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Some important monuments from the
Turkish period in Dzyarbakar

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SOME IMPORTANT MONUMENTS FROM THE TURKISH PERIOD IN DIYARBAKIR
(Fig.1, view)

Diyarbakır is one of the cities in South-East Anatolia that conceals in itself important architectural products. After going under the sovereignty of the Turks in the second half of the eleventh century, the city became capital of some of the principalities for quite a long time. In spite of the fact that many studies have continuously been made about this historical place, still there is more to be done. Diyarbakır deserves more detailed investigations for so far the studies related with this city were mostly concentrated on the city walls, Great Mosque and on the buildings around the Great Mosque, (Fig.2, view).

Not much attention is given to the other monuments in literature. Only their names and dates are mentioned.

Although it shall be very brief, we would like here, in the light of new materials, to mention the existing historical monuments of Diyarbakır and their special features.

In Diyarbakır, where a long architectural tradition continued till this day, the first structure which draws attention is the City Walls, (Fig.3, view). The towers of the walls, having inscriptions from all periods, still keep their importance from the point of view of Turkish architecture and sculpture, (Fig.4, view). Especially among these towers the Evli Beden and Yedi Kardeş Towers built by Mahmut, the ruler of Artukoğulları, in 1208 are worth mentioning, (Fig.5, view).

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Other monuments besides the Diyarbakır city walls, both religious and non-religious are remarkable for their many interesting characteristics. Almost all buildings here are products of certain development and creation, (Fig.6, view).

Among all monuments in the city Great Mosque comes first, which has been subject to continuous studies, (Fig.7, plan).

Continuous additions and restorations made by Melik Şah, a Selçuk Sultan, and others have shaped today's Great Mosque which has become an example to other monuments of this region, (Fig.8, sec.). Especially east and west faces of its courtyard possesses varied characteristics.

Another building being restored since 1155 is Kale Mosque in the Inner City Wall, (Fig.9, view). Formed by a tunnel vault the mosque is next to the inner City Wall, (Fig.10, plan; Fig.11, sec.).

The most important buildings following these early examples are the ones from Akkoyunlu Period, (Fig.12, view). Among the mosques from the fifteenth century which show the new developments, the most typical and leading example is Nebi Mosque. Built by white and black stones and partly reflecting some local features, Nebi Mosque is actually a single-domed structure, (Fig.13, plan). The domed central space is expanded by two arches at the sides, (Fig.14, section). At first sight one thinks of this building as an example of six-piered mosque type, (Fig.15, plan). However, a closer investigation will show that it is not six-piered but single-domed extended at the sides.

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Another single-domed building from Akkoyunlu Period is the Şeyh Matar Mosque, (Fig.16, plan). It is built by Sultan Kasım and it is important for its minaret sitting on four columns, (Fig.17, view). With its square body on four columns this minaret is the only example in Diyarbakır.

(Fig.18, view), Other than these single-domed mosques Şeyh Safa Mosque from the second half of the fifteenth century has an eight-piered plan, and it is a **developed** example of this type, (Fig.19, plan).

Said to be built by the Akkoyunlu Sultan, Uzun Hasan, this mosque was restored in 1531. We are not quite sure how it changed during this restoration. Its inside is decorated by tiles believed to be made in Diyarbakır. (Fig.20, plan).

Another interesting characteristic of this monument is its minaret which is a beautiful example of stone carving.

Among the mosques from Akkoyunlu Period which could not preserve its original features there is one example called Hoca Ahmet Mosque, (Fig.21, plan). It was built in 1489 by a person named Hoca Ahmet. The most important point about this monument, which seems to have been under change continuously, is its plan. Although fundamentally it is totally different, there appears to be some similarities between this monument and early Ottoman monuments known as reversed T or Zaviyeli. However, in the south-east Anatolia this type of plan is very rare.

