijri 1302. His other Kurdish book is Diwana Ruhi. This book contains the poetries of Seyh Abdurrahman. Besides all these books, Kesful Zelam consists of 35 pages and Kitabul Ebris of 81 pages. While writing his book about astronomy he had made sphere from walnut tree that looked like the world and this sphere is still available in a good condition.
The list of his books:

1. Divan: 417 couplets, 70 pages.

2. Kitabu Ravdun Naiym: It is about the ascension of Prophet Mohammed and his life. It consists of 4531 couplets and 306 pages.

3. Kitabul Ibriz: It was written in Arabic. It is 81 pages. It is about Quran being the words of Allah.

4. Kitabu Kesf Zulam fi Akaidi Firakil Islam: Its subject is the differences between the religious sects. It is 25 pages and written in Arabic.

5. Minhacul usul: Its subject is fiqh. It is written in Arabic and consists of 50 pages.


7. A calendar that defines the prayer time for one year for the Aktepe village and the regions nearby. It is a magnificent book that consists of 18 pages.

8. A book written about sarf and nahiv (the Arabic grammar).


10. It is a poem dated 1984 and it also contains a Turkish Muhannes that was written by adding three verses to the lyric written by the Ottoman poet Nabi (20).

There is a minaret in Aktepe holdover the Madrasah half of which is demolished. It is also said that the name Aktepe comes from Ah Tovbe (tovbe means repentance). The huge number of followers who came to Aktepe and repented turned this place into a centre of repentance and by time these people who repented turned the name of the village from Ah Tovbe into Aktepe due to the ziggurat that looks over the village and resembles a hill. The tomb where Seyh Abdurrahman and his sons are found is visited each year in the festival made in May (138).
Abdurrahman Aktepe and his brother MuhammedCan  A 1200 years old minaret in Aktepe

SAINTS OF AKTEPE VILLAGE

Abdurrahman Aktepe  Seyh Kerbela-Middle child of Aktepe
Seyh Askeri Small son of Aktepe  Seyh Hasip-Son of Mehmet Can
Tomb of Hasan Nurani and his sons

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Seyh Mehmet Can (H.1274-1325)             Seyh Abdurrahman Aktepe (M.1854-1910)

Mehmet Sirag-Brother of Aktepe          Hasan Nurani  (Death M.1283)

The Sphere of J-Books of Aktepe about astronomy
Altinakar Tomb

Seyh Ahmet Tomb/Cinar

The tomb is in Cinar district Meydan village. In the tomb Seyh Ahmet, his wife Ferda and his sons Seyh Vecih and Seyh Macid are buried. The tomb was built in the 1950s by son of Seyh Ahmet. The tomb which was made from cornered stones has an Ottoman architecture with its round lines and dome. Seyh Ahmet is known as a famous religious scientist and sect leader in the region.

Pir Ibrahim Visit

It is in a cave which is very high and located 6km in the southeast of Cinar town and the east coast of Goksu River. There is a very special thin road that only one person can climb to access this cave. The cave where saint lies in is 30 meters high. A big and high lime stone was carved in order to build it. The grave of Pir Ibrahim made of stone is in the middle of the cave. It is covered with a green cloth.

Seyh Kasim Enveri Tomb

The tomb is in Diyarbakir city Cinar district Altinakar village. In the tomb Seyh Kasim and his sons Seyh Muhammed Neytullah and Seyh Muhammed Sait and are found besides 3 tombs for wives. In 1880 the tomb was built by Seyh Kasim Enveri’s son and later on he was also buried there. The tomb was built in the Ottoman style and has dome made of cut stone. It has four corners and there are 6 graves inside it. There is nothing else in its outhouse. Seyh Kasim Enveri was a member of the Naksibendi sect and educated many religious scientists (2).

Seyh Hasan Nurani Tomb/Cinar

The tomb is in Cinar district Aktepe village. In H.1283 it was built in the Ottoman style by Seyh Mehmet Sirac’s wife Halime Hatun. An Islamic memorial service is made in 20 May since it is its opening day and many people visit it. There are four saints buried in this tomb. Seyh Hasani Nurani, Seyh Mehmet Can, Seyh Muhammed Sirac and Seyh Abdurrahmanı Aktepe: He is the son of Naksibendi Seyh Hasani Nurani. He was born in 1850 in Cinar district Aktepe village. He was one of the most important persons of his era.
In 1882 he wrote a book in the Mesnevi style called Ravdatun Naim and it consists of 4530 couplets. Seyh Abdurrahman was also a man of literature. He has a Divan written in 1876. Seyh Abdurrahman died in 1907 when he was 57 years old in Aktepe village.

His grave is found in a tomb inside this village and it is visited. In this tomb together with Seyh Abdurrahman, Seyh Hasani Nurani, Seyh Mehmet Can and Seyh Muhammed Sirac are also buried (2).

There was a university in this village 100 years ago. 80 students became martyrs as a result of black plague

(Alatosun-Karacadag Visit)
Seyit Seyh Ibrahim 1699-1779

Seyit Seyh Nurullah’s son

Seyyids of Alatosun Village

It belongs to Cinar district. It is 38km far from Diyarbakir. Seyyid Seyh Ibrahim who was appointed to Karacadag region while working in the Seyhulislam Institution in the Ottoman reign and his family establed the village (4).
CÜNGÜS DISTRICT

Dome Visit

It is in Diyarbakir city Cungus district Kubbe graveyard. It is said that the saint buried in the tomb is Hasan Dede. Hasan Dede was one of the Muslim Judges in the era of Fatih Sultan Mehmet. The tomb which is a reinforced concrete structure was built by the people in 1965. The visits are mostly made on Fridays and religious days and nights. The people who come to visit pray here. The visitors per year is around 3-4000 (29).

(Hasan dede Tomb)

TOMBS OF DICLE DISTRICT

Pir Mansur Tomb

It is located 5km east of Dicle (Piran) town inside the graveyard near Deran (Kocaalan) village. It is a rectangular structure that extends in south-north directions. You enter the structure via a door that looks to the western direction. The inscription above the door says “Hazar mescidi Mansur bin... year 1020”. The villagers call this place Pir Mansur Visit. The structure consists of one area and there are other graves inside it too. It is possible that these graves belong to persons coming from the ancestry of Pir Mansur. There is the Deran Cupola at 10m south of this structure.

The Serefname contains the following information about Mansur:

He was known as Pir Mansur bin seyyid Huseyin Elarac and was one of the first Mirdasi rulers. Pir Mansur spent his days at first in Hakkari city. Then he left it and went to Egil and settled in Piran village near Egil castle. He established a temple to himself there and he closed himself into this temple in order to pray for Allah and show him his loyalty besides directing the people of the region to turn themselves to Allah and pray to him. He had many followers among the people by time.

When he passed away, his son Pir Musa became the Seyh. Pir Musa built a big lodge in that village. Many followers from the people came to that lodge. The fame of Pir Musa was widespread among Mirdasi and the other Kurdish tribes of the region.
After the death of Pir Musa, Pir Bedir took his place. In his time, the fame of the family and the loyalty of the Mirdasi tribe to him was at the peak. For this reason Pir Bedir intended to add the material reign into his spiritual reign and to be the one and only ruler of the region. Accordingly he attacked Egil with his followers and invaded it.

The rulers of Egil, Cermik and Palo come from Pir Bedir’s son Bulduk.

Pir Mansur is the son of Seyyid Huseyin Elarac (gimp) from the Mirdasi who established the Egil Principality. The Mirdasis were found around Hakkari at the time of Pir Mansur. Then Pir Mansur settled in Piran village (now it is the centre of Dicle) near the Egil castle.

We observe that the ancestry of our Prophet’s uncle Abbas is especially around the region of Egil and Dicle. The children of this generation that was both a follower and ruler are still alive (30).

Let us visit the grave of Pir Mansur first. Dicle district Kocalan village.
Pir Musa Visit

It is in Pirejman village of Dicle. He is one of the grandsons of Omar (31).

Dicle district Pirejman village where ancestry of Omar lives in

Inscription of Seyh Musa son of Abdullah son of Omar

Grave of Pir Musa

According to the Diyarbakir yearbook (IV/209) we see that Seyh Pir Musa from the ancestry of Omar has come to Purcemen (Pirejman) village of Egil district.

A document regarding Dicle district Pirejman (Kursunlu village) Pir Musa.

I would like to shortly underline a document from the Ottoman Era regarding the ancestry of the Companions in Diyarbakir. The original of the document is kept by me and its copy is as follows
“Ergani Sancağı dahilinde Eğil nahiyesine tabi Pirejman karyesi ahalisi Hz. Ömerü’l-Faruk Efendimiz hazretleri sülale-i tahirelerinden oldukları misüllü karye-i mezkure Pir Musa vakfi dahilinde olup … a”şarını (öşürlerinin) sülale-i tahiire müşarün ileyhten karye-i mezkurede sakin Mustafa ve Mehmet, Ali, Ahmed ve diğer Ali Efendilere (..) terkiyle…”

“The aforementioned document”

The document briefly states that the people living in this region come from the ancestry of Omar and that the taxes collected should be presented to them.

It is said that the Ottoman officers who came to Pirejman used to clean the mud on the shoes of their horses at the border of the village claiming that it is the property of the foundation. This is a spectacular example that shows how sensitive the Ottoman was towards public property (31).

**Seyh Malan Tomb-(Seyh Malan Village and Visit)**

The Seyh Malan tomb found in the Tepebasi village of Dicle district is visited by thousands of people starting from the early morning of the last Thursday of May every year (30).
According to the Diyarbakir yearbook (4/209) Seyh Musa who is from the grandsons of Ebu Eyyubel Ensari is buried in the Malan village.

A part from the family tree of Seyh Malan Ensaris

Visit of Seyh Serif Tomb

In order to have a fruitful harvest, the villagers who come together at the last Thursday of May, met in the first Thursday of June this year. Thousands of people who come from Diyarbakir and villages nearby since early morning, come to the Dover village where the tomb is located. The villagers who pray to have a fruitful harvest repeated once again a tradition of 800 years. Meanwhile, many women pray at the Seyh Serif Tomb to be protected from diseases and evil and the visit of thousands of people give the ambiance of fair to the area.

Muhammed Elaskeri from Eizzei Kiram (yearbook 4/211)
Muhammed Elaskeri from Eizzei Kiram

Seyh Mehdi

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Seyh Muhammed from Abbasizade

Seyh Muhammed from Abbasizade

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Seyh Emine Seyh Silameta

Name: Emin

Nickname: Kalo Kale Heccemin

Place and Date of Birth: Diyarbakir Fatih Pasa neighbourhood. Date: 1770

According to the rumours, all their fathers were imams in Kursunlu mosque. Their graves are in the left yard of the mosque. Seyh Silametande died in 1870 in the village he used to live in. His grave is also located there.

The old name of the village was Giriheri. When Seyh Emin (Kalo) came to the village the villagers asked him to settle in the village and stay with them. He asked them in return for staying there to change the name of the village into Seyh Silamet. The villagers accept his request and change the name of the village. This was the name of the village until the Republic Period. In the Republic period the name of the village was changed as Dede which is the Turkish of Kalo that was the nickname of Seyh Emin. Since that day the name of the village is Dede. Kalo and his son Seyh Muhammed Resit Risti are mentioned as “Perde Fos” in the ancestry records which means covering their body until their faces.

The Rabita Bastonu (Connection Rod) which is two hundred thirty years old is still available at this day. He used to lean on it with his head to get connection with other saints at nights of dhikr (praying by mentioning names of Allah). His shoes, hat and aba are still available today. He built a mosque from stone and soil when he came to the village. The mosque is two hundred and thirty years old. The part of the mosque that was used as Madrasah at that times is not being used today unfortunately.

Kalo’s 230 years old connection rod.    Kalo’s shoes
Venerable saints lie here

**Source:** Muhamet Enver Teyfur

**Seyh Muhammed Resit Risti (Seyh Selamet Village)**

Name: Muhammed Resit

Place and Date of Birth: Seyh Selamet village 1840 his nickname was Serdare Xalifan

Death: 1917

A copy of Seyh Abdurramane Aktepe’s Revdetul Naim which was hand written by Seyh Muhamed Resit Risti is available.
Name: Muhyiddin
Surname: Teyfuri
Nickname: Seyhi Seriati
Place and date of Birth: Seyh Selamet Village 1887

He died in 22 September 1950 on a Friday night which was also the night of feast of sacrifice when he was 63 years old. His grave is beside his father in Seyh Selamet village.

Source: Seyh Muhammed Enver Teyfuri
Name: Abdurrahman

Place and Date of Birth: Seyh Selamet village of Dicle district of Diyarbakir.

Date of Birth: 1917. His Sect: Nakshi. He died on Friday and Berat night in 11 March 1990 when he was 73 years old.

He is buried beside his father in Seyh Selamet village.

The divane of Seyh Abdurrahmane Selamet’s divane where he used to welcome his guests and prayed for forty years and that has a minber in together with six windows in the type of mosque is still available today. The wall is made of stone and soil. Their graves are under the side dome.

**Source:** Seyh Muhammed Enver Teyfur
TOMBS IN EGIL DISTRICT

The Lala Kasim Bey and Cafer Bey cupola – Lala Kasim grave stone (Konyar)

Kasim Bey Tomb

The Kasim Bey cupola is in Serbetin (Kalkan) village. There are two cupolas in the village beside each other. It is written in the Serefname that the grave of Sah Muhammed Bey is located in Serbetin village. The researchers who used this information claimed that it is the cupola of Kasim Bey bin Sah Muhammed Bey and that it is dated XVI. Century. The grave stone dated 973/1566, kept by Karakoc family and photographed by Basri Konyar inside the cupola does not belong to Kasim Bey bin Sah Muhammed but to grandson of his brother Kasim Bey bin Murat Bey. According to the information on the grave stone we can say that the cupola was built for Kasim Bey bin Murat Bey (56).

There is no any inscription about the construction on the structure that is built on a bump in the south-east of Serbetin village. For this reason we do not know when the structure was built and by whom. But since the alternating walls in Diyarbakir have been built in the XVI. Century and the baldachin cupola in the XIV. Century, we can assume the date of the structure as XIV. Or XVI. Century. According to the Serefname the structure was built in the name of Kasim Bey bin Sah Muhammed by his nephew Isa Bey bin Murat Bey. The grave stone of the structure which is before Egilli Zulkuf Bey according to the sources and statements of Konyar has not been found since 1935. But as a result of the researches it has been understood that the stone is being protected by Ekrem Karakoc who is the grandson of Zulkuf Bey. The inscription on the grave stone observed by us and cleaned has been read partially and we understood that this place belongs to Murat Bey who died in 973. There is no any construction inscription on Kasim Bey Cupola. From the inscription on the grave stone which was claimed to be before Egilli Zulkuf Bey by Konyar and mentioned in the sources, we understand that the structure belongs to Murat Bey who died in 973.
Lala Kasim Bey Cupola –(139)

Cafer Bey Tomb

It is located in Serbetin village of Egil. There is no any inscription about the construction of the structure which is located 3-4m north of the Kasim Bey Cupola in Serbetin village. For this reason we do not know when the structure was made and by whom. If we suggest that the polygonal and pyramidal cupolas started from the early Ottoman architecture and continued until the late periods, it is almost certain that the structure is an Ottoman piece of work. Although the date of the structure and its builder is not certain, information about the subject was given by Konyar for the first time. Although Konyar mentions the idea that the structure belongs to Cafer Pasa, he does not define any source.

Unal who made his research according to the information given by Konyar, taking into consideration the conservative structure of the region, says that the structure may have been built in the XVI. Century. Beysanoglu who checked the ancestry information that Zulkuf Bey’s (one of Egil’s rulers) son Fevzi Karakoc has, states that the cupola belongs to Murat Bey’s grandson Cafer Bey and that this fact is mentioned in the ancestry information. Even if all of the information makes us think that this is an Ottoman structure that was built in the end of the XVI. Century and built for Cafer Pasa who served as a governor in Diyarbakir in 1585-1587, the information in the Serefname states that it belongs to Cafer Bey who was the son of one of Egil’s rulers Kasim Bey (37).

Nisanoglu Tomb

The Nisanoglu Tomb is located in the oak forest at the left side of the road at the beginning of Diyarbakir road and beside the ravine in the south of Egil. The walls of the tomb are still standing. Basri Konyar, in the book called Diyarbekir Yilligi, mentions about the possibility that the cupola belongs to Izduddevle Nasr or Esududdin from the Nisanogullari (1).

The cut-stone facing has partly come off and the dome has drooped, but the walls are still standing (58).
Nisanoglu Tomb today – A view of the Nisanoglu Tomb from the south west – (37)

Old Tombs (Year 1971)

Zat-ı Ali tomb

Nisanoğlu tomb (57)
Zati li Tomb

It is located in the north of Ali Hill which is at the south of Egil Castle. Nothing has been left from the structure but some stones and soil at the lower part of the earth road in the north of Ali Hill. According to the information given by Unal who partially saw the structure standing, there is no any inscription or decoration in the structure. The structure that is tried to be defined according to its plan features, is an Ottoman piece of work built by Unal at XVI century. Tuncer who went to the region in 1987 in order to check the structure, states that he found the structure to be so demolished and ruined to take its photographs or measurements. Tuncer could not find the possibility to directly work on the structure and stated that the structure belongs to the Ottoman period due to its plan and architectural features and determined that the mentioned cupola belongs to Gazanfer Bey who was one of Egil’s governors (37) (56).

In 1936 H. Basri Konyar states the following regarding this matter: The cupola of Gazanfer Bey is located beside the Ali Hill and opposite the castle. The structure that has six cusps and four doors and next to the cupola is the tomb of a saint called Ali. Although it is said that the saint who lies here is called Ali, it is completely demolished. Both of the entrances are supported by arcs. One of them has no arc anymore. No information was obtained regarding this saint. I found four stones that belong to this
tomb with Kufi inscriptions on them. I had them at school. The examinations that will be made by the educational institution on these stones will give us information about saint Ali (1).

**THE TOMBS AND VISITS IN ERGANI DISTRICT**

**Prophet Zulkufi**

There is information about Zulkufi in the Ottoman cadastral record books dated 1518 and in the yearbook of Diyarbakir. In 1886 it is mentioned about four five houses that served this place in the travel book of Arifi Pasa who was the governor of Diyarbakir. There is an inscription on the wall of the mosque that belongs to Artuklu Ruler Fahreddin Karaaslan.

In 1936 the mosque was demolished by the order of the First General Inspectorship. The silver window frame sent by governor of Sivas and the candle holders gifted by Uzun Hasan were taken by the Foundations Management and sent to Istanbul. In 1926 the antique silk clothes on the grave were taken by Diyarbakir Foundations Management.

The tomb of Prophet Enus is located in the Otluca village on the Cermik road 13km far from Ergani.

**Dedigi Baba:** It is between old and new Ergani road at the north of Ergani. It is surrounded with three rows of bructets opposite the urban graveyard. According to the cadastral record books dated 1530 numbered 998 it is known that the person buried here is a Seyh.

**Kilic Baba:** The Solen town is in Kilic Baba hill. It is at the left side of Ergani Dicle road 2-3km far and located at the highest point of the region. There are three graves here. One belongs to Uzun Hasan’s father and the other to his sister.

**Vahit Baba:** It is in Namik Kemal neighbourhood along the Diyarbakir road.

**Karababa:** It is in the highest point of the region 3km far from Karababa village.

**Karahidir Visit:** It is located 2km far from Sutuyuzu field at the north east and inside a stream bed 4km from Abdulaziz village. He is a cavalryman and war veteran mentioned in the cadastral record books dated 1518.

**Abdulaziz Visit:** In the 16th century it belonged to Ergani but today it belongs to Cermik. The village is located on the southern ramp of a hill 35km south of Ergani. The tomb is in the village graveyard.

**Incehidir Visit:** It is at the east of Incehidir village. It is 30km far from south of Ergani. The paths of many villages pass from here. There is a gendarme post in the village.

**Mustafacik Visit:** It is in the east of Bitikci village which is 40km from Ergani.

**Sahabei Sor:** It is in Kesentas village area.

**Seyh Suvar Visit:** It is in Skunduzu village 10 km from Ergani. It is inside the village graveyard.

**Ziyaret Village:** It is in the village that has the same name. It is mentioned in the documents of the XVI century. Ziyaret is at the left of Ergani-Cermik road and 3km far from the road. It is 13km far from Ergani.

**Carkci Visit:** It is located in the triangle formed by Kesentas, Cukurdere and Asmali villages.
**Sethan Visit:** It is at the right of Ergani-Docle road and 12km east of Ergani.

**Kotekan Seyhs Dome:** It is in Kotekan (Yakacik) village. It is the village of Rufai Seyhs. It is 10km northeast of Ergani.

**Seyh Sukru:** It is in Ergani city graveyard. He is a Rufai Seyh. He was retired from being Ergani Mufti in 1969 (54).

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**Tomb of Seyyids in Kotekan Village in Ergani District in Diyarbakir**

**Kot Seyh:** There is Seyh Seyyid family in Ergani Yakacik village. According to their family tree, they came to Anatolia from Baghdad and to Erzurum from Mardin. Seyh Zulfu settled in Kutekan (Yakacik) village of Erzurum. They are a Seyyid family known as Zilf u (Seyhi Kot). Their family tree goes back to the father Seyh Ahmed Seyyid and Imam Ali and up to our Prophet. His children are living in the village right now (23).

Seyydi Zülfü, Seyydi Muhammed, Seyyid Ahmet, Seyid Zekeriya, Seyid Abbas, Seyide Bedramare burried at tomb (30).

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Dedugu baba(Photo:M.Üzülmez)
Seyh Ziilfi Seyyid (born in Erzurum in 1195 and died in Ergani in 1270) settles in Ergani. He got the Kadiri caliphate from Ahmet. His caliph was his son Muhammed Ferhan.

**Seyh Muhammed Ferhan** is the son of Seyyid Ziilfi and and his caliph. His caliph is his son Seyh Abdulhalim.

**Seyh A. Abdulhalim** (born in 1850 died in 1925 Ergani) was a religious scientist and son and caliph of Seyh Ferhan. Their caliphs are Seyh Abbas, Seyh Huseyin, Seyh Ahmed, Seyh Cuma, Seyh Hidir.

**Seyh Abbas** (born in 1897 died in 1965 Ergani) was a religious scientist. He is the son and caliph of Seyh A. Halim (140).

**Tombs of Rulers in Ergani**

**Uzun Hasan** was born in 1453 in Ergani (127).

Uzun Hasan was one of the greatest rulers of the XV century and in his reign the Akkoyunlu State had become a huge empire ruling East Anatolia, Iraq, Iran and Azerbaijan. We understand from the inscription that the tomb of Zeynel Bey in Hasankeyf belongs to Uzun Hasan’s son Zeynel Bey.

Uzun Hasan chose Ergani as the headquarters in the beginning and then went to Diyarbakir to establish the Akkoyunlu government. The grave of Uzun Hasan’s brother Uzun Huseyin who established Killies village is still in the Kilicbaba hill at the north of the village (128).

The Solen town, Kilic baba hill is 10km far from Ergani. There are three graves in the highest point and 2-3km far from Ergani-Dicle road. There are graves that belong to Uzun Hasan’s father, his brothers and sisters. Uzun Hasan was born in this village (54).

**Muzaffer Gazi**

The Diyarbakir city and 15 principalities around were ruled by the Konya Selcuklu. When Muzaffer Gazi died at war he was buried next to Ziilfifl Nebi Tomb (93).

**TOMBS IN HANI DISTRICT**

We understand from the tales and partially from the historical documents that there are Companion graves in Hani district. It is stated in the Diyarbakir yearbooks that the below mentioned saints are buried here. There are many saints other than those buried here.

**In 1869 Diyarbakir Yearbooks**

Seyyid Bedreddin from the Eizzei Kiram.
Karazh Seyh Ahmed Efendi from the Eizzei Kiram is buried in Hani town (3).
Hasan Basri Konyar tells about the saints in Hani in 1936 as follows:

Seyyid Bedreddin is buried near this minaret.

He is buried inside a small mosque (Caferi Tayyar) at the left side of the town.

His grandchildren live at the houses around. Until recent times the houses of a couple of villages and some houses in the town were built by the foundation of this saint.

The grave of Mehmed Askeri who is one of the prophet’s sons is located at the Piri Leskeriyan village in a two hours distance towards the west south of the town (1).

**Seyyid Caferi Tayyar Tomb:** The tomb is located in Diyarbakir city Hani district Zirve neighbourhood. There are two rumours about the saint lying in this tomb. One of them says that the grandson of Caferi Tayyar is buried here. The tomb is the work of Emevi according to some statements. According to another rumour it was built by Kurt Ismail Pasa. In outhouses of the tomb which is a building with a dome and stone walls, there is a flag dated 372 Hijri and 982 Gregorian. The people of the region visit the saint buried here because he comes from the ancestry of the companions and the Prophet. They read Quran and pray. There is a widespread belief that a light flashes on the tomb on Friday nights. The tomb is maintained by Foundations General Directorate and cleaned by the mosque personnel. 4-5000 people visit it annually.

The people of the region believe that this place is a sacred place. Besides any of the saint’s organs, surcoat, beard, prayer beads and quilted turban are deemed as sacred (29).

But according to the findings the grave belongs to the grandson of Caferi Tayyar from his 7th generation. There is no any inscription on Caferi Tayyar tomb. Although the flag inside the tomb does not give us certain information regarding its date of construction, its gives information regarding the importance of the structure (37).

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*Seyyid Caferi Tayyar Tomb*
The grandson of Companion Caferi Tayyar from the 7th generation Caferi Tayyar in Hani district

Seyit Ali Tomb

It is located at Dereli neighbourhood of Hani district.

The Seyit Ali Tomb was built in 1297/1879 by Seyh Ahmed Efendi. The inscription on its door certifies the construction date and it was previously covered by a tunnel vault. But in 1975 the tunnel vault and the western wall was demolished due to the Lice earthquake and the people of the region repaired it and covered it with plain cement in 1977. The structure which was rebuilt by white cut stone was provided its white cut stones from Hani district Cardak village and Dicle district Dede village.

There are two inscriptions on Seyit Ali Tomb.

The first inscription of the structure is on the entrance door. The inscription consists of three sentences and it is carved on the stone. The inscription that survived until today cannot be read (37).
Seyh Ahmed Karazi

In the Diyarbakir yearbook dated 1316 (1801-1802), it is defined in the part where prophets, companions and saints who are buried in Diyarbakir are mentioned, that Seyh Ahmed Karazi from the Eizzei Kiram is buried in Hani district (2).
Seyh Ahmed Karazi and the Seyhs Buried Beside Him

Seyh Ahmed is one of the saints brought up in Anatolia in the ninth century. He is the student of Seyh Muhammed Hani who was one of Mevlana Halidi Baghdadi’s caliphs.

He is the son of Molla Omer Efendi whose father was also a Naksi Seyh. He got his first permit for the sect from Seyh Abdullaah son of Molla Yahyayi Mizuri who was the teacher and caliph of Halidi Baghdadi.

He got the Kadiri permit from Seyh Ali ElNakip who was from Gavsi geylani Lodge in 1266 in Baghdad. He also got Naksi permit in his visit to Baghdad from Seyh Abdulfettah Efendi who was caliph of Mevlnaa Halidin and Seyh Osmani Tavili, Seyh Salih Basret, Seyh Hamidi Mardini and Seyh Necmettin Efendi son of Mevlana Halidin.

Lastly in 1284/1844 when he was going to Haj, he got a full permit from Muhammet Hani Efendi who was one the caliphs of Mevlana Halidin in Damascus (34).

The family tree of Seyh Ahmed:

Name: Ahmed
Father: Molla Omer
Grandfather: Isa Aga
Grand randfather: Seyh Hidir
The lineage of Seyh Hidir goes to Uzun Hasan.

The father of Seyh Ahmet Efendi was a also a great religious scientist and belonged to the Naksibendi sect. he started his education beside his father when he was very small. He continued to his education with
Seyh Abdullah son of Molla Yahayayi Mizuri who was the teacher and caliph of Mevlana Halid and Mufti of Baghdad at the same time. He also gets the first Naksi sect permit from that person. He got the Kadiri sect permit from Seyh Ali Elnakip in the Gavsi Geylani Lodge in 1266 in Baghdad (20).

Seyh Ahmed Karazi went to Damascus and became the student of Muhammed Hani. He attended his fruitful conversations and benefitted from his knowledge. His teacher appreciated him a lot. He passed all the stages in Mysticism in a short mean of time. Muhammed Hani granted him the caliphat. He returned to his country Diyarbakir in order to teach the people the orders and prohibitions of Islam and help them to succeed in their lives and future lives. Seyh Ahmed Karazi who returned to his country struggled in order to spread the Halidiyye branch of the Naksibendiyye sect. The people who attended his conversations benefitted a lot from him. Many people found happiness through him. Many miracles of Ahmed Karazi was witnessed since he acted according to his religious knowledge (35).

After returning from Baghdad he left his village upon the order of Muhammed Hani and went to Diyarbakir. Then he came to Karaz (Kocakoy). After staying for 7 years in Karaz, he settled in Hani town. Hani town became his place and his fame widespread form here. He died in 1301 when he was 63 years old. His grave is in the graveyard located at the west of Hani town.

The inscription on his grave stone says: Elseyh Ahmedul Ferik Elnaksibendi Elhaseni Elhanevi (20).

His famous caliphs; his son Seyh Maruf, Seyh Hasani Ishakan, Hanili Molla Yusuf son of Seyh Muhammed, Cermikli Haci Mustafa Efendi, Botanli Molla Arif Efendi, Seyh Ali Bokari from Kamisli village (36).

**Seyit Bedrettin Tomb**

It is located in Dereli neighbourhood at the south of centre of Hani.

**Seyit Bedrettin Tomb**

*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR*
Seyit Bedrettin Tomb

In the Diyarbakir yearbook dated 1316 (1801-1802), in the part where the prophets, companions and saints who have graves in Diyarbakir were mentioned, it is stated that Seyyid Bedrettin from the Eizzei Kiram was buried in Hani. The tomb is in Diyarbakır city Hani district Develi neighbourhood. It is stated that there are two sisters and one brother lying together with Seyyid Bedrettin in the tomb. The tomb is made of stone and cement and its construction date is not known. It is believed that Seyyid Bedrettin was a saint. The tomb is maintained by the people of the region (2).

Seyyid Bedrettin, Seyyid Ali and Seyyide Fatma are buried in the tomb and Seyyid Hasan is buried in the garden. They are from the ancestry of the prophet and they had come to Hani from Syria to spread the religion.

The only inscription in the structure is located on the column of the arc in the eastern façade. The inscription which was carved on the stone consists of three rows. Even if the inscription is rubbed out and cannot be read, the date on its right which is 1292 is easily read (37).

Seyh Maksut Visit: It is located in the south east of the district. The people call this place as “Dimistad”.

The people believe that this person is a saint and helps people in trouble. The grave of Seyh Maksut, is also visited for the reason of picnic since it is out of the city. The people who sacrifice animals for Allah distribute them to the people here. Thousands of people visit this place every year. There is no any inscription regarding this person.
Seyh Maksut Visit

2 Canakkale Veterans buried beside Seyh Maksut

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Pir Aziz Visit

It is located in the north of Nerip-Agan village and in a one hour distance of walking. The villages cooperated and made a path since there is no transportation here. The person who lies here is thought to be one of the martyrs during the conquest of Islam. It is said that lights are seen on his grave every Thursday night.

It is visited a lot by people who do not have children and are ill. The people thinks he is a saint. The Pir Aziz Mountain was named after this person. Many children in Nerip are named Abdulaziz after this saint.

Seyh MUhammed Mehdi Askeri’s grave is located on the hill opposite Leskeriyan Village and is within the Hani and Dicle district borders (39).

Molla Mustafa is Seyh Muhammed Mehdi’s brother. He is buried in Anil village. The headman of Anil village told that those 2 brothers came here 900 years ago to spread the religion and that Molla Mustafa became a martyr here while fighting against the enemy.

Molla Mustafa

Haci Mahni Visit: It is in the west part of Nerip Agan village.

Deybudan Visit: It is in the south part of Nerip Agan village.

Mezele Gura Visit: In Cardakli village, in May, it is visited by the people and the traditional game called “Kamci” is placed here.

Seyh Mahmut Visit: This place is located on a high hill in Turali village. The people believe that there is a light on the grave at nights and that he protects the village from disasters and evil (39).
Tombs of Seyh Ali, Seyh Muhammed, Seyh Ispat.

Seyh Ali

Seyh Muhammed
Seyh Ispat

Seyh Abdullah Hatipoglu

*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR*
Seyh Abdullah Hatipoglu Tomb

The Seyh Abdullah Hatipoglu Tomb is located in the central graveyard of Hani. Seyh Abdullah Hatipoglu was born in Hani in 1907. He is the grandson of Sadullah Efendi and served as the Muslim Judge of Hani. Abdullah Hatipoglu who was a member of the Rufai sect, was granted the caliphate from Seyh Izeddin in 1948 and went on executing the religion spreading activities. Seyh Abdullah was a religious scientist and a good preacher. He served as Imam Hatip in Hani for 27 years and died in 14 February 1987 (2).

TOMBS AND VISIT PLACES IN HAZRO DISTRICT

We are going to the Seyh Hasan Ezraki visit where paralyzed patients and 300-400 cars visit every Thursday in the Mirani village of Hazro district. Seyh Hasan Erzaki came to Hazro.
The people of Lice object to this grave due to the below mentioned reason:

Seyyid Seyh Hasani Zeraki was born in Zerak neighbourhood of Baghdad. His father was Seyyid Abdurrahman and his grandfather was Seyh Ahmet. His lineage reaches to 4th Imam Zeynel Abidin. He was appointed as the Islamic Marshall by the Abbasi Caliph. He first went to Medinah to visit the grave of Prophet Mohammed and then came to Mardin and cooperated with the Rukler of Artuklular Emir Artuk Bin Ekser and defeated the Byzantium in Southeast and East Anatolia. Then he went to Malatya and cooperated with Serdar of Malatya. He conquers 18 castles in the region. He was ambushed by the Byzantium and Mogols in the Zirkan region of Keban district and became a martyr here together with his 70 brothers in arms. The commanders of the army cannot decide where to bury him but at last they agree upon burying him in Dibek (Derhust) village of Lice. But Seyh Hasan has a symbolic tomb in Elazig city Keban district Zirkan region. The only target of Seyh Hasani Zeraki was to take the revenge of his uncle’s son Seyyid Battalgazi from the Byzantium. Seyyid Osmani Zeraki has three sons and one daughter. His son Abdurrahman is buried in Bahdat Tahterevan region, his second son Huseyin is buried in Lice district Dibek village which was previously called as Derhust village and his third son Abdulnasir Gazi is buried in Lice district Dibek village which was previously called as Derhust village. We do not know where his daughter Fatima Sehribanu died. Besides Vakif Ahmed Bey who was the Ruler of
Zirkan and built the Vakif Ahmet Beg Mosque is the grandson of Seyh Hasani Zeraki from the third generation.

The Official civil registry records, the decision of Court of Peace in Diyarbakir numbered 2006/416, the family tree and the official title deed records prove that the person buried in Hazro district Meyrani (Ulgen) village is Seyh Osman who is the grandson of Seyyid Seyh Hasani Zeraki from the twentieth generation.

Seyh Hasani Zeraki Tomb

Dibek village (Derhust) Lice

TOMBS AND VISIT PLACES IN KOCAKOY DISTRICT

Kocakoy – Seyh Serafeddin and Ismetullah

Seydaye Molla Ismetullah:
He was born in Fis village in 1904. He settled in Kocakoy and died in 1996 (110).

The Seyh Serafeddin Tomb: It is in Diyarbakir city Kocakoy district Seyh Serafettin neighbourhood. The tomb which was built by the people and the municipality is not very old and has a cement dome. The tomb is visited on Friday nights. Candies are distributed to the children during the visit. The tomb is mostly visited by Epilepsy patients and in order to pray for rain. Seyh Serafettin who is originally from Mekkah, served as a teacher in the Kursunlu Mosque of Diyarbakir for 20 years. He died in

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Kocakoy when it was a village and after secluded himself in here. The tomb is maintained by the personnel hired by the Cooperation Foundation and this tomb is visited by 750-1000 persons per year. The tombs are mostly visited due to psychological problems. The tombs are also visited before or after the rain prayer. Sometimes people pray right at the tomb. The religious people seclude themselves in a place at a certain time of their lives. Distribution of sugar is to emphasize the importance given by Islam to make children happy (29).

**TOMBS IN KULP DISTRICT**

The tombs visited by the people in the district and believed that saints are buried in are as follows:

**Seyh Eli Tomb:** It is along the Kulp stream, on the Sirnas village road and is being visited by the people.

**Seyh Sabedin Tomb:** It is located in Yesilkoy neighbourhood of our district and is a famous place of visit.

**Seyh Salihe Eskare:** It is in the eskar village of Kulp. They are visited by both Muslims and people who are not Muslims.

**Seyh Ettar Tomb:** It is in the Badikan region of Kulp. It is visited in the 17 March festival.

**Gazali Tomb:** In Badikan region.

**Buyuk Kaya Imami:** In Badikan region.

**Seyh Muhammede Duderli Tomb:** Seyh Kale Bahaddin Duderyan village.

**Seyh Ebubekir Tomb:** Ozbek (Seyhbuba) village (40).

Konuklu Tombs: One of the tombs located in Konuklu (Duderya) village of Kulp belongs to Seyh Omer and the other to Seyh Muhammed. The structures that were built from cut stones have an octagonal plan and are covered with dome from inside to outside. These tombs which are visited by lots of people reflect the architectural features of their periods.

**Seyh Ebubekir Tomb:** It is the tomb of Seyh Ebubekir who comes from the lineage of Hasan and is located in the Ozbek village of Kulp in Diyarbakir (133). It is in Ozbek (Seyhbuban) village of Kulp.
Seyh Ebubekir Tomb which is one of the most important places for religious tourism was built in the XVIII century. The structure is octagonal from inside to outside and is covered with a dome. It was built from rubble stones. There are many old gravestones that have inscriptions on them around the tomb (41).
The Kulp saints in Argun village are Seyh Muhammed Tagnaval, Evliyi Sikri.
In Baloglu village Evliyai Mezri, Seyh Osman Cekran Dagi, Seyh Nasir Munuci.
In Omeriye village Seyh Siraceddin, Seyh Omeri Duderiyei, Seyh Muhammed Duderiye.

Seyyid Ali (1854-1927) – Seyh Abdulkadir (1903-1972)
The front of the tomb, the domes, a part of the tomb’s dome
The Islamic men of religion and sheikhs have played an important role for many years in teaching people Islam and how to live according to it. They were like candles burned by the fire of the Prophet and they helped the people with that light to benefit from the religion of Allah. Seyh Omer and his son Seyh Muhammed were one of those people who executed this duty around Kulp.

Seyh Omeri DUDERI
The old name of Kulp which is remembered by Seyh Omer is Pasur. Pasur means a castle with trenches around it. Some say that Pasur means the main castle. In Kurdish “Peya Sor” means “Red Hillside”.

This name was given to it because the red mountain just beside it and called Andok. According to another rumour the name Pasur means Baya-Sar which is Cold Wind. According to a rumour widespread among the people the name Kulp comes from a ruler called Kulpo who settled in Kefrum castle and ruled the region around him. According to the cadastral record books dated 1540, Kulp is a region connected to Diyarbakir province. This shows that the name Kulp even comes from an older source.

In 637 during the reign of Omar, Diyarbakir and the region around it was conquered by the Companions among whom Halid Bin Velid was also found. According to a rumour, Halid Bin Velid appointed his commander Hakim Bin Hasim to conquer Silvan. When the Muslim army conquered Silvan the people of Pasur who suffered a lot from their rulers came to the Muslim army commander and accepted Islam. During this time just the Armenians did not accept Islam and stuck to their religions.

Besides Seyh Omeri Duder in Kulp, there are tombs of saints such as Seyh Ali 5km far, Seyh Ebubekir in Ozbek village, Seyh Mahmud in Karpuzlu village. They are like the spiritual candles of Kulp.

It is said that Seyh Omer who was born in Hijri 1230 in Babi Canika village of Kulp is the son of Yusuf son of Molla Feryat son of Molla resul son of Molla Omer Seyh Muhammed Cimsai and that his lineage goes to the uncle of our Prophet’s uncle Abbas through Semdin Agaye Arab. This family first came to Tillo town in Siirt during the era of Ali. Some of the family went to a village of Pervari from there and some to first to Semdinli then to Kozluk. Another part of the family came to Cimsa village (Ziveritrk) in Silvan district of Diyarbakir and stay here and settle in Babi Canika village of Kulp. Their final stop was Duderya village in Kulp.

Some say that the word Duder comes from the cave with two doors (du deri) in the village and some say that this name comes from the fact that this region was the representative of the two great sects called Kadiri and Naksibendi.

According to the rumour, Semdin Aga was living in the Kozluk (Hezzo) district of Batman. He was known to be a good hunter and he always hunted on Fridays. He always used to pray in the mosque during the other days. The people complained about him because they did not see him in the mosque on Fridays and claimed that he did not pray the Friday prayer. The well-known Muftis of the region decide him to be sentenced to death because of that. Before the execution of the death sentence a person from Kozluk (Hezzo) goes to Haj. He loses his money there and gets sad. He sees a person there and that person asks the reason of his sadness. He tells that he is sad because he lost his money. That person asks him where he is from and he tells him that he is from Kozluk. So that person asks him if he knows Semdin Aga or no. The man from Kozluk says that he knows him. That man tells him to go and wait in Kaaba and that Semdin
Aga who comes to Kaaba every Friday will help him. Semdin Aga from Kozluk comes on Friday. The man goes beside him and tells him about his problem and Semdin Aga helps him. But Semdin Aga warns the Haji from Kulp not to tell anyone that he saw him in Kaaba on Friday and wanted him to promise to keep this as a secret all his life.

One day in a summer season this Haji from Kulp collects some fruit from his garden and goes to Semdin Aga to give them to him. But Semdin Aga had become a martyr in the most famous mosque of Kozluk. So the man tells the truth to them. Since that day Semdin Aga has known as a great saint by the people of the region and his memory arrived until today. The mosque where he was executed is called Semdin Aga mosque today and is very famous. This person is till the greatest saint accepted by the people of Kozluk.

Seyh Omer who is from this sacred lineage gets his first education from a person called Kalike Melle Manco. Later on he completes his education in Serhad. He goes to Silvan Bahçe Seyh in order to get involved with Mysticism. He goes to Telan when his seyh in Bahçe tells him to do so. He gets the caliphate after spending two weeks in Telan. His Murshis is Seyh Kasimi Telani.