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(Fig.22, plan). Here is another mosque which belongs to Akkoyunlu Period that could be dated somewhere between the middle of the fifteenth century and the first half of the sixteenth century. It is the Lala Bey Mosque built by Lala Kasım Bey from the Eğil Principality. The dome of this single-domed building has collapsed.

(Fig.23,view). An interesting example from the early Ottoman Period is Fatih Paşa Mosque. It was built in 1520 by Bıyıklı Mehmet Paşa who captured this city and added this place to the Ottoman territory, (Fig.24, plan). The importance of this building is in its plan. With a dome at the center, resting on four wide piers, four half domes at the four edges and small domes on the sides the plan is quite successful. For that reason a spacious appearance has been acquired in the inside, (Fig.25, section). Decoration is concentrated only on the mihrap and mimber. (Fig.26, view). The outside, on the other hand, is built by black and white stones alternately, (Fig.27, view). The most close axample to this plan is Great Mosque of Elbistan from the beginning of the sixteenth century, (Fig.28, view). Following these early examples we encounter the monumental ones in Istanbul; Şahzade, Sultanahmet, Yeni Cami and Fatih Mosques.

Second mosque from Ottoman Period is Hüsrev Paşa Mosque, (Fig.29, plan). It was first built in 1521 and 1528 as a medrese and later on, the monument was changed to a mosque by the addition of a minaret, (Fig.30, view). The largest classroom became the worship place (that is the mosque) and the other parts continued to be used as medrese, (Fig.31, view).

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An example of the single-domed type from Ottoman Period is Ali Paşa Mosque, (Fig.32, view). It was built between 1534 and 1537, (Fig.33, plan). The interior of the mosque is covered by tiles believed to be made in Diyarbakır, and on the exterior, the façade has white and black stone carving. According to the sources it is built by architect Sinan. Another mosque mentioned in the sources which was built by architect Sinan is Iskender Paşa Mosque. It was built in 1551, (Fig.34, plan). It belongs to a type known as Reversed T or Zaviyeli. The main space is formed by single-dome and the side spaces are independent.

The third building of Architect Sinan in Diyarbakır is Behram Paşa Mosque dated 1572, (Fig. 35, view). It is an example of single-domed plan extended sideways, (Fig.36, plan; Fig.37, section). This type of buildings form a different group. Classical sixteenth century Iznik tiles enrich the interior, (Fig.38, view). In addition, the portico (son cemaatyeri) formed by decorated columns and arches has the most vivid appearance among the monuments in Diyarbakır, (Fig.39, view). The Şadırvan with eight columns has an appearance in accordance with its surrounding, (Fig.40, view). This monument in all its details is decorated by examples of Turkish decorative arts, (Fig.41, view).

(Fig.42, view), Melik Ahmet Paşa Mosque built between 1587 and 1591, both for its plan and decoration is one of the important buildings in Diyarbakır, (Fig.43, plan).

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1281' rocu fox tta bjan and decoration ta one of the important (Etd. 45' vjem). Mejik yrmec Baas Mosque built between 1281 and (Etd. 47' vjem).

Its details is decorated by examples of distinct decorative arts with its surroundings (Etd. 40' vjem). This monument in all the Şadıvan with eight columns has an appearance in accordance appearance around the monuments in dilyatpakti' (Etd. 38' vjem). Formed by decorated columns and arches has the most varied (Etd. 38' vjem). In addition, the boluco (son cemaatlyeti) classical sixteenth century Isnik tiles enrich the interior section). This type of buildings form a different group. Single-domed bjan extended sideways (Etd. 36' bjan; Etd. 37' Baas Mosque dated 1215' (Etd. 32' vjem). It is an example of the third building of Archiefct Şinan in dilyatpakti is Berkan spaces are independent.

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The mosque has stores on the ground floor, so one has to get into the mosque by stairs. It is eight-piered as Şeyh Sefa Mosque and is built by Architect Sinan, (Fig. 44, plan).

In addition to a dome resting on four walls the floors above are covered by small domes and vaults, (Fig.45, view). The mihrap and some parts of the walls are decorated with tiles, (Fig.46, view).