Seyh Omer returns to his country as a Kadiri caliph and does not disclose his caliphate for one year. Then he discloses his caliphate upon the order of his Murshid and starts to spread the religion.

Seyh Omer participated in the war of 93 with one thousand students according to a rumour and with six thousand students of his according to another rumour. He fights against the Russian soldiers in Pasin, Hasankale and Erez River. He was granted the award of Sancaki Serif by II. Abdulhamid. According to the rumour, Seyh Omer was injured in that war and he became a martyr due to the injury that was being refreshed all his life.

Seyh Omer also participated the 1877-1878 Ottoman – Russian War as the commander of the Hamidiye Regiment with six thousand soldiers and just six of them returned. Seyh Omer was awarded the rank of Miralay (Colonel) afterwards.

The Sancak (Flag) given to Seyh Omer passed to his son Seyh Zulkuf after his death and to Seyh Muhammed Emin Duderi after his son.

Seyh Omer who got married nine times had 6 sons and 4 daughters. His sons were Zulkuf who got the Kadiri caliphate, famous Seyh Muhammed Emini Duderya, Ibrahim, Serif, Siracuddin and Abdulhadi who died when he was a kid. Seyh Omer left lots of caliphas baxck and the most well-known of them are Erzurumlu Seyh Mahmud, Seyh Mahmud from Serefil village of Kulp and Mardinli Seyh Muhammed. Seyh Omer died in 1311 when he was seventy years old and buried in his tomb in Duderya. The people of the region respect him as a saint.

Seyh Muhammede Duderi
Seyh Muhammed Emin Duderi is one of Seyh Omer’s children and was well-known as Seyh Muhammede Duderya. Seyh Muhammed who was born in Duderya, after having education from some of the persons, got his permission from Muslu Haci
Tayyib Efendi. Then he went to the centre of the Kadiri Sect in Telan just as his father and brothers and applied for service. But the Seyhs of Telan said that they cannot accept him since they gave caliphate to his elder brother. Because they did not give caliphate to two persons from the same family.

The Seyh Muhammed went to the famous Naksibendi Seyh Muhammed Kufrevi and got caliphate from him within a short time and then returned to Kulp.

Seyh Muhammed Duderiyeye was one of the Seyhs who were exiled in the riot of Seyh Said Efendi and Dersim incident. He was exiled to Ankara during the riot of Seyh Sait Efendi and his family members to Usak, Burdur, Kutahya and Bolu.

After this exile, Seyh Muhammed came to Kulp and served as a Mufti for 8-9 years. He was exiled to Aydin again with his family in 1937. He died in Aydin in exile in 1940-41. Seyh Muhammed bequeathed to his children not to leave his corps here and told them that they were going to be free in a couple of years. His will was realized in June 1947. His family applies to the governor of Aydin to get his corps and the governorship replies that it is impossible since his corps must have been decayed. The family insists on it and they witness that his corps was not even slightly decayed when they opened his grave. His corps was brought to Ragibiye mosque in Diyarbakir, his funeral prayer was made here and he was buried beside his father Seyh Omer.

Seyh Muhammedi Duder worked once and had 5 sons and 3 daughters.

We commemorate those saints who were exposed to many difficulties and tortured and who kept on spending their whole efforts in order to spread Islam and teach it to the people.

**Seyh Mahmut Tomb:** The tomb is in Karpuzlu village of Kulp in Diyarbakir. It is stated that the people who are buried in this tomb are Seyh Mahmut, his father Seyh Ali, his son Seyh Osman, his grandsons Seyh Abdullah and Seyh Hasan, the bride of Seyh Mahmut and the daughter of IV. Murat Zuleyha Hatun. The tomb was built by an architect called Hoca Ali and three of its domes were repaired. This tomb is visited to find cure for various diseases. Quran is read, prayers are made or an animal is sacrificed during the visits. They visit him because he is a saint who came from Baghdad and he is a Seyyid. Annually 3000 people visit this tomb which is being maintained by the foundation established for it (29).

During the Ottoman Empire, the families of the Seyyids were protected by the government and their needs were granted. For that reason many people who were not Seyyids indeed claimed to be one. So the Sultan 4. Murat orders all of the Seyyids to come to Istanbul. Seyh Mahmud went to Istanbul together with his son Seyh Mustafa. He made a speech in one of the mosques there during the Friday prayer and told the people that 4. Murat will conquer Baghdad. So the Vizier of
4. Murat told the sultan about this speech and the sultan wanted to see him. So he was effected a lot from his Islamic information and he asked his daughter Zeliha Sultan to get married with his son Seyh Mustafa. He granted eight villages to Seyh Mahmud around Lice, Hazro and Kulp.

Seyh Mahmud and his son Mustafa got out of Istanbul with an adequate number of soldiers and Seyh Mustafa suddenly died when they arrived Uskudar so he was buried in Uskudar. Seyh Mahmud said to his bride Zeliha Sultan that he can send her beside her father but she said that Seyh Mahmud is her father from now on. When Seyh Mahmud returned to Karpuzlu village Zeliha Sultan buiolt the mosque in the village. Zeliha Sultan had a daughter but she was dead in early ages. Seyh Mahmut’s brother Osman had two sons called Abdullah and Hasan but Hasan did not have a son.

Abdullah had a son called Seyhi and he was the last Seyh. The persons who are buried in Seyh Mahmud’s tomb in Karpuzlu are: Seyh Mahmud, Seyh Abdullah, Seyh Ali, Seyh Seyhi, Seyh Mahmud’s mother Meryem Hatun, Seyh Osman, Zeliha Sultan and Seyh Hasan. It is said that people who have diseases get well after their visit to this tomb (30).

Seyh Muhammed Tomb: The tomb of Seyh Muhammed is one of the most important religious structures in Agacli region. People pray when they are passing in front the tomb of this Seyh who is believed to be one of the most important saints in Agacli. There is no any special day to visit this tomb on contrary of other tombs.

Seyh Umran Tomb: Seyh Umran Tomb which is located in the south hill of Karaagac village is an important religious structure also known in other villages. The people of the village traditionally visit the tomb in 17 March and read Quran and pray.

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Seyh Muhammed Sahabi Tomb: It is located in Kayahan village. According to the villagers, this person is from the Sahabi ancestry and became a martyr in the wars made here. The people of the village visit this tomb on Thursdays and Fridays.

Hayro Tomb: Hayro Tomb is located at the southern hill of Kurudere village and is one of the most important religious structures. It is called after a religious and charitable man who was named as Hayro. The word Hayor is a local word and means Charitable in modern Turkish.

Haci Omer Tomb: Haci Omer Tomb is located at the south of Narlica village and is an important religious centre. Nothing is known about the history of the tomb. It is visited on Thursdays and Fridays and Quran is read.

Ziyareta Kuri Silivan (Molla sadik Tomb): This saint is visited on Thursdays and Fridays and Quran is read. One other religious centre of attraction in the village is Molla Sadik Tomb. It is said that Molla Sadik was the owner of the village and educated many students. This place is also visited routinely on Thursdays and Fridays.

Seyh Suleyman Tomb: Seyh Suleyman Tomb is located in Derecik field of Caglayan village and is one of the most important centres of attraction in the village. According to the information we got from the elders of the village, Seyh Suleyman came together with his two sisters from Mekkah to Derecik field of Caglayan and became a martyr here. The villagers visit this tomb on Thursdays and Fridays.

Seyh Muhammed Sahabi Tomb: It is located in Kayahan village. According to the villagers, this person is from the Sahabi ancestry and became a martyr in the wars made here. The people of the village visit this tomb on Thursdays and Fridays.

Seyh Ebubekir Tomb: It is located in the south of Ozbek village. Seyh Ebubekir Tomb is one of the most important religious centres of the region. The villagers and people of the region come to the tomb and read Quran and pray. There are tens of legends about Seyh Ebubekir who is believed to be a great saint. But we do not have any historical information about his personality and life (43).

His grandchildren built the tomb with one dome in 1700. It is visited with the belief that he is a saint. Quran is read and prayers are made. Its maintenance is made by the people and it is visited by 6000 people (29).
**Seyh Sivan Tomb:** It is located in the south of Gulec village. Seyh Sivan Tomb is one of the most important religious structures in the village. It is said that he is a very old saint and his tomb is visited every Thursdays and Fridays and Quran is read there.

**Molla Huseyin Tomb:** Molla Huseyin Tomb is located at the west of the grave in Barin village and is one of the most important attraction centres. It is believed that he is a valuable saint and his grave is visited in special religious days.

**Seyh Ahmedi Tomb:** There are many religious tombs in Unal village. Seyh Ahmedi Tomb is the most important one. The people who visit this tomb on Wednesdays believe that they will be cured from the disease of rheumatism.

**Seyh Ali Tomb:** It is located at the west of Karabulak village. According to the information we got from verbal sources, Seyh Ali came here to fight in the Ottoman-Russian war and became a martyr here. The religious influence of Seyh Ali is not limited with Kulp (43).

**Seyh Omer Efendi Tomb:** The tomb is in Konuklu village of Kulp District in Diyarbakir. The Seyh and his son Seyh Zulkuf lie in the tomb. The tomb was made by Seyh Zulkuf in 1300. The tomb does not have outhouses and has one dome and six corners. This tomb is visited and Quran is read here. The Seyh returned to his village together with his followers and died because of his injury. The tomb which is maintained by his grandchildren is visited by 5000 people annually.

It is a tradition in the Anatolian people that the Seyh goes to war together with his followers. Following the Seyh wherever he goes no matter if it is a war or no and fighting in the way of Allah is the target. There are many saints in Anatolia who got injured at war and died (29).

**Kulp and our martyrs in the First World War**

**Defence against Russians in Kulp:** The Russians had three options in order to conquer Diyarbakir: a) Bitlis road b) Bingol road c) Kulp road. The most important one was Kulp road. Diyarbakir would have been conquered if the enemy would pass here. So Ahmet Izzet Pasa and M. Kemal Pasa planned to draw the enemy into the Kulp gate. We had 8 legions. 7 tribes where those older than 14 years old were taken participated the war in the commandership of Seyh Muhammed Emin. Trenches were excavated in both sides of the gate.

The fire started when the Russians arrived Pomak field. The Russians lost many soldiers and retreated. 16000 captives were taken. There were 6500 martyrs in Kulp. A monument would be meaningful at this point. M. Kemal pitched tents in 3 places: Kulp, Senyayla and M. Kemal Cesmesi. He built the Kulp-Senyayla road in order to supply the army. The road was built in 3 months with the help of the villagers. We expect a monument to be established in Kulp just as the one established for the Aziziye Bastion for the war in Erzurum against Russians. Kulp is not known a lot in Russian wars. Just Erzurum and Aziziye are in the memories. The army from Moscow could stand just for half an hour against the untrained villagers who fought with axes, sticks, swaths and stones in Aziziye. 2300 Russians were killed and the bastion was retrieved. The Turks had approximately 1000 martyrs (137) (138).
TOMBS AND VISIT PLACES IN LICE

Tombs that belong to grandchildren of Ebubekir in Sine.

Abdurrahman Bin Kasim who is from the ancestry of Ebubekir came to Sine village of Lice district and Seyh Muhammed and Seyh Pir Hasan who are also from the ancestry of Ebubekir came to Lice.

According to a document in the Diyarbakir Archaeology Museum, the family of Sultan Muhammed Han and Seyh Ridvan who belonged to the ancestry of Ebubekir lived in Atak which was an old settlement (45). Seyh Ridvan, B. Abdulbasit, B. Abdurrahman, B. Muhammed, B. Ridvan are buried here (47).

Between Lice-Hazro, The last village of Lice after Atak is located. This village has 160 houses. They did not get married with any person out of this village.

We submit an information from 1936.

The people in Sine village of Lice speak Arabic and they consider themselves as children of Seyh Mehmed. There are graves of the martyrs above the Atak castle. The Lice-Oyuklu visits from the 3rd century are samples for Diyarbakir saints coming from the ancestry of Ebubekir.

Graves of Lice-Sin village
The Grandchildren of Ebubekir from Diyarbakir

Here is the interview made by Zaman Newspaper about this subject.

The Sine (Oyuklu) village hosts the grandchildren of Ebubekir who was the first Caliph and the friend of our Prophet. The text of the interview published in Zaman Newspaper:

The Oyuklu Village hosts the grandchildren of Ebubekir who was the first Caliph and the friend of our Prophet. The village is in the Lice district of Diyarbakir and is the place where Halid Bin Velid pitched his tent too. This region is always mentioned by the terroristic acts but the people of the region did not lose their respect towards their ancestors and their spiritual existence.

The heart of Mesopotamia, the cradle of civilization Amid, which is called Diyarbakir today, was honoured by Islam in 639. Many companions stayed here after conquest of the city.
The Sine (oyuklu) village in the Lice district of Diyarbakir hosts the grandchildren of Ebubekir who was the first Caliph and the friend of our Prophet. The generation of Seyh Ridvan who is the grandson of Ebubekir and migrated to the region in 960 is still here.

There are many historical gravestones in the graveyard of Oyuklu village that belong to the grandchildren of Ebubekir. The names of the persons buried here are craved into the inscriptions on the walls of the cupola.

Lice is established between the high mountains and it is opposite the green valley where Halid Bin Velid who continued his conquest after Diyarbakir pitched his tent. Oyuklu is established on steep rocks and as it is called in the region Sine village is the only Arabic village here. The villagers have succeeded in protecting their mother tongue and cultures for thousands of years and did not get married out of the village. They protected their homogeneous structure.

The graves of Seyh Ridvan’s grandchildren are located beside each other in the graveyard of the village. The people of the region call this graveyard a visit and respect it a lot. Accordingly they are visited a lot in summer and winter. The distance of the village to Lice is 27km. But the road takes two hours since it is very rocky. We ask the house of the headman to a blonde young man with blue eyes and white skin after passing the Atak stream. We cannot find him at home and his father takes us to the village café. We salute and sit. We tell them what we want. Ismail Demirbas who works as a minibus driver brings us tea. He tells us about the one thousand years old history of the village and tells us to get more detailed information from the Imam of the village Mustafa Kilic. He send a boy to find him immediately.

The Imam enters while we were drinking our tea. Approximately 50 persons inside stand up and receive his salutation and show him a place to sit. There is an Arabic song in the radio. Sometimes the voices of the prayer beads muffle up the sound of radio.

They do not know Turkish, we do not know Arabic, and the common language is Kurdish

The Imam of the village Molla Mustafa Kilic does not know Turkish and we do not speak Arabic. So Kurdish becomes our common language. He says that he will tell us everything about the village but on one condition. First we have to go to the “visit”. While passing beside the mosque he says “the villagers built it themselves and it is always filled with them”. We arrive to the place they call “visit”. It is like a picnic area surrounded by a fence. There are historical gravestones in the area. We meet a complex while we were going towards the cupola. A complex that consists of a water tank with a fountain, rest area, place to sacrifice and cook an animal. He stops us when we intend to enter the
cupola. He asks us to get our shoes off. He says “Nobody approaches the graves with shoes due to respect to these saints”.

The visitors do not enter the graveyard of the village with shoes due to respect to the grandchildren of the companions.

‘They took the family tree’

We climb to the place where the graves are after stepping on cold stones. We say amen to the long and sonant prayer of Molla Mustafa together with the visitors. In the cupola there are graves of Ebubekir’s grandchildren Seyh Muhammed, Seyh Abdulaziz, Seyh Semdin, Seyh Ismail and his son Seyh Ridvan, Seyh Ebubekir, Seyh Ahmet and his brother Seyh Mahmut. Kilic shows the peak where Oyuklu leans on and where many caves are located and says “Seyh Muhammed went there in summers and prayed”. He says that all of the people living in this village come from the lineage of Ebubekir. Kilic emphasizes that the graves of Seyh Ridvan and his brothers are also in the village. Kilic says that Seyh Ridvan’s grandson Seyh Muhammed settled in Oyuklu village and his brother Seyh Sultan Muhammet Han settled to Atak village. Both places where sources of religious sciences for centuries. Molla Mustafa Kilic who stated that the family tree documents were sealed and delivered to them at the Ottoman reign says “But in 1936 a group of soldiers come to the village and take the family tree saying that they will seal it and never bring it back again”.

He carries the gift of Abdulhamid on his neck

The surnames of the people in the village are different although they are relatives. The people here wanted the surnames Sadik and Bekirogullari but the officers at that time gave surnames according to their wishes. Devran Saka is one of the elders of the village. He carries an Ottoman money on his neck. He says that the Ottoman Sultan Abdulhamid Han sent it to their village as a gift. Saka says that The Ottoman reign gave a significant importance to the families coming from the lineage of the Prophet or Caliphs. Saka carries the Ottoman gift on his neck together with very valuable stones.
Some researchers say that the lineage of Ebubekir continues in Baghdad and Diyarbakir.

There are many graves and tombs of people who come from the lineage of Ebubekir in Sine belonging to the years of 350.

**Seyh Ismail Tomb:** The tomb is located in Karahasan neighbourhood of Old Lice in the centre of Lice in Diyarbakir. There are Seyh Ismail (death 1057) and three persons whose identifications are not known. The person who built it is not known as well as its date of construction. It was reconstructed after the earthquake of 1975. He spend all his properties to the way of Allah. The tomb is maintained by the people and 2-3 thousand people visit it (29).

**Seyh Pir Hasan/Lice**

In the Diyarbakir yearbook dated 1316 (1801-1802), it is stated in the part where the tombs of saints and companions are mentioned that Seyh Pir Hasan who is one of the grandsons of Ebubekir is buried in Lice.

**Hezan Tomb/Lice**

The tomb is located in Savat (Hazan) village of Lice district in Diyarbakir. The persons buried in the tomb are Seyh Abdulkadir (1246-1326), his father Molla Abdullah, his grandfather Abdurrahim, his mother Asiya, Seyh M. Selim (1292-1355), his father Seyh Abdulkadir, his grandfather S.A. Kadir, his mother Rukiye. The tomb was built by his family. The tomb is the graveyard of the family and does not have any architectural feature. Seyh Abdulkadir was the caliph of the Naksibendi sect, he was a religious scientist and had many followers. His family maintains the tomb (2).
Kayacik-Hezan Saints: They are Seyh Seyda Mehmet Selim, Seyh Seyda Abdulkadir, Seyh Seyda Ismail Hakki, Seyh Mahsum Aydin and their graves are in Hezan.

Seyh Abdulkadir Hezani

He is the son of Molla Abdullah Efendi who was the caliph of Mevlana Halidi Baghdadi. At first he followed Seyyid Sibgetullah Arvasi who was known by the nickname of Gavsi Hizani, then after his death he followed the caliph of Gavs Seyh Abdurrahmani Tagiye and got the caliphate from him. He has a famous divan. He educated in Hezan Seyh Selim and Seyh Ismail Hakki. He has a madrasah and divan.

These are the known caliphs of Seyh Abdulkadir:

Lice Mufti Muhammed hadi Efendi (Seydaye Lice), Molla Mustafa Sisi, Seyh Seyyid, Lice Mufti Ahmed Elhassi (Hocei Hase) (34).

He died in 1326 when he was 70-80 years (119).

Seyh Selimi Hezani

He is the son of Seyh Abdulkadir. He completed his education and mystic sciences before Norsinli Seyh Muhammed Diyauddin Efendi. He served the naksi sect for long years in Hezan (34).

Molla Ahmede Hasi Tomb

Molla Ahmede was born in 1283 (1862) in Hezan (Kayacik) region of Lice. Seyda worked as an officer in different positions until 1330 and in June 1330 (1909) he was appointed as the assistant teacher of Diyarbakir.
In July 1331 (1910), he was appointed as the teacher of Hezan village in Lice. After serving for a while in this position he becomes the Mufti of Lice.

Molla Ahmet is the first person to write Mevlut in Zaza language. This Mevlut that was written in Zaza language by the Seyda consists of 16 parts. The first 14 part is Mevlut in Zaza language and the last two parts are “Qala Pey” (last word). The last two parts are in Arabic. He stated the date of 1316 (1900) with the Abjad calculation system. 400 copies of this Mevlut was printed the same year (1900). This piece of work has 756 verses ending with rich rhymes and is written in the Bingol Zaza language.

Seyda died in 1951 and is buried in Hezan.

**Dervis Ali/Lice**

According to the Diyarbakir yearbook dated 1316 (1801-1802), it is stated in the part where the tombs of saints and companions are mentioned that Dervis Ali from the Eizzei Kiram is buried in Lice.

**Pir Izeddin/Lice**

According to the Diyarbakir yearbook dated 1316 (1801-1802), it is stated in the part where the tombs of saints and companions are mentioned that Pir Izeddin from the Eizzei Kiram is buried in Lice.

**Mahmud Elaskeri/Lice**

According to the Diyarbakir yearbook dated 1316 (1801-1802), it is stated in the part where the tombs of saints and companions are mentioned that Mahmud Elaskeri from the Eizzei Kiram is buried in Lice(2).
Seyh Bilal Visit

The Seyh comes to Lice from Baghdad and settles in the hole of an oak tree. He talks to the reindeers that surround him. The oak trees growing by themselves around his grave continues that speech. The tree of the Seyh is deemed sacred today. The small cradles hanged to the branches of the tree are the prayers of the non-existing small children (52) (53).

TOMBS AND VISITS IN SILVAN DISTRICT

Mersi Mun Tomb
It is in the west of the district opposite the police department. He was a great religious scientist.

Seyh Halil Tomb
It is in the east of the district. The graveyard of the city is also here. This person is one of the sons of the Seyhs.

Seyh Muhammedi Girkovi
It is located between Derik Mukur and Kazan Mountain of the district.

Seyh Muhammed Tombs
There are graves of two persons here one of whom is called Seyh Muhammed and lived during 921-960 and the other is called Seyh Muhammed and lived during the reign of Hamdanogullari.

Sitei Ibni Mecnu Tomb
It is in the north west of the district.

Seyh Ibrahim Tomb
He is buried in Bahce village. He came here from Botan two centuries ago. He has grandchildren in the village.

Seyh Emin Tomb
He is buried in Bezvan village. Seyh Abdullah and Seyh Sakir are his grandsons.
Mersi Mun Tomb

Mersi Mun Tomb is located in the west of the district opposite the police department. We could not find any information about Mersi Mun as a result of our researches. But it is said that he was a great saint.

![Mersi Mun Tomb](image)

Mesmuni-Mersimun Visit-Silvan-Photographed by Nejat Satici

Seyh Muhammedi Girkovi Tomb

The grave of this important saint is found between Derik Mukur and Kazandagi. He is known as a Seyh who devoted himself to animals. The word Gir means hill or mountain and the word Kovi means tame and tameless animals. He always spent his time for tame and tameless animals. Every year in March and April thousands of people visit this place. The gold searchers are afraid of working here. Many of them were exposed to disasters.

Seyh Muhammed Tombs

The author Suleyman Savci who examines the Silvan inscriptions at place comes across an inscription of a grave that belong to the wife of Emir Muhammd son of Emir Heyca on the door of a house below the house of Yumnu Ustun. He says that the inscription was written in Kufi letters. Since the surname of Abdullah Beni Hamdan is Ebul Heyca in this inscription, it is certain that Abdullah has a son called Heyca and a grandson called Muhammedm and that they governed Silvan in the name of Hamdanogullari.

In the book called Duveli Islamiye, although it says that Abdullah had six sons and some of their names were mentioned, there is no any information about his son Heyca and grandson Muhammed. There is no also any information in other researches regarding their names and their duties. These tombs are still visits and Suleyman Savci states that these important people lived during 921-960.
**Seyh Ibrahim Tomb**
The grave of this important person is in Bahce village of Silvan. There is a dome here too. Everybody visits him. It is said that this person came from Botan 2 centuries ago and that he settled and died here. He has grandchildren in the village.

**Seyh Emin Tomb**
He is found in Calunu (Bezvan) village of Silvan. Seyh Abdullah and Seyh Sakir are his grandsons. The people of the region who have conflicts between them come here and make oaths. Those who do not make honest oaths are exposed to disasters. That who goes to the Seyh Emin tomb does not lie because he knows what he will be exposed to. For that reason he is a respected saint (48).

**Seyh Belbelot Visit**
It is located inside the Mira city graveyard and opposite the door that opens to the graveyard beside the Karabehlul Bey Mosque. There is an old mulberry tree right beside the tomb. There is the grave of Seyda Mele Kamil beside the tomb which is visited.

**Seyh Hasan Visit**
It is beside the graveyard of Azizogullari in the north of Seyh halil graveyard. It is deemed as a visit place.

**Site Ibni Mecnu Tomb**
The place which is known as Kaniya Navin Visit by the people of the region is in Baglar neighbourhood of Silvan. The people use it as a place for visit and there are two inscriptions on the grave at the dimensions of 0.50x1m and 0.80x1m and a broken mosaic piece. The inscription on the left shows to whom the tomb belongs and some verse from Quran and religious sentences are written on the other. Suleyman Savci states that the inscriptions were made in the era of Abbasi or Seyhogullari and that there is a picture of sun with eight twists on the upper part of the inscription (Y.P. 1997) (49).

On the grave which is located in the north west of the district and deemed as a visit place by the people, there are two stones and the below inscription is written on the left stone:

Besmele, Haza Kabr-ü Sitte Ibnet-ü Necm?
Rahmet-ü Allah-i Aleyha (Bundan sonrası okunmadi)
Keente Sitte Dar... (Bundan sonrası okunmadi)
La ilahe Illa Allah-u Vahdehu
La Şerike Leh-u ve Emre Muhammeden
Abduhu ve Resulühu
Sallelahu Aleyhi ve Sellem

**(Inscription)**

It is anticipated that the inscription belongs to the Abbasi or Seyhogullari period.

On the stone with dimensions of 0.80x01 there are verses from Quran and religious sentences. There are two more stones at the tiptoe of the grave and in the west. Same verses are written there too. There is a broken mosaic piece on the grave (48).

*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR*
Beside the hospital in Silvan at exit of Diyarbakir

Seyh Muhammed’s grave behind the house of Sadik Bey

Bahce Village – Seyh Ibrahim Tomb

Dara Hiznakiye Visit Silvan – Photographed by Nejat Satici
Old Silvan Mufti Mehmet Uyanik Dara

Hiznahiye Visit

It is on Diyarbakir Silvan road. We do not know to whom it belongs. The rumours say that it belong to the companions. There are sword engravings on the left and right sides of the tomb. There are a couple of graves in it. There is an oak tree of a century beside the graves. It is deemed to be a visit place.

Diyarbakir Governorship built a fountain in the shape of cupola (49).

The tomb of Seyh Muhammed Hiluni who became a martyr in Hilun Mountain of Silvan is visited a lot (134).

Tomb of Commander Muaz Bin Cebel (Companion Tomb)

It is in Kumgolu (Omerkan) village of Silvan. It is one of the most well-known visits of Silvan. It also has a legend. After conquering Silvan the commander of the Islam army Muac Bin Cebel his son Murat is ambushed while returning. One of the companions who is single and whose name is not determined became a martyr in this ambush. His mother sees our Prophet in her dream. The Prophet tells his mother not to be sad and that every year a wedding will be made here. So every year at the last week of March Murat festival is made here with the participation of thousands of people (49).

Murat Festival in Silvan

(50)– Murat festival made in Susamis field of Kumgpolu village of Silvan district in Diyarbakir
The Murat Festival continues for three days and three nights with participation of many people from the South East part of Anatolia. Lots of tents are pitched in the valley of Murat and the participants enjoy their picnic and pray at the same time. The participants exercise the dhikr with tambourines each year and pray (50).

Seyh Zeydin Tomb –( 51)  
Muaz Bin Cebel’s Tomb

Seyh Saitgul Visit Silvan

Rulers’ Tombs in Silvan

Celaleddin Harzemsah

The ruler of Silvan Melik Elmuzaffer gazi brought the corps of Celaleddin who died in Silvan (Meyyafarakin) in Diyarbakir to Silvan and buried him there (124).

I.Kilicarslan

It is stated that the ruler of Selcuklu is also buried in Diyarbakir. I.Kilicarslan wanted to pass across the Habur River at the war of 1107 while many arrows were being shot at him. But he was drowned in the water due to the weight of his and his horse’s armours. His corps which hit the shore after a couple of days was taken to Silvan.
Atabegi Muhammed built a tomb for him. Ibnul Erzak writes that this tomb was called later on as Kubbetul Sultan and that many great Turks and the daughter of Kilicarslan Saide Hatun were buried here. She was buried in 1130. Then this place developed and was named as Sultan neighbourhood. There is no any trace left of the tomb or the neighbourhood today (125).

**Seyfuddevle**

Seyfuddevle is the founder of the Aleppo branch of Hamdani. He was born in 22 June 916 and died in 25 January 967. He devoted his life to fight against the Byzantium. His corps was taken to Silvan. The tombs of Seyfuddevle, I.Kilicarslan and other commanders were demolished by Hulagu (121).

According to the Lebanese professor Adnan Hoca, Seyfuddevle is buried between the minbar and mihrab of the Karabehlul mosque.

The tombs of Seyfuddevle, I.Kilicarslan and other commanders were demolished by Hulagu.

If Seyfuddevle is buried there then all the rulers and his family should be buried there. A mosque should have deliberately been built on the place where Kubbetul Sultan was demolished as a result of the Mongol invasion. For instance in Suleyman Mosque in Diyarbakır, people pray in the mosque while companions are buried below it. Same rule may be applied here.

**Silvan and Kubbetul Sultan**

Silvan is a place where famous sultans of the history are buried. But these graves were demolished as a result of the Mongol invasion. These graves should be found and rebuilt and the Kubbetul Sultan should be determined clearly.

The persons buried here are I.Kilicarslan and his daughter, Seyfuddevle and all his family, Necmeddin Alpi, Artukoglu Ilgazi and most probably Celaleddin Harzemsah.

Various rulers of Mervanogullari are also buried in Silvan. This place should be Karabehlul mosque. According to the Lebanese professor Adnan Hoca, Seyfuddevle is buried between the minbar and mihrab of the Karabehlul mosque.
Mervani Rulers

Bad’s brother Ebul Faris from Mervanogullari became martyrs in a war and were buried out of Silvan and the dome was built here. Then many domes were built here and this place was called Ebul fevaris Domes (126).

Nasruddevle Ahmed: The third ruler of the Mervani Beylic. He was buried in the tomb near Muhdes mosque.

Nizameddin Nasr: He built the bridge with ten eyes. He repaired some parts of the Silvan and Diyarbakir castles. He was buried beside nasruddevle (121).

Artukoglu Ilgazi:

He participated with his forces in the army established against the crusades. He became sick when he arrived Silvan. He was 60 when he died. He ruled Mardin, Aleppo and Silvan. He was buried in the northern part of Sultan dome in Mescidul Emir.

Artukoglu Necmeddin Alp died in 1176. He was buried in Kubbetul Sultan. This is the tomb of his grandfather I.Kilicarslan (121).

The graves of Bediuzzaman Hodjas in Diyarbakir

Bediuzzaman’s Hodja seyh Muhammed Celali and his grave in Dilvan district.

Seyh Muhammed celali who was the Hodja of Bediuzzaman for three months settled in Hastder (Otluk) village of Silvan district in Diyarbakir after the First World War and died there.

His grandson Halil Ukenat (43 years old) says that they came from Van and that they belong to Celali tribe.

Grave of Muhammet celali
The grave of Molla fethullah Efendi who gave the title of Bediuzzaman to Said Nursi is in Zilan Village

Molla fethullah Efendi went from Diyarbakir Kuklp district to Kozluk district and died in Zilan village. His tomb is beside Seyh Muhammed Zili who is buried in the same village.

Prof. Dr. Ahmet Akgunduz: Bediuzzaman in Archive Documents. Ottoman Researches Foundation Ist. 2013.c.1 S.222-223:

The grave is near Malabadi Bridge between Diyarbakir and Batman.
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RELATION BETWEEN PROPHET NOAH AND ERGANI DISTRICT

Prophet Noah’s grave is in Cizre. But we also know that Prophet Noah’s ship is at Mountan Judi. Although it is known that the Mountain Judi is located near Cizre, there are many different thoughts about its exact location; such as Saudi Arabia, Mosul, Sanliurfa, Amid, Northern Mesopotamia. When it comes to Amid, the question is; where is the Mountain Judi in Diyarbakir?

Caves located 200m above the Egil catchment were formed because of water erosion after the Flood. I asked about these caves to an expert from Dicle University Engineering Faculty, Assoc. Prof. Dr. Fuat Toprak. He stated that they might be caused by water erosion. When there occurred a blockage on the Sumerian land, water had returned to its source and this raised the water level. Then the rising water levels had caused erosion, leading to the formation of these caves. Consequently, the Ship had sailed downward through the Sumerian lands to the Birkleyn and Kralkizi caves, which were the water source, and then stayed there. Egil catchment is on the route of the Prophet Noah’s ship.

Caves located in the dam lake are 200m above the water level. These caves were formed by water erosion. In other words, Tigris river had reached these levels many years ago. Spring of Tigris river are Maden brook and Birkleyn caves. River reach from Maden brook passes Egil, river reach from Birkleyn flows to the Dicle dam and these two reaches merge there. The water that came from the sumerian lands due to the Flood, originates from the source of Dicle. As a result, it had caused water erosion and formed the caves in front of the Egil
district and the Birkleyun river reach. So probably the Prophet Noah's ship had drifted to the source of Dicle due to this water stream. This region is in between the Ergani-Dicle-Lice region. So the Mountain Judi might be in this area. The so-called locations of Mountain Judi are:

a) Amid  
b) Sanliurfa  
c) Cizre  
d) Mosul  
e) Saudi Arabia

In this case, let's search for the location of the Mountain Judi by analyzing the Roman history, the Bible and Islamic resources. As a result, Amid outweighs the other possibilities. By Amid, in my opinion, the mountains between Dicle-Lice might be the location.

Starting from 1932, a research team led by Sir Charles Leonard Woolley, had found the traces of the Flood on the sumerian lands by digging for 6 years. The Flood is also mentioned in epic of Gilgamesh. In a word, archeology and mythology come together at the same point.

Let's look at the Tablet XI that tells the Flood: the Flood lasts six days and seven nights. On the seventh day, he steps out of the ship and he sacrifices his offering to the gods(1).

The Flood had started at the Sumerian lands and the ship is located between Dicle and Lice. Islamic resources state that the ship had stopped at Judi. But where is Judi? There are many different opinions on this matter.

Now let's search for Judi.

Diyarbakir After the Flood

The works named 'Ibnü Cevzi Zadü'l-Mesir, IV, 112; Beyzavi, Envar, III,237' state that the Mountain Judi is a mountain in the Amid region. Elmalili exegesis states the same, Elmalili Tafsir: c.4 Surat Hud 44-47- “And the waves came between them, and he was among the drowned. And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." Majesty and might of these orders should be envisioned. The tenacity and the greatness of the divine ruler, that commands the land and the sky, should be considered. Who can stand against such might? Water subsided and the command was obeyed. So the torment command was fulfilled. The ones to be drowned, drowned and the ones to be survived, survived. Work was done. And the ship sat on top of the Mountain Judi.

In Elmalili’s Tafsir:

Judi: It is a broad mountain which is told to be in Mosul,
Al-Cizre, Amid, Sam. Ebu Hayyan states that the reason it is told to be in Cizre or Amid is that these places are very close to Mosul. It must be understood that the Cebeli Cudi, mentioned in the works of very old Arabic poets Ibn Kayseb Rukiyyet and Ümmeye b. EbiT s-Salf, is in el-Cezire, not in Saudi Arabia. Ebu Hayyan associates the stories that state the Judi Mountain is Cezire or Amid, to the closeness of aforementioned places to Mosul. Tefsirciler, one of the oldest Arabic poets, state that the Judi Mountain is in Cezire. Cezire is in Northern Mesopotamia. This region, that includes Amid (Diyarbakir), reflects the northern part of the Mesopotamia.

Amid is specifically mentioned. The resources that states Amid as the location: Ebu Cafer Muhammed Cerir et_taberi, Camiul Beyan’an Tevili Ayil Kur’an (Tahkik: Abdullah Abdu’I Muhsin et-Türki), XII.424 vd, Kahire. 2001

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The resources that states Norther Mesopotamia (Cizre) as the location:
Ebu Cafer Ibn Cerir: Mountain Judi is a mountain in Cizre.
Mucahid, Mountain Judi is a mountain in Cizre.
Diyarbakir is in Cizre region.

The resources that directly mention the names Amid and Cezire.
Elmalı: Judi Mountain is such a enormous mountain that it is located in Mosul, Cezire or Amid.

In our day, some authors say that Judi Mountain is in Urfa. There is another claim about the Judi Mountain around the region: Tektek Mountains are fold mountains lying from north to south between Harran and Viransehir. Judi Mountain is inside the Tektek Mountains and located between Urfa and Ceylanpinar (3) (4).

According to the Roman history and the Bible, Prophet Noah’s ship is in Diyarbakir. Assyrian version of the Bible, Pchitta, states that “the ship stopped at the top of the Cardo Mountain” (5). Greek and Latin resources say that the ship had stopped at the Gordyaean Mountains (6).

According to Strabo, these mountains are the ones between Diyarbakir and Mus (7) (8).

According to Strabo, Sareisa, Satalca and Pinaca are the settlements that are included within the Gordyaean Mountains (9)(10). These settlements are around Ergani.

In the Hellenistic Era, Hadrien Bru emphasizes that the Gordyaean Mountains were the upper Dicle region. (10 These regions are between Ergani and Dicle district). In the 46th part of his book Naturalis Historia (Natural History), Pliny the Elder wrote that the Dicle River passes through Gordyaean Mountains. So, it will be convenient to search for the Prophet Noah’s ship around the regions close to the Dicle River.

Diyarbakir is in the same region as the Gordyaean Mountains. In this case, according to the Greek and Latin sources, the ship is located at the Lice-Dicle-Ergani Mountains. In the Elmali exogenesis, ship is said to be located in Amid or Cezire
Cezire (Northern Mesopotamia) and this correlates with the abovementioned statements. In this case, Judi Mountain is:

a) between Diyarbakir and Mus  
b) close to Ergani  
c) near Dicle

Is this the region between Dicle district and Hani?

Most of the caves along the valley within the Dicle basin were formed as a result of the Flood. Did the ship drift to the source along the Dicle River? Are the Ergani-Dicle-Lice Mountains the last stop of the ship? The caves around the Egil catchment were formed as a result of the Flood. So we can conclude that the ship had arrived to a location close to this region.

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PROPHET ABRAHAM, ERGANI AND DIYARBAKIR

Prophet graves are where the prophets are buried. Maqams are the places where the prophets had spent time in their lives. Prophet Abraham's grave is in Hebron, close to Jerusalem. And he has numerous maqams. For example, he has a maqam in Sanliurfa. Prophet Abraham also has maqams in Diyarbakir region. Cinar and Ergani districts are also potential maqams of Prophet Abraham. His birth place terminology states another place.

Prophet Abraham was born in city of Ur. Where is the city of Ur? There is a city named Ur, in Shatt al-Arab but this is probably not the place where Prophet Abraham was born. There should be another city of Ur. Prophet Abraham is in the city of Ur. There is a logical problem in the claim that the city of Ur he was born in, is located in Shatt al-Arab. Because Prophet Abraham went to Harran from the city of Ur and travelled to Palestine.

If the city of Ur that he was born in is located in Shatt al-Arab, why did he follow a route in the shape of a triangle, why didn't he directly travel through the hypotenuse and follow the Shatt al-Arab-Palestine route. In this case, the city of Ur should be in Southeast. But considering that the Prophet Abraham had escaped from Nimrod and went to Harran, the city of Ur should be far away from Harran so that Nimrod could not catch. Now lets review our archeological information.

Where is the second city of Ur? In the years BC 2000s, in the Nuzi and Mari scripts of the III. Ur Era and Hittite and Ugarit scripts of a latter age, it is stated that merchants of Ur-a cannot stay in Ugarit (a city-state close to Mediterranean shores) for too long and they returned back to their city, Ur-a. It is certain that Prophet Abraham went to Harran. Ur-a should be around there (1)(2).

The city of Ur should be beyond the reach of Nimrod. Ur is far from Harran and is located at Southeast Anatolian region. A second city of Ura is mentioned in the Ugarit and Ebla scripts. So Prophet Abraham is from Southeastern Anatolia. We understand that the city of Ura is close to Diyarbakir.

Ergani district is considered as Prophet Abraham's maqam (or birth place): At this point, lets listen to the people from Elazig. Azer's grave, father of the Prophet Abraham, is located above Hazar Baba Ski Resort, within the borders of Sivrice district in Elazig. The shrine of His sister, Hacihan, is again within the Sivrice district borders, in the Kurk Village.

Previous Mufti of Elazig, Assoc. Prof. Dr. Fikret Karaman, Sivrice Mayor K. Metin Ozturk and authorities from Sivrice Public Education Directorate and Sivrice Office of Mufti were consulted during the research and they all gave confirmative information on the subject and stated that the locals believe, the grave belongs to Azer, the father of Prophet Abraham (3):

According to the myths, Hazar Baba Mountain which located to the south of the lake, is the summer pasture of Azer, the father of Prophet Abraham. In the myth, during the summertime, Azer's tribe and another unnamed tribe got into a fight and Azer took shelter at a steep part of the Hazar Mountain and he died there as a martyr. The grave inside the cave is believed to be Azer's.

The name Azer, transformed into “Hazar” in time and the lake was named after this. Source: Harput Myths (Meftune Guler).

So if Father Azer is in Sivrice, why not the Ergani district, only 40km away from Sivrice, can't be the maqam of Prophet Abraham?
During BC 2400s, I. Sargon from the Semitic descent, rebelled against the Sumerian King Urzababa and declared himself as the new king. He took every Sumerian chiefdom under his command one by one. Sargon regime extended the borders to the Northern Mesopotamia and Sargon named himself as the King of Sumerian and Akkadian. His successor, King Naramsin, came to Diyarbakir. Sons of Sargon built a city of Ur for the Moon God. Ur-ha is mentioned as a person in the Ugarit scripts (4). In this perspective, the names Ur or Ur-ha, as mentioned in the biography of Prophet Abraham, correlate with Ergani.

Establishment of Diyarbakir by grandchildren of Medyen, son of Prophet Abraham, is chronologically convenient. There is a possibility that Ergani's name Urhan, might be named as Urha before or afterwards. Ur was a Hittite trade colony (4). When the Grand Hittite Empire fell, it was separated into numerous chiefdoms. Ergani was one these chiefdoms (5).