The minaret with single şerefe -one of the best examples of stone carrying and tile decoration- is outside the building, (Fig.47, view). One could climb the şerefe by two different stairways, (Fig.48, view).

In addition to the ones we have mentioned above, there are other mosques in Diyarbakır. Most of them keep the traditional features. (Fig.49, plan), Kurt İsmail Paşa Mosque, a late example dated 1875, with its eight-piered plan differs from the others.

The mescits have an important place in Diyarbakır where one finds different applications of Turkish architecture from early to the late periods. Most of them are from Akkoyunlu Period. They have very simple appearances and are built in accordance to the shape of the streets.

In contrast to the bare appearance of the mescits the plans and the decoration of the medreses are very interesting, (Fig.50, plan).

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(Pl. 20, plan).

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Zinciriye Medrese dated 1198 and Mesudiye Medrese dated 1198 and 1223 from Artuklu Period both being early examples of Anatolian Medreses, belong to the group of medreses with courtyards.

Zinciriye Medrese is single-storied (Fig.51, section), Mesudiye Medrese is two-storied, (Fig.s 52,53, plans).

Following these medreses from Artuklu Period with richly decorated stone carving, Ottoman Medreses have quite different appearances in plan formation. Hüsrev Paşa Medrese mentioned above with the mosques has its parallel in Ali Paşa Medrese which is on the west side of the mosque under the same name, (Fig.54, view).

It is built by Architect Sinan (Fig.55, plan) and has a courtyard with rooms at both sides and a classroom at the south.

Another medrese which is different from the Ali Paşa and quite original in plan is the Medrese of Muslihiddin Lâri, (Fig.56, plan). This medrese placed at the south of Şeyh Safa Mosque was most probably built in the middle of the sixteenth century. There is an iwan in the center and rooms on the sides. These medreses show the same appearances as the other monuments in Diyarbakır.

Although there are tombs in Diyarbakır with the traditional tomb architecture there are also some quite different ones in style, (Fig.57, plan). An obvious example of this style is Iskender Paşa Tomb built at the latest in 1565. Here the tomb has single dome at the centre and half domes on the two sides related to this centre. On the north there is a single-domed mescit.

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As far as we know there is no other tomb in Turkish Architecture showing this type of plan.

(Fig.58, plan), Hüsrev Paşa Han dated 1527 is the best example for early period hans. It is two-storied, and around the courtyard there are the rooms of the han. There is also a closed stable. Hasan Paşa Han, dated 1575, has similar appearance and is the biggest in Diyarbakır.

Other than these buildings with special features, there are palaces and houses worth mentioning here. Obvious examples of the traditional Turkish architecture, by all means, are the houses inside the city walls.

Very few palaces are left where we encounter the similar features. (Fig.59, plan), Artuk Palace found during the excavations made by Oktay Aslanapa in 1961 and 1962 at the inner city walls is an important monument left from Artuk Period for both its decoration and architecture. This palace was built in the beginning of the thirteenth century. In Ottoman Period another palace was built to the east of this Artuklu Palace but nothing remains of this building today.

The houses which were built in the traditional architecture of the palaces are still existing, (Fig.s 60,61, views).

We tried to briefly outline, some of the results of our studies related with Diyarbakır. As we have seen from all these examples, in both religious and non-religious monuments new applications of plans and decorations are made. Some are the first applications of many examples that developed in the later periods.

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In the decoration mentioned above, the local features of South-East Anatolia are dominating.

An important aspect of the Diyarbakır monuments is that they bring out the close relations between Akkoyunlu and Ottoman architectures. After studying the monuments of Akkoyunlular in the East and South-East Anatolia and Diyarbakır, and indicating the similarities and differences with the Ottoman architecture, the development line of Turkish architecture will be more clearly understood. For that reason the monuments in Diyarbakır obviously deserve closer attention and at the same time they require an entirely new approach.

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