According to the archaeological research conducted in Ebla, 55km away from Aleppo to southwest, there might be a second city of Ur in Southeast. Reign of Akad Dynasty, Sargon and his grandson Naramsin between the years of BC 2350-2225, are considered as the era when Prophet Abraham had lived (1). Sargon conquered Ergani (Urhan), and the stela of his grandson Naramsin, in Kocakoy, is the only script in Turkey. Sargon operated a copper mine in Ergani. Amidi, Kalhane region in Ergani is very important in terms of copper mining.

During the era when the Akkadian King was alive, it was possible that the city of Ur was built in the northern prat of the region (4). We see that Akkadian people arrived in the region and the history of the Ergani (Urhan) castle goes back to those years (7).

Probably, Ergani was Ur first, and then became Urhan. Prophet Abraham migrated from Ur to Harran. Naturally, a man should not escape to a place which very close, like the distance of 20-25km to Harran. In this context, the distance between Harran and Ergani is more suitable for a prophet who was running away from torment.

Between BC 2300-2260, Akad King Naramsin (Nimrod), attacked to Diyarbakir region and Pir Huseyin village with its rich soil. (Pir Huseyin is village of Mermer sub-district. Its new name is Alibardak). Naramsin epigraphs that tells the victory in Pir Huseyin are located in Istanbul Museum of Oriental Antiquities at no/ 1027 (8).
Akkad king Naramsin’s stel which is found Pir Huseyin village

Naramsin is Nimrod: “During a period of his reign, Naramsin adopted a adjective which was exclusively belonged to god. He put “holy” designation in front of his name in his scripts; meaning that he wrote “god” in front of his name with cuneiform script.

Hans J. Nissen, an expert on Archaic Age and Nearest Archaeologist, states that:

“According to the documents we have, only thing we can be sure is that Naramsin is the first one who raised himself to holiness. In the most of the scripts, they used specific words in front of his name, which were used to designate the God. His compatriots mention Naramsin as “the god of Akkad” (12).

Nimrod in Adiyaman lived between BC 50 and AD 250. Meaning that he lived 2500 years after Prophet Abraham. Nimrod of Prophet Abraham's era was Naramsin.
Naramsin used the titles king and the god at the same time, because of this he is a milestone in Mesomopotamian political history. Divine features of Naramsin are materialized and explicitly explained in the Naramsin’s glory stela (13).
Naramsin is considered to be Nimrod.

Prophet Abraham lived around the years of BC 2400. Nimrod, at the Nimrod Mountain in Adiyaman, was the ruler of Kommagene Kingdom who had reigned between the years of BC 50-250. Meaning that he lived approximately 2400 years after Prophet Abraham. This is not the Nimrod we were looking for.

An Early-Mid Bronze Age grave was discovered at the Simak Hill in Pir Huseyin Village. With its 19-hectare area, barrow and downtown, Pir Huseyin village was a large settlement during the third Bronze Age. As a result of an extensive search conducted at the area, several water source were discovered around the barrow. Most of the pots and pans belong to the years BC 3 and 2. This is the largest settlement among the 70 places discovered during this research. Since it was one of the largest settlements in the area, Naramsin Temple, mentioned under a stela found in Pir Huseyin (14), could be placed here.

What might be the meaning of the shrine? I. Sargon from the Semitic descent, rebelled against the Sumerian King Urzababa and declared himself as the new king. In order to make peace with the locals, who were consisted of Sumerians, he made the Moon God shrine an abbess. His successor, King Naramsin extended the borders to Diyarbakir. Started by the daughter of Sargon, Moon God shrine as an abbess remained as a tradition during the reigns of the latter kings. In order to improve their strength in the northern region (our lands), Sargon and his successors built a city of Ur or named a city as Ur in the name of Moon God (4).
In this case, it is logical to search for the city of Ur in the region where the shrine was located. In other words, Naramsin Temple in our district Kocakoy, makes us consider the area as the location for the city of Ur. Ergani district was the home of the people from the religion of Prophet Abraham's father, which was moon worship. Sabi people who believed in moon worship and Semsî people who believed in sun worship used to live in the caves near the rock-cut relieves around the Hilar region of Ergani district and correlating the name Hilar with the name “Hilal” (which means ‘crescent’ in Turkish) due to moon worship religion, it is believed that the name of the region was originated from these nations.

the Moon as god and worshiped it (15).
The presence of pictures belonging to Moon and Sun Gods along with the act of immolation in Ergani (Urhan), lead us to Prophet Abraham. 70 beheaded children skulls increase the possibility of sacrificial rite. There are moon and suns pictures inside the Hilir caves as a reflection of the moon and star worship during the years when Prophet Abraham lived.

Sehmus Aslan, a research author from Ergani, says that in Ergani myths, Nimrod lived in Ergani and when the locals get angry, they curse each other by saying Nimrod. Same author says that the region between Ergani and Maden is called as Huryen. Meaning that the Ergani district is also a Houri country.

**Hourί country and Prophet Abraham:** Diyarbakir is a houri country. Below information reflects that Prophet Abraham had lived in Diyarbakir region. The result from the Hittite tablets (source: Hittite Mythology – Gungor Karauguz, quotes) and the Torah: Prophet Abraham is from a houri descent. He was a very rich merchant in Hurrian-Mitanni Kingdom. Aside from the Torah, the Hurrian myth of Appu and his sons also confirms this. The story in the Torah and the Hurrian myth are exactly the same. The story of Appu is present in Hurrian sources. There is a mythological element in this Hurrian story. When Suppiluliuma I invaded the Hurrian-Mitanni kingdom, he made an agreement with the Mitanni king; according to the text, residents of a city named Suta were brought to Hatti country along with valuable articles. This is the name for the region between Dicle and Habur (16).

**Region is around Diyarbakir.** Diyarbakir is also a Hurrian-Mitanni country. Metinan region in Karacadag belonged to Mitannis, Hur and Hurik regions in Hani district belonged to Hurrians. Also Ickale district in Diyarbakir is thought to be built by Hurrians.

**Prophet Abraham for Hurrians:** A man named Appu lived according to Hittite tablets (source: Hittite Mythology – Gungor Karauguz, quotes). He was the wealthiest man in the country. He had numerous cattles and sheep. He need nothing but one thing: he had neither a son nor a daughter (1 11 5-2). Appu’s wife began to ask to the servants: “He could not succeeded before, you don’t think that he can be successful now, right?” (I 27-30).

When Appu heard about this, he answered her. Gods gave me wealth. They gave me cattles and sheep. I lack one thing; I do not have a son nor a daughter. When sun-god heard him, told him: drink, go home and sleep with your wife, gods will give you a boy (11 – 1 – 9).

When Appu heard this, he went home. But the sun-god returned to sky. Tesup saw sun-god coming and told his queen: Look who is coming? Shepherd of the countries, the sun-god! Can any place be devastated in the country? Can any fortified city be destroyed? Can any army anywhere be destroyed? (10-18). O, the sun-god why don’t you come? She started to say again. Appu's wife got pregnant. Appu’s wife gave birth to a son. Nanny hold the baby and named him “Good”. 15 (III 17-20). The Story of Appu or, due to paromasis with Apuri, the Prophet Myth was a strong religious belief such that the Hittite King threatened the Hurrian people with castration by referring to the story, in case if they did not obey the agreement. According to the book and the tablet, the story of Appu and his two sons is not a Hittite but a Hurrian myth and the story takes place between Dicle and Habur (Sudul-Suta).

**Prophet Abraham and Diyarbakir people:** People of Diyarbakir are from the blood of Prophet Abraham. When we look at the literature, we see that Diyarbakir was named after Amid, grandson of Medyen the son of Prophet Abraham. The name of Diyarbakir (Amid) comes from the grandson of
Prophet Abraham's grandson Amed Bulendi. Amed, grandson of Medyan who was the son of Prophet Abraham from his third wife Katura, played an important role for the settlement of Diyarbakir. (el-Bekri: Mu'acem ma Ista'cem min Esmail'l-Bilad vel-Mevazi(Thk.Mustafa es-Sakka), Beyrut,1983.c1/1.s: 93 (SaitPaşa: Mirat-ül İber 1/266) (Yakutül Hamevi: Mücemül Buldan c: 1 Amid article) (17).

Who is Medyen? After Hacer, her holiness and Sara died, Prophet Abraham married Katura. He had sons named Yeksan, Zemran, Medyan, Yabsuk, Sulh and Busr from Katura (18).

He sent Yeksan to Mecca, Madun and Madyan to Madyan and his other sons to Horasan (19).

So, Diyarbakir (Amid) was formed by Medyen's grandson Amid. We emphasized the importance of Amid, son of Prophet Abraham’s third wife Katura, about the formation of Diyarbakir. This happened before the years BC 2000s. We know that his holiness Ismail and Ishak were sons of Prophet Abraham, from Hacer and Sara respectively. It is said that the Silvan district was formed by Maya, daughter of a king named Ud son of Uded who was from the ancestry of Prophet Abraham's son Ismail.

(10) In A.D. 639, after the army of the companions of Prophet Muhammad entered the city, Bekir Bin Vail, from the ancestry of Prophet Ismail, settled in Diyarbakir and named the city as Diyarbekir in the name of the majority. Teymus, the son Ersalus from the generation of Prophet Abraham’s son Prophet Ishak, settled in Diyarbakir and rebuilt it; this was mentioned in work of Mustafa Celaeddin Meyyafarakin which was written in Ottoman Turkish (10).

As a result, families of the all three sons of Prophet Abraham settled in Diyarbakir. Lets look at the case from latter years. Where does the name Diyarbakir come from? Its original version is Diyar-i Bekr. Prophet Abraham's son Ismail his holiness, and his son Adnan and his son Rebia and his grandson Bekr bin Vail. Bekr bin Vail settled in Diyarbakir and he represented the majority, giving his name to the city after the armies of Prophet Muhammad entered the city.

In this case, lets look at the families of above-mentioned names: sons of Adnan from the ancestry of Prophet Abraham divides into two brances: Rebia and Mudar Rebia>Esed>Efsa>Kasit, Kasit had two sons named Taglib and Bekr (11).

**Prophet Abraham's ancestry and Diyarbakir:** Diyarbakir was called as Amid. After the Arabic tribes of Taglip bin Vail and Bekr bin Vail settled in the region, the name Amid was changed to Diyar-i Bekr. Before Diyarbakir was conquered by Islamic armies, there was an ongoing war between Byzantines and Sasanians that caused Amida to change hands between these two empires. During this time, Byzantine Empire seriously lost power and there was a constant fight for the throne between Sasanians. This situation caused a power vacuum on the border region in and around Amida. Some nomad Arabs from Taglip bin Vail’s tribe inside the Habur basin and Bekr bin Vail’s tribe near Dicle River had already settled in Diyarbakir, Silvan, Mardin, Hasankeyf and Erzen regions way before Islam. During the Khalif Omar’s era, taking the opportunity of this, Muslim Arabs surrounded Amid with an army under the command of iyaz bin Ganem and then invaded the city in accordance with an agreement stating not to destroy any church but to prevent building new ones. After this, nomad branches of Bekr’s tribe, especially Seyban and Yeskur tribes, settled in the area rapidly. El-Cezire had been inhabited by the constant Arab nomads and was separated into two regions that were named after their hosting Arabic tribes; Diyar-i Rebia and Diyar-i Mudar. Before the Islamic conquest, Taglip from the ancestry of Prophet Abraham, was near Habur. The family of Bekr bin Vail (Yaskur and Seybanlar) was settled near Dicle (12).
After the invasion, Yeskur and Seyban brought the tribes to Diyarbakir. Taglİp family settled in Diyarbakir during the years of Hamdanogulları. In 973, sons of Taglİp helped Diyarbakir by defeating the Byzantine army (13).

As a result, Diyarbakir’s foundation was formed by Prophet Abraham’s ancestry. Its named after one of his sons, Bekir. From Prophet Abraham’s ancestry, Bekir and his sons settled in Diyarbakir and sons of Taglİp settled in the Silvan district of Diyarbakir.

And Ergani district is probably the city of Ur (Urha) where the Prophet Abraham was born.
GENERAL CONCEPT OF ASHAB-I KAHF TALE

Kahf means 'cave inside a mountain'. In Arabic language, if a cave is wide, it is called 'kahf' and if it is narrow and small it is called 'gar'. Cave as a figure, has always been a very important concept for lives of people throughout the history and this figure had been used by numerous thinking systems and religions. Quran uses the cave figure as a base where the right is manifested, a doorway that the divine inspiration finds its way. Cave plays an important life in our beloved Prophet's life. Hira cave, Sevr cave that was used as a shelter during hejira, friendships in caves, the hadiths of the Allah's Messenger which tells narratives like when three friends stuck inside a cave and after they told about their goodness in order to escape the rock in front of the cave removed, the cave figure always been used as an allegoric (which its characters and incidents represent characters and incidents from real life) symbol that represents the search for the truth.

At the end of the Surat Al-Kahf, it is told that Gog and Magog tribes were imprisoned by Dhul-Qarnayn, because of their wrong doing and evil beings; (Kahf, 18/93-97) it is meant that goodness and faith transforms a cave into a doorway that leads to salvation whereas evil and disbelief turns it into a prison which alienates person from God and restrain him between stone walls. This type of expression is a part of a laconic that forms a better foundation in order to makes it clearer for people that are open minded and inclined to understand such incidents and concepts.

Cave folks considered the term Ashab-i Kahf, which means 'owners of the cave' as a symbol of goodness and faith and considered the cave as a doorway that leads to salvation, as a shelter that prepares them for life and as a base where the right is manifested. The eighteenth surat of Quran, which explains Ashab-i Kahf, is named as 'Kahf' because of this reason.

Kahf means passage inside the caves and mountains. Rakim is the epitaph that was placed inside the cave that is mentioned within the verse. According to some pundits, Rakim is the name of the village or city where the young men had sheltered were from. Rakim also means high mountain and hill. In this surat, it is emphasized that Ashab-i Kahf is not the only thing for the astonishing evidences of God; on the contrary such things happen constantly and these numerous incidents that seem to be ordinary are also indicators of the divine might.

Ashab-i Al-kahf are a group of young believers who ran away from a denialist and cruel community. As stated in verse 9-26 of the surat, a group of young people who believed in the existence and oneness of Allah, known as “Ashabu'l-Al-Kahf and Rakim”, meaning “cave and epitaph people”, stood up against the polytheist beliefs of the society they lived in, refused the unfair and unfair executions, exposed to various pressure and torment because of these and left with the choice of either being forced to change their religions or being sentenced to be stoned to death.
These young people, who refused to be sentenced to a punishment like this and leave their beliefs, left the city and hide inside a cave around the city.

Friends of Ashab-i Al-Kahf cave woke up years later and discussed how long it had been since they had fell asleep. Eventually, they thought that they had been sleeping “for a day or less” and sent one of them with a silver money to buy food. People who understood their situation realized that the Allah’s promise is right and the apocalypse will come one day and built a masjid near the cave.

Subject is mentioned in the Surat Al-Kahf as follows;

"Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?" (Al-Kahf, 18/9).

"[Mention] when the youths retreated to the cave and said, 'Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.' " (Al-Kahf, 18/10).

"So We cast [a cover of sleep] over their ears within the cave for a number of years." (Al-Kahf, 18/11).

"Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time." (Al-Kahf, 18/12).

"It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance." (Al-Kahf, 18/13).

"And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression. These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?" (Al-Kahf,18/14-15).

"[The youths said to one another], 'And when you have withdrawn from them and that which they worship other than Allah , retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.'" (Al-Kahf,18/16).

(Ashab-i Al-Kahf, fell asleep after this conversation. Verses after this point explain them while they were asleep.)

"And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah . He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide." (Al-Kahf, 18/17).
"And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror." (Al-Kahf, 18/18).

"And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?” They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you." (Al-Kahf, 18/19).

"Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then - ever.” (Al-Kahf, 18/20).

"And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them.” Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid.” (Al-Kahf, 18/21).

“They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone." (Al-Kahf, 18/22).

"And never say of anything, "Indeed, I will do that tomorrow, Except [when adding], 'If Allah wills.' And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct.” (Al-Kahf, 18/23-24).

"And they remained in their cave for three hundred years and exceeded by nine.” (Al-Kahf, 18/25).

"Say, ‘Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone.’” (Al-Kahf, 18/26).

ANALYSIS OF ASHAB-I AL-KAHF TALE

Following are the important points when considering the Ashab-i Al-Kahf case in perspective of Quran;

a) Number of Ashab-i Al-Kahf

In the Surat Al-Kahf, rumors about the number of Ashab-i Al-Kahf are explained (Al-Kahf, 18/22); the claims that state there were four or
six of them with their dog (Kitmir) are described as “guessing at the unseen”. For the claim of “there were seven of them, the eighth of them being their dog”, the same expression is not used so it can be considered that this claim could be close to the reality but in fact, the verse says that; “Say, [O Muhammad], “My Lord is most knowing of their number. None knows them except a few.” telling us that giving opinions on this matter will not give an accurate result.

With the verse "Indeed, they were youths who believed in their Lord" (Al-Kahf, 18/13), it is stated that the real point of emphasis is not their names, number and their nationalities but their qualities, faiths, goodness, their commitment to Allah. In this matter, it is not that right to call them “Seven sleepers”. Because there is not a single evidence that there were seven of them. The important thing is lessons to be learned from this tale.

b) The Location of Ashab-i Al-Kahf

The exact location of the cave where the Ashab-i Al-Kahf took place was not clearly stated, only its features where explained. If there was any religious benefit in knowing the exact location, Almighty Allah and our beloved Prophet would have stated that. So only by looking at features of the cave as stated in the verse, it is not possible to know the exact time and place of Ashab-i Al-Kahf by logic. Besides, knowing this is not a religious necessity.

Despite of this, there were people who tried to interpret and guess the time and place by analyzing the verse “And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah. He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide.” (Kahf, 18/17).

Many glossators stated their opinions about the location of Ashab-i Al-Kahf. Of course the places where glossators had lived and their knowledge background was highly influential about their location determination processes and every glossator tried to put forwards the regions where they lived after translating their received information. Most of them repeated the previous information and others tried to determine the possible locations and evaluate the claims. There are several caves around numerous locations which might belong to Ashab-i Al-Kahf among the stated places: Spain, Cordoba, Algeria, Egypt, Jordan, Syrica, Afghanistan, Palestine, Azerbaijan and Eastern Turkestan. In Anatolia places like Efes, Tarsus, Afsin and Lice are mentioned as the possible locations. There might be several reasons for such various assessments; there are religious or youth rebellions, unbearable pressure and hijret in every authentic religion. Or just because heroes of such an incident are wanted to be embraced by everybody, maqams were formed for Ashab-i Al-Kahf in numerous places like the grave of Jonah.

But, as mentioned before, there are no clear statement about when and where Ashab-i Al-Kahf had lived and it is impossible to know these for sure. In accordance with the methodology of Quran, in tales like these, no information like details that would cause the primary message to be put aside are not given.
In Quran, other than the information like how many were they, when and where they lived and how long they slept, subjects that are ought to draw a lesson and think about are emphasized. In this case, the place where this incident took place, is not important. The important thing is that this lesson of Quran, strengthens the Allah and afterlife beliefs and invites people to this.

There are people who claim that the incident took place around A.D. 250 when the Romans were tormenting the Muslims who believed in Jesus.

**The Time in Ashab-I Al-Kahf Stayed in the Cave**

The time that Ashab-I Al-Kahf stayed in the cave is stated in Quran as follow: "And they remained in their cave for three hundred years and exceeded by nine.” (Kahf, 18/25). 9 years added to 300 is probably due to differences between two calendar (6).

**DIYARBAKIR AND ASHAB-I AL-KAHF**
Rumors About Ashab-i Al-Kahf in Diyarbakir

It is considered that the caves mentioned in Surat Al-Kahf in Quran are placed at Rakim Mountain in Derkam village of Diyarbakir. The tale is told by the locals as follow:

Dakyanus, is the son of a man named Kakanus. Persian emperors assign Kakanus as the guardian of emperor tombs. When Kakanus died, his son took his place. He opened one of the emperor tombs and stole the valuable pieces. He left Persia and settled a city in Fis lowlands surrounding it with walls. He plundered the villages with his men. He dominated the region in such a short time.

Both him and his people are idolaters. He was war-ridden and cruel person. He tormented and killed the ones who did not believe in idolatry. One day he found out that, his sahibs Yemlihe, Mekselina, Misilina, Mernus, Sazenus, Debernus and Keseftayus were telling people that idolatry was wrong, nothing can be worshiped other than the one and only God. He gave the order for them to be captures. When the brothers heard that, they ran away and sheltered in a cave inside Rakim Mountain. Soldiers of Dakyanus learned where they were hidden and they surrounded the cave. Some of them entered in. Seven brothers and their dog 'Kitmir' were hiding in a cavern inside the cave. They prayed to God to protect them. Then they fell asleep. Soldiers searched the cave but did not see them. Dakyanus covered the entrance of the cave in order to starve them to death. One day, a shepherd saw the wall and the cave. He demolished the wall in order to build a sheep fold. He did not see the sleepers. Sleepers woke up after some time. They were hungry. They send the eldest brother Yemliha to buy bread, Baker did not accept Yemliha's money which was outdated, from the times of Dakyanus.

309 years had passed. Yemliha and his brothers told what happened to the present emperor and when they turned back to cave they fell asleep again: (Yurt Encyclopedia, pg. 2321).

This cave is inside the Rakim Mountain.

In another myth, the case is told like this: Persian king, assigned a man named Kakanus as a guardian of the emperor tombs. When Kakanus died, Dakyanus took the job. One day, Dakyanus opened one of the emperor tombs, stole the valuable stuff and ran away. Formed a settlement inside the Fis lowland and surrounded region with walls. He became a cruel and an idolator ruler.

One day he learned that his sahibs Yemliha, Mekselina, Misilina, Mernus, Sazenus, Debernus and Keseftetayus were secretly spreading monotheism. He ordered his soldiers to capture them. These seven friends ran away and sheltered into this cave inside the Rakim Mountain. They fell into a very long sleep with their dog Kitmir. The soldiers that were coming for them, looked into this cave but could not see them. Dakyanus built a wall in front of this cave.

Years later, sahibs demolished the wall in front of the cave in order to build sheep fold but they could not see them either. Seven friends woke up after 309 years
When they got hungry, they sent Yemliha to the city in order to buy bread. Baker did not accept Yemliha’s money which was from Dakyanus era. In response, Yemliha told what happened to the present emperor and returned to their cave. Seven friends fell into sleep again.

Ashab-i Al-Kahf cave in Lice is visited in May every year. Because it is believed that seven sleepers are only wakes one month per year, month May. Because of this reason, they are not disturbed in other months.

There are footsteps of Kitmis inside the cave. Also one wall of the cave is always damp. This is told to be the sweat of the sleepers.

During the visit, people make wish and sacrifice (7).

**Evidence that Ashab-i Al-Kahf is in Lice**

1. Conditions of the cave match the expressions within Quran.

   Conditions are exactly the same as stated in the Surat Al-Kahf, 17th verse:

   And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah. He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide.

2. There are church ruins near the cave.

   There are ruins of a very old church near the cave that is called as ‘Deri Rakim’ (Rakim church) by the locals. Sevket Beysanoglu Bey published the photographs of the ruins of this church.

3. Ruins of a wall at the entrance of the cave.

   There are the ruins of a wall which is told to be built by Dakyanus.

4. Dakyanus is considered both as a city and a king by various glossators.

   As accepted by many scholars, Dakyanus is both the name of the city where Ashab-i Kahf had lived and the name of the king that tormented the friends of Allah. Antique city in Lice and its king’s name is Dakyanus. Is it just a coincidence that the king is also has the same name as tha Dakyanus Antique city?

5. The name of the Fis lowlands, where the Dakyanus Antique city was settled on, is derived from Efsus.

   Sevket Beysanoglu states that the name of Fis originates from Efsus.

6. The mountain that hosts the cave is called as Eshab-ul Al-Kahf or Rakim.

   Until 1977, the mountain was named as Eshab-ul Al-Kahf in official records. At that year, General Directorate of Cartography changed the name of this mountain along with the other mountains near to it to Inceburun Mountains. Şevket Beysanoğlu Bey mentions this mountain as RAKIM but also uses the name Eshab-i Al-Kahf in parenthesis in his work named “The Location of Eshab-i Al-Kahf” which was compiled by him following the statement presented during the First International Turkish Folklore Congress in 1976 along with other works.
7. The hill of the mountain, where the cave is located at, is designated as 'Rakim' on some maps. It is known that, until recent times, the mountain that the cave is located at was called Eshab-ul Al-Kahf and the hill was named as Rakim.

8. The region was ruled by East Roman Empire when the incident had happened.

The incident had happened during the reign of East Roman Empire according to the experts on this subject. Christian scripts state that it happened after Jesus, during the reign of Decius (Dekyanus=Dakyanus) who was the ruler between the years 201 and 254. Lice hosted wars between Roman-Part until the year 226 and then the wars between Roman-Sassanian dynasties. It is nearly 100% proved that the Dakyanus Antique city is from the Roman Empire era. Despite the presence of people claiming that the city might belong to the Selevkos era, the Roman architecture dominating the city strengthens our claim(1).

![Epitaph from 1200s that belongs to Melik Adil](image)

**Interpretation of the Epitaph at Ashab-i Al-Kahf in Lice**

The comments of Prof. Dr. Hasan Tanriverdi from Dicle University Faculty of Theology are as follows: the cave expressed in the Quran is wide enough to host 7 people. But if it is to be asked why the cave is small, the reason for this is that during the era of Selahaddin Eyyubi, half of the cave cracked and the stones fell onto Derkam village. In order to prevent the cave from being forgotten, brother of Salahaddin Eyyubi, Melik Adil, ordered the cave to be repaired. It can be understood that Melik Adil and Eyyubis were the rulers of Lice, Antak region by looking at the text on the minaret. Melik Adil repaired the Al-Kahf cave and left a script in there. This script is the strongest evidence that the Ashab-i Al-Kahd is located at Diyarbakir, Lice.

In 1183, Diyarbakir was taken by Selahaddin Eyyubi and his brother Melik Adil became the ruler of the region. When compared with the epitaph in Lice which was written in 1200, other Eshab-i Al-Kahf documents in other regions of our country are relatively new. There is an interesting document that confirms the aforementioned subject.
In his work called Matlaun Saadeyn, which was written 530 years ago, famous historian Abdulrezzak Semerkandi states that: “Sultan Uveys prepared a voyage to Ashab-i Al-Kahf in Lice through Bingol and arrived in Mus Lowland.” So we see a document from 1500s about Ashab-i Al-Kahf in Lice in history books.

Enculus Mountain
Enculus Mountain

Ibn Esir gives this information about Ashab-i Al-Kahf: Christianity got corrupted. Kings surrendered to their desires. One of them, a king named Dakyanus, became an idolater. He was a cruel and a tyrant man. He wanted to destroy the people who believed in existence and oneness of Allah. With these thoughts of his, he tortured every single people with Allah belief. Seven young men from the palace were also believers. Dakyanus wanted to kill them, too. But he abstained to kill them since they were from the palace. And they hid in a cave inside a mountain called Benculus (Anchilus) (8).

Taberi, one of the most famous Quran tafsirs, named the mountain where the Eshab-i Al-Kahf cave was located at as 'Benculis' in his work Tarih-ul Umem. Again one of the most widely known tafsirs, Muhammed Emin, states that the mountain is called as Pencilus (9).

Locals call this mountain in Lice where Ashab-i Al-Kahf was located at as 'Engul'. The name 'Engul' is derived from from 'Enculus'. People who watched the Ashab-i Al-Kahf documentary of Farazullah Silahsur, which is consisted of 14 CDs in total, should know that the mountain is called as 'Enculus' throughout the documentary (10).

Famous historian Abdussettar Hayati Avsar said that: There is the Ashab-i Al-Kahf cave inside the Yenculus Mountain 20km away from the road to Bingol and its door faces north as stated in Quran.

A researcher named Abdullatif Ucaman says that the original name of Yenculus Mountain is Enculus and the name Yenculus was due to the Arabic pronunciation. He states that the word is originated from Angel=encil (Turkish pronunciation). In this case, the mountain is named as Melek (Angel) Mountain. The terminology of the locals is close to the assumption and there is a brook called Engul.

My opinion: I went to the place of Yenculus Mountain. It is near the Ceper castle on the Bingol-Diyarbakir road. Ashab-i Al-Kahf cave is here. The cave in Derkam (Der-i Rakim = Rakim Church) is either the Ashab-i Rakim or region where Ashab-i Al-Kahf had lived.

Dakyanus}

The Ruins of Dakyanus Castle in Lice

The ruins of Dakyanus Castle
The ruins of Dakyanus Castle

Roman era column headings and bottoms can be seen in the ruins of Dakyanus Castle which was surrounded by walls and this tells us that it belongs to the Roman Era. Walls, entrance door of the city, columns with lengths of 3 to 4 meters, column headings, pedestals, the arched door and the altar of the temple in the eastern part of the city, wall and arch ruins of a building which is thought to be the castle of Dakyanus, water cisterns and pools are among the most important architectural structures of the city. Some streets were built by paving stones and this is a proof that the city was very well organized.

In 1939, Kazim BAYKAL, from a research group that examined the historical works and caves in Lice and Hani, visited the city ruins and wrote his observations about this city:

“There is a large mountain fifteen kilometers south to the Hani-Lice road that includes an extensive area. There are Dakyanus Castle and Dakyanus city on the mountain. It is a Roman or Selevkos town and this can be understood from plans of its organized columns and headings, water cisterns. The town is completely ruined. Its columns are 3 to 4 meters long and half meter in width. There are Roman style headings and pedestals. At the southern part of the town, there is a temple with an arched door that is built by gigantic stones and its altar faces north. There are several water cisterns with different sizes. The town has a sound foundation and it is separated by very well organized streets. Walls of the houses are also very organized (14).

Including Christians, the common opinion is that the Ashab-i Al-Kahf incident had happened during the reign of Decius (Decianus) around the year A.D. 250. Victims are tormented Isevis.

In his work, highly acclaimed Quran mufessir Fahreddin Razi, calls this place as Efsus. Muslim tafsirs name this place as Apesthes or Apheos whereas the famous historian Gibbon calls it as Ephesos (8)(9).

Emperor Decius’ name is frequently mentioned in numerous works and travel books that are related to the antiquity. Our famous traveler, Evliya Celebi, defines most of the old structures as “Works of Takyanus” and arrogates them to him. Since there was no Roman Emperor named Takyanus, this name refers to Decius as emphasized by Ebul Farec.

The name of the Fis lowland, where the Dakyanus Antique city is located in Lice, is derived from Efsus. The name of the antique city in Lice and the name of its king is both Dakyanus. Lice hosted wars between Roman-Part until the year 226 and then the wars between Roman-Sassanian dynasties. It is nearly 100% proved that the Dakyanus Antique city is from the Roman Empire era. Roman era column headings and bottoms can be seen in the ruins of Dakyanus Castle which was surrounded by walls and this tells us that it belongs to the Roman Era (10).
Historical Diyarbakır annuals, which are official state documents, mention a cave named as Dakyanos which is carved from gigantic stones and located between Lice and Hanir regions. There are stone chambers and barns within the cave.

Since the King Dakyanus played one of the major roles in Ashab-i Al-Kahf incident, there should be Dakyanus ruins near the Ashab-i Al-Kahf cave.

Columns of Kocakoy mosque that belongs to Dakyanus

Ashab-i Al-Kahf and Angul can be seen in this Diyarbakır-Lice map from 1952.

The time period of the incident is accepted as the Roman Empire era. Christian scripts state that it happened after Jesus, during the reign of Decius (Dekyanus=Dakyanus) who was the ruler between the years 201 and 254. Lice hosted wars between Roman-Part until the year 226 and then the wars between Roman-Sassanian dynasties. It is nearly 100% proved that the Dakyanus Antique city is from the Roman Empire era. Despite the presence of people claiming that the city might belong to the Selevkos era, the Roman architecture dominating the city strengthens our claim(1).

Lice was ruled by Romans between A.D 191-208, by Parts between A.D. 208-226 and again by Romans after A.D. 226 (11).

Let's take a look at the Roman emperors after Jesus and their relation with Diyarbakır in accordance with the History of Islam work of Ibnul Esir. We see the names of Antonius-Alexander-Dakyus(Decius)-Constantine in this history book.

We can observe their specific relations with Diyarbakır (12).

The ones, who claim that the Ashab-i Al-Kahf is located in their region, it mandatory that they;
a) Say Efsus (Fis) lowland is located in their region and there is a historical city there.

b) Show information about the places related to Dakyanus.

c) Show the Rakim hill as the place where the incident had happened.

d) State the relation of the emperor with their own cities.

Ashab-i Al-Kahf is highly praised by both Christianity and Islam and the general acceptance is that the Ashab-i Al-Khaf took place in the era of Decius. Decius (Decaianus), along with Neron, is known to be most cruel Roman emperors against Christians. He published a law that makes it an obligation to sacrifice to the Roman gods.

Everybody was responsible with sacrificing, must receive a confirmation document and present it to the state authorities. Death penalty was executed against the ones who did not obey. Christian sources state that a large number of Christians ran away from town to town and avoided paganism either by escaping or hiding. Probably, Ashab-i Al-Kahf was among these Isevis.

In a letter to Emperor Trayanus, Roman governor of the Northwest Anatolia Piliniyus (A.D. 69-113) tells about Christians that were punished because they did not worshiped the sculpture of the emperor. This letter is one of the most important documents that states the pressure applied to the Isevis.

The name of Emperor Decius is frequently mentioned in scripts and travel books about our antiquities. Our famous traveler, Evliya Celebi, defines most of the old structures as “Works of Takyanus” and arrogates them to him. Since there was no Roman Emperor named Takyanus, this name refers to Decius as emphasized by Ebul Farec.

Also the famous historian Gibbon tells that it was Emperor Decius that tortured and forced seven young Christians to hide inside a cave. And the emperor of the time when the young Christians woke up was Tezusius according to the Muslim researchers and he was II. Theodosius according to Gibbon. This emperor reigned between the years A.D. 408-450, the time after the Roman Empire accepted Christianity (7).

Fis=Efsus Lowland

The name of the city where the Ashab-i Al-Kahf had lived is called as Ephesus in Western sources. In 1926, after the research of Austria Archaeology Institute in the region, it was claimed that the ruins found in the eastern side of Panayir Mountain were from fifth century (II. Theodosius era) and belonged to a basilica built for the seven sleepers. But in Christianity, there are several other places that refer to the Seven Sleepers.
In some of the Eastern sources, the city is named as Efsus (8).

Efes: It is one of the most important places in Christianity. According to them, Efes is derived from the name 'Efsus' which was the place where Ashab-i Al-Kahf had lived and the ruins of this city is known as 'Efes Antique City'. Muslims do not give credit to this opinion. In 17. verse of Surat Al-Kahf in Quran, the entrance of the cave is told to be facing north whereas the cave in Efes faces east (10).

Let's consider these aforementioned sources in context with Diyarbakir, Lice. The Efsus region is mentioned. There is Fis lowland in Lice in return for Efsus. The name 'Fis' is derived from 'Efsus'. And there are also the Dakyanus ruins as a historical city which refer to the name of the reigning emperor of the time.

Besides, the Rakim hill is in Lice which is considered as the location of the cave (13).

**Fis Ruins**

According to the 1936 Diyarbakir annual (pg. 359) of Hasan Basri Konyar, the Fis village was formed on top an old city ruins 18km south to Lice. This region is called Fis. The name of the cave in Diyarbakir is also Fis.

This place, also called as Dakyanos ruins, host some works from very old civilizations. Can Fis be Efes? There are still many ruins left from the old Fis city which was built by using strong stones; enormous doors built only by using four gigantic stones, columns, column headings and arching squares. The cave that is very close to Fis ruins is thought to belong to Ashab-i Al-Kahf.

![View of Fis (Efsus) Lowland](image)

**Logical Analysis of the Incident**

Children of the viziers who were sitting right and left sides of Dakyanus, stood up against the things that the Kings had been doing and the paganism. When the King heard about this, he brought the young men to his presence and told them to worship him and the idols. The youngsters refused the King, then the King gave them time until he return from Ninova (Musul).

*CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR*
He told them that if they did not worship the idols by the time he came back, he would have them slaughtered. Dakyanus gave some time to the youngsters of Ashab-i Al-Kahf for them to think and obey his orders and went to Ninova (Musul) for a couple of days. If the city of Efesus was located in Eskisehir or Mersin, it would not be possible for Dakyanus to go to Ninova and return in a couple of days (2).

Only city that was only a few days away from Musul is Diyarbakir. Diyarbakir and Musul (Ninova) were in a constant relation. There was a constant voyage and transportation to there with primitive ships. With such a simple ship, the distance between Diyarbakir and Musul was only three days. These ships were sailed five kilometers per hour. The distance between Diyarbakir and Musul is 400 kilometers (3). For historians (Istahri and Ebu'l Fida), the land route from Diyarbakir to Musul would take 4 days (4).

There is the side of public acceptance of the incident. We see 34 different places where the names of the Ashab-i Al-Kahf residents are mentioned but only in Diyarbakir, their dog Kitmir is mentioned. In our country, there Ashab-i Al-Kahf caves in Efes, Tarsus, Afsin and Diyarbakir Lice.

There are 34 different places in the world that make a claim on Ashab-i Al-Kahf. But there are no other place that shows the respect shown by Lice and Kocakoy locals; it is such a respect that people of these villages name their kids after the dog of Ashab-i Al-Kahf, Kitmir.

Another evidence that the Eshab-i Al-Kahf is located in Diyarbakir is that the name of Yemlihan is frequently used in Hani and Lice. The name 'Sazenus' comes next. We see that important people are called by these names in Diyarbakir. Despite being a name of a dog, there are people who name their children 'Kitmir'. According to the January 2006 records of Birth Registration Office, in Lice, where the total population is 5000, there are 168 people with the name Yemlihan and 11 people with the name Kitmir; despite being a dog’s name it is a sign of great respect. This situation reflects the importance of Eshab-i Al-Kahf understanding around the region.

In Kocakoy, a village with a population of 5000 residents which is located in Fis (Efesus) lowland, we see two people with the name of Kitmir in the phone records (Diyarbakir, phone book of 2001, pg. 239).

A Document About Ashab-i Al-Kahf from 1863 in Lice District

J.G. Taylor, Diyarbakir consul of England between the years of 1861 and 1863, visited the Lice district and wrote the followings:

Kosk-u Kak and Afsos (corrupted version of the word 'Efes'), which are located on top of the mountain chain (Incebürun Mountains) that separates Lice from Diyarbakir plains in the southeast of Hani, run into Dakyns (Dakyanus) ruins. Ruins belong to the old city of Fes, in other words to the city Phison (Roman-Byzantine period, Dakyanus city), which was mentioned by Procopious. Name of the little village located next to the ruins is called Fes, Afs, Affision (Ziyaret village affiliated to Lice). According to the belief among the locals, these ruins and the small cave next to them belong to Seven Sleepers and their protector, Kelb-i Al-Kahf (5).
Official State Records and Diyarbakir Eshab-i Al-Kahf

The official records of Diyarbakir governorate also states that Eshab-i Al-Kahf is located in Lice: We can see that in the 1967 annual of the governorate. This situation is also emphasized in old state record (Diyarbakir Governorate, Diyarbakir Provincial Annual, p:33, 1967).

Let's check the annual of the year 1973: There is the Eshab-i Al-Kahf cave at the Derkam village which is located at the skirts of Rakim Mountain. It is 20 kilometers away from Dakyanus. The entrance of the cave faces north. As stated in the Quran, sun only glances off the entrance during sunrise and sunset. There is a church ruin near the cave. The church takes its name, Der-i Rakim (Rakim church) from the mountain. In time, the whole church was demolished and a mosque was built instead. (50th year of Diyarbakir, Provincal Annual, p: 297, 1973).

Similar statements can be found in the 1936 Diyarbakir annual of Basri Konyar (p: 359). In the 1869 Diyarbakir annual, which is an official state document, mentions a cave named as Dakyanos which is carved from gigantic stones and located between Lice and Hanir regions. There are stone chambers and barns within the cave. (Diyarbakir annuals. Diyarbakir Metropolitan Municipality. Istanbuk Acar Diyarbakir salnameleri. Diyarbakir Büyükşehir Belediyesi. İstanbul Acar Press. 1999.9).

The mountains within the borders of Dicle district are called Piran Mountains. To the south of Hani and Lice villages, until the Sarim brook, the Koz, Cirbir, Lis and Adem Mountains lie. Kuc, Sagur and Mizak Mountains form the second row, Bebek, Eshab-i Al-Kahf, Ziriht and Cun Mountains form the third and the Piraziz, Nerip, Dakyanus and Derhazan Mountains form the fourth row (14).

In 1967-1973 Diyarbakir Provincial Annuals, the mountains of Diyarbakir are explained as follows:

Third row in composed of Bebeg (1500m) and Eshab-i Al-Kahf (1566m), fourth row is composed of Piraziz (1550m) and Dakyanus (1100m). The mountain with an altitude of 1516 meters which located to the north of Derkam village can be seen as Eshab-i Al-Kahf Mountain in the map sections of General Directorate of Cartography (13).

Eshab-i Al-Kahf Mountains and Eshab-i Al-Kahf caves are showed on the lower part of the map prepared by the General Directorate of Cartography in 1952. In new maps, these are called as İnceburun Mountains. The name 'Derkam' (Deyr-i Rakim = Rakim church) is changed to Duru. The word 'rakim' is the same as mentioned in surat Al-Kahf.
Buradaki rakım kelimesi de Kehf süresinde geçen kelimedir.

Visitors of Eshab-I Al-Kahf

Visitors going to Eshab-i Al-Kahf in Diyarbakır-Lice

Eshab-i Al-Kahf in Lice

Ashab-i Al-Kahf (Photed by S.Diken)

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Eshab-i Al-Kahf is highly embraced in Diyarbakir just like in Tarsus and Afsin.

But there shouldn't be fanaticism about the places. As the poet says:

Let Eshab-i Al-Kahf be present here, too

Let the light of the secret shine into the hearts,

Who wishes, let them find in Amid, Tarsus.

M. Mergen

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
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Below, there is a speculative magazine article that considers Dicle district. Journalists of the magazine went to Kralkizi dam and told their comments and observations as follows:

Moses Passed Here. National Geographic. February 2012.

The police station became visible when the car climbed the asphalt-stabilized narrow road. We stir to right and pass the barriers that prevent direct entrance to the station and the sand bags piled up together as high as a human. Even with a glimpse, it is very scary. The abandoned station is even scarier; we did not even pause for a second. We tell ourselves that we can find the place to be photographed on our own, maybe it will not be necessary to take permission.

We are in pursuit of photographing the place claimed to be the maqam of Prophet Moses in Anatolia, where, as stated in Quran, Moses met Hizi r at “Mecmaul Bahreyn” (the place where two seas come together). But we couldn’t. There are no hills high enough that we can take photographs without being seen from the station. We turn back and stop a little away from the station.

“Stop! Do not step out of the car! Who are you?”. In fact, the owner of the quavering voice is the one that is scared. We shout, “We are journalists!”. As we stretched our documents from the window of the car, we shout again “We want to take photographs, we have papers!”. The voice is heard once again, this time talking to a higher point and it was less scared; “Commander, they are journalists, they have papers!”.

“Bring them” says the commander and the soldier, owner of the voice, ran down the hill, took the paper and climbed back up. Now the commander is there, too. He came down a bit, he is analyzing the papers. Then he calls out for us: “This is not enough, you should take this paper to Governorate, they will order us. Otherwise you cannot take photographs and do not mess around too long!” And as we turn on the engine, he adds: “Tell your fellow at the magazi ne that the captain does not know whether Moses pass here or nor but he did not pass himself; he is still there, at Kralkizi!..”. Diyarbakir and its surroundings are sacred lands for the Assyrians who are one of the oldest nations of Anatolia. It is believed that the Garden of Eden, which is place where Adam landed when he was fired from the Heaven, is located in the region between Dicle and Firtat rivers. Most of the prophets mentioned in the Bible had lived and found the “Adam's Ale” in here. Are Assyrians the only nation that believe this? We were on the Egil road 23 kilometers away from Diyarbakir, one day before being turned away from the police station at the Kralkizi Dam. As we move closer to the district center, the number of classic signboards with purple and white colors increase rapidly: To the Nebi Zunnun (Yunus) Maqam, 4km to the Nebi Hallak Shrine, To Nebi Harut Shrine, Nebi Danyal Shrine is located in the garden of security chief office...

We are at a Sunnite Muslim center of population but there are numerous prophet maqams or shrines that belong to people that are not mention in Quran or to angels. The most splendid of those is located at the exit of the town center, on the Kralkizi Dam road, at the top of Nebi Harun Hill which hosts a mosque and two shrines. On its epigraph, it is stated that Prophets Elyesa and Zulkilf, that are mentioned in Quran, slept in one those shrines inside two cists with a length of six meters.
Other shrine belongs to the Prophet Moses' brother, Harun, as stated in the Quran. Both in Quran and the Bible, because Prophet Moses lispered, orders of Allah were announced to Israilogullari through Harun.

It is written that Harun died way before Moses, when Israilogullar were still in Palestine but here the belief is different: “Moses brought Harun, they stayed for a while, then Harun died, Moses buried him and left.” This conflict is explained as follows on the epitaph of the shrine: “There are two rumors about Harun. First one is that he was the brother and helper of Prophet Moses. Second one is that he was the amanuensis and commander of Prophet Suleyman and he was sent for conquering between the years B.C. 1000-900. He came, conquered and died here at the age of 123” (1).

You can read the full article in the February 2012 issue of National Geographic Turkey.

Prof. Dr. K. Haspolat. Explanation: The junction of two seas: might be the Kralkizi Dam.

In Arabic language, a river sometimes may be referred as sea (2). It is forgotten that the large rivers used to be called as seas (3).

They threw Jonah (pbuh) to the sea (large rivers were called as sea) = threw to the Dicle River (4).

The fish brought Jonah (pbuh) first to Ubulle, then to Dicle River and finally to Nineva and carried him to the sea shore (Taberi tarih.c.2.s.43,Salebi-Arais.s.409. ibn.Esir-Kamil.c.1.s.363.). In other words, Jonah (pbuh) travelled inside the belly of a fish throughout the Dicle River.

The junction of two seas is within the Dicle district.

Surat Al-Kahf 60: “And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period." “

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Prophet Moses and his helper Yusa Bin Nun (pbuh) arrived at the place where two seas come together after a very long voyage. Prophet Moses sat down besides a well to rest and lied down using a stone as a pillow. Yusa Bin Nun (pbuh) started to perform an abulation. By the way, abulation water spread to a salt fish that they brought with them, then the fish came to life and jumped into the sea.

Surat Al-Kahf 61: “But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.”

Astonished due to what he saw, Yusa Bin Nun (pbuh) forgot to tell this incident to Prophet Moses. After Prophet Moses woke up, they kept on going. When they got hungry, they stopped to eat the fish. Only then, Yusa Bin Nun (pbuh) remembered that the fish came alive and jumped into the sea. (Al-Kahf 62-63) And he immediately told the story to Prophet Moses. Prophet Moses understood that it was the place that he was supposed to meet Hizir (pbuh), they turnen back immediately. (Al-Kahf 64) By this way, Prophet Moses and Hizir (pbuh) met at a place determined by Allah. (5)

Is Kralkizi Dam the junction point? God only knows.

In order to support the subject, we should look at the relation between Prophet Moses and Diyarbakir:

In order to confirm the relations between Prophet Moses and Egil-Dicle, it is crucial to analyze the incidents around Egil and Dicle.

Prophet Moses and the Grand Mosque:

In his travel book, Evliya Celebi mentions that the Diyarbakir Grand Mosque was built during the times of Prophet Moses. Exact expression is like this: “It was built in Prophet Moses' day. There is hebrew history written on right sides of the garden columns”.

Evliya Celebi bases his opinion that the Grand Mosque was built in Prophet Moses' time on a epitaph written in Hebrew. Evliya Celebi states that Rum historians were all likeminded that the temple was built in Prophet Moses' time.

A traveler named Lord Kinross, states the following about the Grand Mosque on his work A Voyage in Asian Turkey Through Taurus Mountains which was published in 1954, London: 'Besides, the opinions of saints on the subject that the Grand Mosque was built in Prophet Moses' time might be neglected.' (8)

There is a widespread rumor among the locals that the Prophet Moses prayed in the Grand Mosque.

Prophet Moses and Hizir (pbuh) Meets in Birkleyn Cave:

There are several folktales based upon the relation between the Prophet Moses and Diyarbakir: Prophet Moses and Hizir (pbuh) Tale: There is a village called Hizir Ilyas to the east of Diyarbakir, in the northern part of Dicle River. There is Kani Hizir [Hizir Spring] at the far north.
Hizir (pbrh) arrived to Birkleyn caves in Lice, drank Adam's ale from the Dicle River which starts from the Heaven and flows back to Heaven again, and then became immortal.

The myths are told that Hizir (pbrh) met with the Prophet Moses and Dhul-Qarnayn. (9)(10)(11)

Local myths play an important role about enlightening an incident. If this information is backed up with scientific data, it stands out. The junction point of two seas (rivers) that are closest to the Birkleyn caves should be close to the land of Prophets, Egil and the point where Maden brook and Birkleyn reach merge together seems probable.

Let's not say 'where is Diyarbakir, where is Prophet Moses.

Diyarbakir is a sacred land according to the Hebrews.

Hebrews of Diyarbakir believe that Diyarbakir is the city of Kalne which is mentioned in Torah. (Genesis, Chapter 10, verse 10 'The beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar.' (12)(13)

When we look at Torah, we see the name Nimrod: “Cush became the father of Nimrod; he was the first on earth to become a mighty warrior.

“He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD." The beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar. From that land he went into Assyria, and built Nineveh, Rehoboth-ir, Calah, and Resen between Nineveh and Calah; that is the great city.” (Torah, The Book of Genesis, 10/8-12).
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CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Dhul-Qarnayn and Diyarbakir
When we search for the castle of Dhul-Qarnayn, there are three addresses related to this:

a) Diyarbakir Castle
b) Lice'de
c) Ergani Castle
d) However, if you take care, three of them are Diyarbakir and its districts.

Ergani is one of the few residential units of Upper Mesopotamia, it was referred by the names of Akranya, Erkenin, Erkanikana, Yanari, Dhul-Qarnayn- Arsania, Urhana, Aşat (1). Is there a relationship between Dhul-Qarnayn in Koran and Ergani? In order to understand this issue, we will refer to the verses below.

Persian King Kuros who saved Jews from the bondage and who prevented breathing of oppressors made Ergani central and also made that place base in eastern and western cruises. Dhul-Qarnayn's name is present in Koran. God has mentioned him with praise. It was a controversy subject whether he was prophet or parent. Dhul-Qarnayn is an Arabic word. It is a combination of Dhul and Qarnayn words. Dhul means owner and owners. Qarn means horn, bang, hills, time, sun. Qarnayn means two of qarn's dual word. According to this, Dhul-Qarnayn word is translated as having two horns (el-Firuzabadî, el-Kamusu'l-Muhît, Kahire 1332, IV, 257 vd). According to Hz. Ali, Dhul-Qarnayn was neither a prophet nor a king. However, it was God's true servant, God loved him and he also loved God (İbn Ishâk, Kitabu'l-Mübtedâ ve'l-Meb'as and 'l-Megâzî, thk. Muhammed Hamidullah, Mağrib 1976, 185). The meanings of verses about it are as follows: Al- Kahf verse

O Mohammad! ) They also ask a question to you about Dhul-Qarnayn. Say: " I will read a memoir of him."
84. Verily We established his power on earth, and We gave him the ways and the means to all ends.
85. One (such) way he followed,
86. Until, when he reached the setting of the sun, he found it set in a spring of murky water: near it he found a people: We said: "O Zul-qarnain! (thou hast authority), either to punish them, or to treat them with kindness."
87. He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).
88. "But whoever believes, and works righteousness, he shall have a goodly reward, and easy will be his task as we order it by our command."
89. Then followed he (another) way.
90. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.
91. (He left them) as they were: We completely understood what was before him.
Then followed he (another) way.

Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

They said: "O Zul-qarnain! the Gog and Magog (people) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"

He said: "(The power) in which my Lord has established me is better (than tribute): help me therefore with strength (and labour): I will erect a strong barrier between you and them:

"Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain sides, he said, "Blow (with your bellows)" then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."

Thus were they made powerless to scale it or to dig through it.

He said: "This is a mercy from my Lord: but when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

1. A great Yemeni Ruler who conquered west and east is not much known in history. Alexander who was from Macedonia is not considered due to being Atheist. In a hadith coming from Hz.Ali, Dhul-Qarnayn was a righteousness human. His prophethood is doubtful.

3. While various mines are referred in Koran about the construction of Wall, but Great Wall of China was built of stones. What is a difference between Dhul-Qarnayn and Great Wall of China? Great Wall of China's construction took hundreds of years and completed on time of every dynasty. There is no writing about how much time it took to construct Gog and Magog Wall.

In particular, the majority of the scholars of the last cycle, Dhul-Qarnayn was adopted as the king of Iran, Kisra (Hüsrev). In the sixth century of B.C, Kisra's characteristics who built an empire were better suited to the characteristics of Dhul-Qarnayn, whose name was mentioned in Koran. Indeed, Arabs called Kisra as Nüşirevan-i Âdil. Nevertheless, God knows the real name of Dhul-Qarnayn. It is disputed whether he is a prophet or not (er-Razi, Mefâtihu'l-Gayb, Misir 1937, XXI,163, vd.; Ibn Kuteybe, el-Maarif, Beyrut 1970, 25).

Dhul-Qarnayn is an Arabic word. It is a combination of Dhul and Qarnayn words. Dhul means owner and owners. Qarn means horn, bang, hills, time, sun. Qarnayn means two of qarn's dual word. According to this, Dhul-Qarnayn word is translated as having two horns. "Here specifying that we need other thing" Karn = horn of the word "in Arabic and in Hebrew, in the same sense, it is used as a common word. Aries, Daniel password Hebrew," published Lokarnâîm "or" Lehukânân = two horns that "he has been called. This provision is also called as Dhul-Qarnayn today."
"Qarn" word that is mentioned in Koran and similar words are present in the various baboon of Daniel book of Torah. Now, let’s examine this examples: "When I raised my eyes and take a look, I saw a ram standing on the banks of the channel, it had two long horns. One of them was longer than the other one... He saw the coach throwing its horns towards the west, south and north. The two horned runned toward the coach with power and anger... Goat was very strong but when he was powerful so much, its great horn was broken. Instead of the broken horn, four horns toward the four winds of the heavens occurred. There was another little horn, it became powerful by spreading itself towards the south, east and Beautiful Country. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. Contained in the Old Testament narrative about antler horns in words rather than the formal expression is expressed as a power icon that he can see that. Places in the text where the word of the Torah horn power, supremacy and power struggles are narrative. It stands for power and power struggles in the countries where they are the kings and their sovereign rule of the expansion of space is given to narrative."

The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up in its place, four kingdoms shall stand up out of the nation, but not in his power. Now the text contained in the Torah and non-Jews may be associated with Dhul-Qarnayn statements about the king, let us examine:

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

"Now I will inform you the truth: the three kings in Persia more will emerge.

But the fourth king will be richer than the other three.

Everyone will gain wealth through the power to provoke against Gregor country. Torah/Daniel1/1/ 2.

The king of Assyria brought men from Babylon and from Cuthah and from Avva and from Hamath and Sephar-vaim, and settled them in the cities of Samaria in place of the sons of Israel. So they possessed Samaria and lived in its cities. "Torah /II. Kings 17/24.

And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

Now Ergani and Dhul-Qarnayn’s relationship was mentioned in Ibniil Esir, el Kamil fi-t’s c.X.s.215 work and in 516/1122 year, Dhul-qarnayn connected to Amit and Erk new copper mine was discovered near the castles and since then has operated start showing. ‘emphasizes Ergani’s sayings. (3)
According to the MTA, in Diyarbakir, there are copper mines and irons near Dhul-Qarnayn places, Dicle-Kurşunlu (Pircman) area, Ergani-Şeyhüt Tepe area, Ergani-Türbe are iron and copper deposits. The place called Dhul-Qarnayn was mostly pronounced in İyaz Bin Ganem B.A 639. Vakidi used these words in his work (P.170): "İyaz decided to siege Amid. First Balu (Palu), Hana (Hani), Hetah,

Meyyafarkin, the Süveyda, Jabal-i Dhul-Qarnayn places like CA and thought it would be right to get. İyaz embarked on military action around. Here gave an unforgettable lesson to the Byzantines’ (3). Indeed, the İyaz thousand Ganea Ergani (Zulqarnain) I received and even the existence of this region and we see in detail in an article in our book. KalKaşandi Subh el-A’şa mentioned the location of Dhul-Qarnayn as in III, 400: It is located in the north of Meyyafarkin (Silvan district). Next to it, there is Dhul-Qarnayn authority. Mohammed Ali Avni who translated Şerefname into Arabic, also stated that Dhul-Qarnayn castle is Ergani castle (4)(5). The savior king of Persian was Kuroş who was likely to be Dhul-Qarnayn. It is a possibility of making that place center due to the relationship with Ergani. In Ergani, there are lots of places belonging to the Persians. We know that Daniel prophet is the most important agent of Kuroş as Hilar Kikan. Apocrypha books / Waist Dragon 1.Bab, 2 (6). Daniel prophet was buried in the garden of Police Building in Eğil district. Related to Dara who came to the power after Kuroş, we see Dara ruins 25 km miles away from Mardin. Dara was built between the years of B.C 570-530. In the light of these data, Dhul-Qarnayn whose name is mentioned in Koran has a serious relationship with Diyarbakir Ergani. We’ve done a research to support this information.

Abul Kalam Azad 'Dhul-Qarnayn' in his essay Dhul-Qarnayn Med-pers king Koorosh = Kr = Cyrius that the West Lydians fight the Aegean Sea, the border is coming in the east, Balkh, India is coming, in the North Caucasus Gog and Magog against the Great Wall has created, Daniel peyganmber two-horned ram in the dream that combines the Medes and the Persians, as a savior for the Jews MÖ.550 ‘s king of Babylon to return to Jerusalem and the Prophet of the beating. This would imply that the temple that Solomon built.

After the death of the child is not Koorosh uncle's son Dara went in the same positive direction.

Syrians Koorosh = Cyrius’ s highlight is the savior and the Syriac word was said to originate from this word. (7) Mawlana Abdulhakim turn-Dihlevî, "İzâletü the-Raynan Kissat-i Zilkarneyn," a treatise written and Dhul-Qarnayn the "penny: Cyrus" and built the Great Wall did, the Ural Mountains between the built argued that.

Muhammad Hay Ramadan Joseph the Gog and Magog who that there are unseen information that Seddin Caucasus mountains in the Daryal throat zone in the Great Wall is adopted (8 ).

Daniel prophet saw in a dream that they should point to the penny as manasal

In the interpretation of this dream, dream Danyel Gabriel prophet (pbuh), he asks:

"Ram with two horns you saw are the King of Media and Persia. And he eventually hariy Greek king of province" (Dan. 8/20-21).

The above-mentioned East Eagle and Two Horned Ram in Shiraz term relief is matched to the penny with two wings and two horns. As a result mentioned in the Qur’an al-Karim Dhul-Qarnayn and city of residence of the Diyarbakır Ergani influence is concerned. Diyarbakır between M.Ö.653-625 remained under the rule of the Scythians (10) Koorosh struggle against the cruel race was a Scythian.

Med-Persian king of Kuros (Zulqarnain) against Scythians in the North Caucasus is said to make a set (11). This set was made by Darius Russian writers expressing vardır.kuroş and cousins after his substitute Dara recognized with the Scythians on their time .. (12).

Dhul-Qarnayn(Kuros)

Dhul-Qarnayn With regard are the following points in Diyarbakır-common the Islamic historians as specific Diyarbakır Dhul-Qarnayn Ergun stated that the new name is also mentioned (3) (15) (16) . Dhul-Qarnayn of the data related to Ergun, we see indirect. With two spaces on the subject of Tunceli and Mardin-Dar is also close to Ergani.

Related to Dara who came to the power after Kuroş, we see Dara ruins 25 km miles away from Mardin. Dara was built between the years of B.C 570-530. There is a close place again. King of Persia conquers Tunceli. Here is called as Daranalis (17).

In the light of these data, Dhul-Qarnayn whose name is mentioned in Koran has a serious relationship with Diyarbakır Ergani. Lets look at the sources that say Dhul-Qarnayn is a city wall of Diyarbakır:
Historians such as Mesudi, Yakut, Kazvini, Himyeri and İbnul Verdi imply that Dhul-Qarnayn is a city wall of Diyarbakır (18).

While Evliya Çelebi tells about Diyarbakır castle, also notes that there are signs of Gog in the corners (19).

Dhul-Qarnayn was also mentioned in Lice district. There are Dhul-Qarnayn caves in the 10-20 km to the north of Eshab-i Kehf. These caves' 9-10 km miles away, there are Dhul-Qarnayn ruins of castle. The caves and castle of Dhul-Qarnayn are also confirmed by historical documents (20)

Ergani Castle
Lice Dhul-Qarnayn Castle
There are three historical sources in Diyarbakır with Hz. Dhul-Qarnayn:
   a) Ergani b) Lice c) Diyarbakır
Diyarbakir castle

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SAİNT GEORGE (CERCİS NEBİ)

Saint George Church – Giriş Kism

Saint George Church - North Side

CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
Saint George (Cercis Neb.) and the Church in Diyarbakır

Since a long time and Saraykap Diyarbakır Provincial Gendarmerie Command in Prison St. George's Church to host on non-public, date of construction is not known and done by whom. Construction, architectural style and materials used in construction due to his period of Cercis sleeping prophet. This church Hz. Cercis is very likely to be the authority.

St. George's Church

Roman justice buildings (Bazileis) and develop cross-nave, side aisles sometimes emperors of this mission stationed in the axis of the outer walls bulge outward half-agency (apse) end of the middle nave basilica plan really was born. Church of Saint Geoerg, and I think this design is a Byzantine building. This new religion in Anatolia and in the period following the distribution of Amida can. For this 3rd century Suitable; is required (1).

Evliya Çelebi refers that it was founded by order of travels prophet of Silvan Cercis.

'The first banii of the city of Mosul castle located in MEDFAR Cercis Nebi Handi behalf of the nation to Melia was building with the practice.' 'If this rumor is the truth: the town after Christ (300) was built towards history. Cercis lived in this date because the Prophet. '(2).

Cercis, is a name used by Muslims and Assyrians. Christian Saint George says to him. Cercis A.D. was born in Palestine in Remlein Diocletian Roman Emperor who reigned from 284 to 305 in the year (or haunt) you want to leave a idolatry, and it was torture. After being killed four times with torture, he is revived in third time. In fourth time, he is killed. This combination shows various miracles. Thousands of people enter the religion of Cercis. Among them there are the king's wife. Cercie Emperor and kill the believers, but it is not a disaster in itself.
Islamic sources three times, killing even though the resurrection, the dead exhumed resurrecting, root cutting trees again cultivate the fragmented animal animation, the second death in the sky dark, the rise in the sun to re-emerge because the prophet is considered . (3).

Circis (PBUH) narrated that the Prophet was sent after Prophet Jesus is or guardians. Lived in the land of Damascus and Palestine. People's religion clauses of Prophet Jesus said. . (Al-Tabari, Ibn al-Athir) (4). According to church history, in the second half of the 3rd century Gregorian Remlein born in Palestine, 23 April, was martyred in 303. Church calendar on April 23 is referred to as the greatest martyr. Brits spiritual protector of her homeland as the counts. Soldier girl and a monarch because of a myth that rescue them from the dragon, Tsarist Russia, St. George 's depiction of the subject area that the dragon event has gained official symbol. St.George in Europe with the arrival of spring and revival of nature interest of being established, therefore, various ceremonies are performed. On the day of the plants to flourish in Ukraine to start St.George methods that are being developed, the Baltic countries for the protection of wild animals in the herd St.George 's icon is referenced.

Diyarbakir has many relationships with Hz.Cercis:

a) Diyarbakir's Silvan district was built by the order of Cercis (Evliya Çelebi's Travelogue)

b) There is a large family in the area of Diyarbakir as Cercişoğlu'lar. For example, in Mardin, there is a mansion called as Cercis Murat. It is possible to read Cercis name in the church in the courtyards in Savur. Both this dynasties and Cercis, Saint George Church and Silva's restoration, Cercis is located in Diyarbakir (Saint George).

c) There is a Cercis legend in the neighboring provinces. Diyarbakir is in the middle of this legends ring.

Muslims as well as the Syriacs in Mardin see that the children put the name of Cercis. At this point Mardin registries are helping to Sherry.

In the book of 252; 182/468,191/503,191/505

In the book of 242; 6/6,53/72

In the book of 195 2/5,5/15,10/30,68/126 (5)

Cercis see the names of the great religions. Patrick II.Cercis,Patrick IV Cercis,Patrick V. Cercis,Kurilos II.Cercis, Kurilos III.Cercis, Metropolitan Kurilos Cercis,, Metropolitan Grigoriyos Cerci ,Patrik İğnatiyos II.Cercis (s:5,7 ,40,41,58,59 )

We also see Cercis name in the names of monastery. Such as ; Şehit Mar Cercis monastery (p:13)(7)
Cercis around Diyarbakir Nebi the legends we hear about. For example, in Urfa myths about the prophet Cercis (6).

Topics will put an end to an article printed in 1936 by Hasan Basri Konyar 'History of Diyarbakir let's see:

'Amid Timur army lasted 5 days. City of Timur's dolphins and visited the graves of the Prophet Cercis. Thumbnail for making a dome gave a lot of money. Diyarbekir bestowed spared for the poor

(With K.Göral 's contribute) = Cercis prophet in the church of Saint George's grave can be Cercis. Because older persons in the church is embedded in the Christian tradition.

Where is the tomb of Jonah: Jonah is in Fiskka authorities. Evliya Çelebi emphasizes this. Zincirkiran is written in the tomb of the son of Jonah we see a plate. You could not find a scientific source. There are also bent the tomb of Nebi Zennor. Please Zenna, Nebi Yunus is the name of the other. Great 18th-century Ottoman historian Austrian Baron Joseph von Hammer Purgstall

When Timur traces the history:

Saint George Church, East Side

'Amid the administrative center of Diyarbakir attack and conquer and plunder were; line of fortifications carved in rock fortitude to resist every effort of Tatars, had overthrow the castle would be eligible. Soldier of it but was able to break down the loopholes. Timur, with dolphins and visit the graves of the prophets Circis thumbnail twenty thousand to be built a dome dog (pounds), and each occurrence ita many alms to the poor handed out. (8)
Roman justice buildings (Bazileiis) and develop cross-nave, side aisles sometimes emperors of this mission stationed in the axis of the outer walls bulge outward half-agency (apse) end of the middle nave basilica plan really was born. Church of Saint Geoerg, and I think this design is a Byzantine building. This new religion in Anatolia and in the period following the distribution of Amida can. For this 3rd century Suitable; is required (1).

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Views from Saint George Church
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CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
PROPHET ELIJAH, PROPHET HIZIR AND DIYARBAKIR

Life is said to have two layers.

The first layer of life: Is our life that many records proved it.

The second layer of life: Is Hazrat Khidr and Elijah Aleyhimesselam's lives that it is free. So, they can be found in many places at a time. They are not permanent be obliged with mankind munitions like us. Sometimes, they eat or drink whenever they want, like us, they don't obliged to do it. There are Hızırîlyas village related to Prophet Elijah, Hızırpinan village, Hızırîlyas church, and meeting story of Hizir with Dhul-Qarnayn in Birkley. As belonging to Prophet Elijah, there is a authority in the center and Çüngüş district. According to Diyarbakir Jewish people, in the monastery behind the mosque of Arapşeyh, prophecy came to Prophet Elijah.

**Prophet Elijah and Diyarbakir**

In 1848 the Diyarbakir 'Jewish pilgrims who visited Benjamin Steal a separate part of the city that has seen its living among them and they were about 250 Jewish families that conveys the observations were: Most of them knows our religion. Our holy books and prophets appeared in their hearts. A small room present in the monastery is always kept closed.

This room is sacred for Jews and people of other faiths. According to the beliefs, Prophet Elijah declared his prophethood in this room. This room that is surrounded by walls has Aramaic writing of Torah. J.J Benjamin was rabbi who visited Diyarbakir within same years, had opportunity to examine this Torah writing. The writing was kept in the room which was deemed as Prophet Elijah's declaration of prophethood

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**Original Wall of Monastery**

The prophet Elijah's authority address:
Old Address: Şeyh Arap mahallesi, Yahudi sokak No:21
Addresses with new names:
Hasırli mahallesi, Küçükbahçekcik sokak No:21'dir.
The door is an original door. There is a column placed on the ground. Here there is a way to enter a room. This room is the courtyard of the synagogue room. About 4 m miles away from the door, there is a wall of the original synagogue. Previously existing in Diyarbakir in the 6th century, in B.A 1676 in Kubbad, we are witnessing the disappearance of the synagogue in the neighborhood. Another synagogue mentioned in the 19th century by travelers is at the address given (3).

The Remaining Wall of Monastery where Prophecy came to Elijah

Elijah prophet raised Elyesa. We know that Elyesa prophet’s grave is at Diyarbakir, Eğil district. Consequently, it was natural for Elijah to be in this interland. The second authority of Elijah prophet is at Çüngüş. Year. 2001- Name-Surname: Ahmet Turan, Age: 80, Place of Assembly: Malkaya-Çüngüş-Diyarbakir, Visit place: Mountains. Çoval father is also there. I heard it. Actually, that place is authority place, name was Elijah. Tekye was called for Elijah prophet. I heard it. There is authority, also gennie here. Because that place had sultans’ boiling boiler. From Friday night to Friday night. I heard it, nine coins used to go there monthly (4).

These breezes are present in the name of historical village: Malkaya village’s name in the old records are like : Elyus, Elyas, Eluyas (5).

Prophet Hızır (AS) and Diyarbakir

Prophet Moses and Hızır’s parable:
There is Hızır Elijah Village in the north of Tigris river and in the east of Diyarbakir. According to the census of 1970, this place has 40 houses and 212 population. There is Kani Hızır (Hızır pinari) in the further north. In the Birkleyn caves of Hızır (AS), Prophet Moses and Alexander-Qarnayn met and this has been a legend among the people that is told among them. There is also an affect in the center of Diyarbakir. For example, Hızır Elijah neighbourhood, Hızır-Elijah Church are concerns of Christian people for being affected.
Meeting of Hizir and Dhul-Qarnayn in Birkleyn
Birkleyn
It arises from Birkleyn Caves that are within the borders of our district, one of the two most important resources of Tigris River that is the longest river of Turkey. Birkleyn water arises from Birkleyn caves that are located at Lice-Genç road, above Lice. It flows towards the southwest for a while. Then heads to west, sometimes it takes some creek waters. In Piran region (Tigris district’s former name), it takes Dibni (Zebene) water (8).

Hizir Legends in Diyarbakir
When Prophet Hizir came to Birkleyn cave, he met Alexander-Dhul-Qarnayn and somewhere in this cave, he drank life water and reached to immortality. This place is heaven and source of Tigris river (11).

Khidr Birkleyn in Lice have come to the cave, in one of these caves, flowing out of heaven to heaven still constitutes one of the Tigris River, the source of immortality, drank water and became
Hizir, again, the tip of Mount Qaf with Dhulqarnain and Alexander the Prophet in these caves. Moses had a meeting with (9). In another legend of Alexander the way to a time-Qarnayn, the two horns on either side of the head official came and started very painful. Alexander in a day dream, Lice are washed in water at Birkleyn Caves, was told that the loss of horns. Alexander-Qarnayn immediately, changing the path, have come to conquer Lice. Birkleyn Caves drink from the water, his head one of these horns wash off with water immediately vanished. The other is healed in a short time. Walk up to an hour in Birkleyn is so deep that even though they are quite a lot of the villagers said that they see the end. So, according to legend it is stated that out of the tip to Mount Qaf.

In the legends of the past and invincibility described as water Birkleyn water, is one of two main sources of the Tigris River. This water, after passing through a tunnel under the ground to earth natural interests. This particular formation Birkleyn cave or tunnel is called Tigris. This is in agreement with the Islamic sources legends. Mustafa Öztürk's language of the parable. (150,151,154). ‘Greek descendants of Noah's grandson Alexander-Qarnayn, human and superhuman powers granted eternal life from the fountain of life-saving heard that mentioned. (1) And he decides to seek out the fountain. According to legend, God will grant it to one of the descendants of Sam.

Prophet Hizir the Zulkarneyn is the son of the queen and her aunt. (2) or Prophet Hizir- Zulqarnain are in the middle of the vanguard of the army’s field is a person (3).

Dhul-qarnain, aunt or aunt's son is next to Khidr and start your journey together with his soldiers. According to Khidr himself in the land of darkness is the fountain of life. (4) They faced many challenges during the journey and the paths are separated because of a storm. After a while, there came to the land of darkness. Dhulqarnain goes to the right, Hizir goes right to the left. Hizir, after taking days, will hear a tone and see a light. This came in the direction of the sound and light finds a life fountain gone. Hizir drank water and washed with that water. Thus, attaining eternal life also gains superhuman powers. Then they meet again with Dhul-Qarnayn. Dhul-Qarnayn sought out the status of the fountain. He would not find resigned one after a while of rights regains (5). Dhul-Qarnayn is not a figure of Arab-Islamic culture. (M.Özturk: Language of the stories. P: 43)

Lice region that was the place for the events of Dhul-Qarnayn and Eshab-i Kahf was not Arab-Islamic origin in the past. Here Hurrian-Mitanni domination, asura sovereignty, Bizar new kingdom of Urartu sovereignty, Med, Makado’s sovereignty, Part sovereignty, by Tigran the Great era, Part-Roman, Sassanid Byzantine period spent, followed by Muslim-Arab, Seljuk, Ayyubid, Ilkhanid, Akkoyunlu, Ottoman period have come.

1.) According to a rumor that Ibn Hajar narrated that the presence of water Dhul-Qarnayn named by the angel of Rifai.

See for versions of this legend: Taberi, Tarihu'l-Umem, I, 118, Ibn Hacer, el-Işabe, I. 117-118.

Hurrah based on the origin of language, Birkleyn (Bilk) word; rise, blistering, boiling (water gushes) means.

Birkleyn Caves, both in terms of geological periods, are based on quite old as well as historically. Birkleyn, Bermal was the largest cave in the valley of the river. Tertiary (third) period (about 6.5-2.5 million years ago), the limestones, of quaternary (fourth) period (2.5 million years ago to the present) ravine in the valley formed by the collapse block cave. During the time of Alexander the eastern army was said to stay here. Therefore, this cave is also called Alexander - Birkleyn cave. Lice in Diyarbakir Diyarbakır-Bingöl was a road to the east. One of the main tributaries of the Tigris River was available where this cave was located. The road of Birkleyn water between Anatolia and northern Mesopotamia was one of the ways to pass. Birkleyn water that flows beneath the earth before the merger with the ancient ways and push it up again after a natural tunnel. This particular cave Birkleyn was here because of the formation and Tigris Tunnel Cave was named.

It was defined as the location where the World Ends in the antique periods. Plinius defined that gate as the entrance to the underground world of dead people. In this cave, there were pottery of Hassuna-Samarra unique to the northern Mesopotamia (10).

Hızırlıks

Hızırlık was named due to the occurrence of Prophet Hızır. Many of the mosques, lodges, visit places, graves, mountains, shrines, promenades and rivers and villages were in Anatolia. Some of the cities, castles and gates of mosques where Hızır visits are called as Hızır gate.

Diyarbakır Hızır Pınar Village

On the date of the most crowded neighborhoods in Diyarbakır (of 7 quarters) was also included Hızır İlyas neighborhood. (7).
Hızır İlyas village: Between the years of 1785-1847, Diyarbakır was seen as a central village (6).

Hızır İlyas village: It is 15 km away from the Faculty of Agriculture of the University land. In the Hızır İlyas village, some people wanted to see Prophet Hızır after convincing worships. Prophet Hızır used to look like white bearded, cherub faced and poor old man. One day, these villagers met a man near the fountain in the village. White bearded, cherub faced man had no opportunity to reach another village at that times in the evening so villagers accepted him as a guest to their house. Prophet Hızır did not hurt that man and went his house as a guest.

Early the next morning the man leaving the house, 'would you not Stenosis, barn is full, the animals get your fertile' pray and disappear as soon as the door, start looking, you will not find. Hz.hız be understood that. Since then, the territory of the village of Khıdır İlyas efficient, fertile animals, the people are fed state. Until recently the people of the surrounding villages, fertile wheat and barley seed at whether he gets here, you'd be fertile animals lambs graze on the village land for a day (11).

Villages with people when spoke in the 1930s of a shepherd dog, Hızır is the name of place due to an old, old man seriously by being alerted and this old man at the moment due to loss shepherd's 1 week ravaged the patient to lie and regret expressed.

Similar stories Kocaköy near Lice way to the right is 1 km inside the Speed pinene can hear in the village. Great grandfather of the village of Berk Nimetullah a village fountain (the fountain of Speed) told us that opinion.
It is said that Prophet Hizir helped Sari Saltuk (In Urfakapi, there is a tomb belonging to Sari Saltuk). Hz. Hizir outside of religious terminology, the name is from the region. Famous people who
lived in the area with a name that has affected the region. For example Ökkeş was in Maraş, Şehmus was in Mardin. Let's consider Prophet Hizir’s name in terms of linguistic and history. In the framework of Diyarbakir history, there was an effect of Huri-Asur and Akkads. Upper Tigris region that also included Diyarbakir had the first civilized inhabitants called Hurris from Subarus. These people lived under Hurri name for a long time, finally in the middle of B.C 2 year, were divided into Hurri and Mitanni confederations. At the first times, the first of these two kingdoms, Hurri Kingdom was bigger and stronger. But then a small union Mitanni Kingdom was gradually expanded for Hurri Kingdom and eventually eliminated it.

Mitannis after the region was dominated by the Assyrians and Urartu (1260-653). During this period, our city, or in Amite photo is said of the Assyrian ruler from Adad-nirari (1310-1281) remain inscription on a sword hilt and BC 800, 762, 705 years, dating from the Assyrian governor stating the names of the documents are understood. From Şevket Beysanoğlu Diyar-ı Bekr' to Diyarbakir:

1.-) Hurrian Mitanni Period (3500-1260 BC)
2.-) The Assyrian Period (1260-775 BC)
3.-) Urartu Period (775-736 BC)
4.-) The Assyrian Period (second time) (736-653 BC)

In BC 2400, Semitic origin Sargon I, made himself king by rebelling Urzababa. Sumer’s principalities were taken by the administration of gold. Sargon, expanded his administration borders to the Northern Mesopotamia and gave himself Sumer and Akkad king name. After Sargon, the king Naramsin came to Diyarbakir (13).

As presented above, Hurin, Assyrians and Akkadians venue has kept Diyarbakir. Prophet Hizir was a person who helped people. A person that trapped says "O Hizir". Hizir is a helpful person. In Asurian language Hi-zi-ri,Hu-zi-ri; in Akkad language Haziru, in Hurri language Hu-zi-ri names meaning is helper or helping person (12). According to Joseph von Hammer, Saint George (Cercis prophet), was buried in Diyarbakir. There is a church with him. In Saint George, there is believed to have abundance and fertility like Hizir.
In the arrival of Turks to Anatolia, Saint George was identified due to its similarity to Hizir, authorities and churches belonging to St. George were regarded as holy to Hizir, in the seized churches, other saints’ pictures were tore down but St. George was intact. East Anatolian Alevi and Armenians were identified with Hizir and St. George. In Antakya, Christians call help by saying "O God, O Morcus (St. George)."

May 6 is celebrated as St. George day in Christian world.

Spring Festival is celebrated on May 6.

On May 6, Muslims and Christians make wish (14).

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CITY OF PROPHETS, COMPANIONS (OF PROPHET MOHAMMED) AND SAINTS, DIYARBAKIR
TRACES OF PROPHET JESUS IN DIYARBAKIR

In the middle of the 1st century, Adey, one of the 70 students of Prophet Jesus brought Christianity. After Adey's death, Agey, Eğil, Lice spreaded Christianity in Silvan (1). Diyarbakir and Prophet Jesus's relationships are as follows:

a) Mar Thoma is present in Diyarbakir Virgin Mary Church that is one of the 12 apostles:

Toma, firstly went to India and was killed there by Hindu seers. It was buried in the city of Milabi. The act Mor Tuma's body and Virgin Mary's waistband was given him as a gift and in July 3, 394, was brought to Urfa Metropolity in Mor Kuro period. Then, he was brought to Diyarbakir Virgin Mary Church. Church of the Virgin Mary on a large tomb is located in South Gnizo following Syriac - Gers is possible to see the article: "MS on February 12, 1871, the Patriarch Jacob 2 has gone from this world and the apostle Saint Mor Mor Hevoro Tuma and was buried in the tomb. 2182 years of Greek" (2).

b) Diyarbakir Syriac Church of the Virgin Mary "Diyarbakir Assyrians in 700 thousand years, Jesus speaks of their ancient local language and they're talking Aramaic worship.

c) Prophet. Jesus (Prophet in the Islamic faith. Similar to the person of Jesus) was crucified in Diyarbakir and that was a part of the cross is the Virgin Mary church (3).

Süryani Can Şakar, "Prophet. Jesus was crucified in Jerusalem. (According to Christian understanding) , After Prophet. Jesus death Byzantine Queen Eleni had accepted Christianity. Prophet eliminated queen. Pilgrims went to Jerusalem to find Jesus. Prophet Jesus found the pilgrims to bring them to
Istanbul. After the death of Queen Eleni pilgrims take a citizen brings to this region. Part of the pilgrims are open to visitors only on special occasions, "he said (3). d) 83 horoscopes are currently in the city walls. However, MS. In 349

When representing 72 harbinger bushing 72 is made. Other bushings were added later. In this respect, Tavernier travel books about Diyarbakir, in Buckhinham, Lord Kinros four gates in the city walls of Diyarbakir look into the memories (Mardin door, Greek doors, door Mountains, New door) made on behalf of the aforementioned four-door four evangelists. There is a moment until that is until this moment, an ox, the symbol of the evangelists Marcus Rum is present on the head and force the door has found (4).

**Prophet Jesus traces in Silvan**

a) Prophet Jesus only one wall remaining time of Jesus church in Silvan

Municipalities constitute the walls of the mosque .. The source of this information İbnül Ezra Meyyafarak's (Silvan) 's knowledge about his passes (5).

b) The Christian martyrs' bones are at the castle of Silvan.

In 410 B.C, Mar Marutha went to Iran as an envoy. Used with the consent of the Shah of Iran, II. Shapur between army troops massacred Christians' Forties' martyrs' bones were buried Silvana.

c) Mentioned in the Bible Configure Tigranocort Silva (7).

d) Hasuni caves (Silvan): Complete this cave city consisting of 300 caves, who have the technical equipment to be admired.

This was used as the Mesolithic period settlement detected in this city, in ancient times, especially in the early expansion of Christianity in the first and very important in the Middle Ages has been a residential area. To the early years of Christianity, there were cave churches (8).

e) Silver Castle, Cercis According to Evliya Celebi (Saint George) The Prophet was established by order (Cercis nebi = Saint George) Prophet according to the deeds of Jesus reigns were a prophet).

**Eğil District and Prophet Jesus**

The third candidate of bishop Mar Aday was killed by Urfa Krah Kiiciik Abgar and its body was buried in Eğil Church. According to this, Eğil was the host of Christian spiritual tombs and it is an important center. John of Ephesus Christian world well-known, was born in Eğil County. Lovanna from Eğil (Diyarbakır-Eğil) (507-586/587). One of the Byzantine clergy, was born in Eğil. Recognizing the presence of the Emperor Justinian in 542 Lovanna "spiritual and moral Ephesus to the center of the province of
Asia” (such religiously-road show to enlighten) was commissioned. Several tribes found in religious indoctrination. He became as bishop in 558, in the region of 92 churches, 12 monasteries were built. Therefore he was named as " Lovanna from Efesos". The Greek Church History with three volumes was released in London in 1853. It was translated into German, English and Latin. In addition two volumes of Saint and Saints' Stories, Brief Story of the Church, Treatises concerning the Believers and Answers to the Great People of Religions available (9).

Ergani and Prophet Jesus

In Ergani, Surp (Saint) Engagement Church, a basin in the churches was holy, Prophet Jesus washes the feet of his disciples was mentioned. This is therefore sacred. The Virgin Mary church in Ergani, Gugas İnçciyan the Armenian translation of his work in his world geography, Kiliss of the Virgin Mary in Ergani Hz. Jesus' disciples on behalf of the Tateos is established, the inscription on the door of the monastery is a holy place of here refers to that document. In 1612, Polish pilgrim Simeon that came to Diyarbakir says that this place is a miracle temple. The church had 360 rooms at that times (10).

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