

## THE EXAMINATION OF GRAVES AND MAQAMS OF PROPHETS IN DIYARBAKIR AND SANLIURFA IN TERMS OF THE BELIEF TOURISM

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### Abstract

Factors for religious tourism religious places out, visiting the holy places attending religious meetings, participate in religious ceremonies, in the form of visiting religious memories. In this context, the most important cities in Turkey, Diyarbakir and Sanliurfawere dealt in this study and it was conducted by qualitaive and quantitative methods. Şanlıurfa where the prophet abraham was born , the prophet ayyub lived , blessed by Jesus and has a history for nine thousand years looks like a museum city. The reason it's called " the city of prophets" that many Prophets(Prophet Abraham , Prophet ayyub, Prophet Elyasa, Prophet Shuaib, Prophet Noah) lived in Şanlıurfa. There are 9 prophet's graves and 3 Prophet's mausoleum in Diyarbakir. These graves belongs to Prophet Zulkuf , Prophet Elisha, Prophet Asaf bin Berhiya, Prophet Enüş , Prophet Melak , Prophet Hellâk , Prophet Rüveyim , Prophet Harut, Prophet Daniel. 3 mausoleum belongs to Prophet Zulkuf , Prophet jonah , Prophet Elijah. It should be noted that the most of this information is related. In history books about Prophets was told that they lived in Şanlıurfa but in these books it is not clear that whether they lived or not in Diyarbakir who has mausoleums in there. Eventually, it was offered to promote the importance of these cities by advertisements and strong images.

**Key Words: Religious tourism, Şanlıurfa, Diyarbakir, The City of Prophets**

### DIYARBAKIR VE ŞANLIURFADA BULUNAN PEYGAMBER KABİR VE MAKAMLARININ İNANÇ TURİZMİ AÇISINDAN İNCELENMESİ

#### Öz

İnanç turizmini ortaya çıkaran etkenler dini yerleri ziyaret, kutsal yerleri ziyaret, dini toplantılara katılmak, dini törenlere katılmak, dini anıları ziyaret şeklindedir. Bu bağlamda Türkiye'nin iki önemli şehri olan Diyarbakir ve Şanlıurfa ilindeki peygamber kabir ve makam yerlerini, nicelik ve nitelik olarak incelemek amacıyla bu çalışma yapılmıştır. Şanlıurfa, tarihi geçmişi 9 bin yıl öncesine dayanan, Hz. İbrahim'in doğduğu, Hz. Eyyüb'ün yaşadığı, Hz. İsa tarafından kutsanan kent adeta bir müze şehir görünümündedir. Peygamberler şehri denilmesinin nedeni birçok Peygamberin ( Hz. İbrahim, Hz. Eyyüp, Hz. Elyasa, Hz. Şuayp, Hz. Nuh, Hz. Lut, Hz. Musa, Hz. Yakup ) Urfa'da yaşamasıdır. Diyarbakir'da 9 Peygamber kabri ve 3 Peygamber makamı bulunmaktadır. Buna göre Diyarbakir'da Hz. Nebi Zülküf, Hz. Nebi Elyesa, Hz. Nebi Asaf bin Behriya, Hz. Nebi Enüş, Hz. Nebi Melak, Hz. Nebi Hellâk, Hz. Nebi Rüveyim, Hz. Nebi Harut ve Hz. Nebi Danyal peygamberlerinin kabirleri bulunmaktadır. Hz. Zülküf, Hz. Yunus ve Hz. İlyas peygamberlerinin de makamları bulunmaktadır. Belirtmek gerekir ki bu bilgilerin çoğunluğu rivayet şeklindedir. Yakın tarih kitaplarındaki bilgilere göre düzenlenmiştir. Peygamberler tarihi kitaplarında Urfa'da yaşayan peygamberler sayılmakta fakat Diyarbakir'da yaşadığı ve kabri olan Peygamberler, Peygamberler tarihi kitaplarında açık bir şekilde geçmemektedir. Çalışmanın sonunda şehirlerin tanıtım çalışmalarına yoğunluk vererek "peygamberler şehri" imajını güçlendirmek için yapılması gerekenler sıralanmıştır.

#### 1. INTRODUCTION

As a result of the maturation and satisfaction of tourism sector from the beginning of last quarter of 20<sup>th</sup> Century, new markets have been searched and as a result of this new tourism sector has been created. These tourism types are the special interest tourism, the adventure tourism, the eco-tourism and the culture tourism among the alternative tourism types. The culture tourism is the one which has been swiftly developed in tourism (Günel, 2005: 92). The four corners of the Turkey which have hosted to the different communities are full of the traces of past. The Southeastern Anatolia Region has been the cradle of many

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communities. Since the importance of culture tourism which has been developed in the world is noticed in Turkey, the destinations which have the potentiality of culture tourism have been attracted (Soydan and Şarman, 2013). In the recent days, people are interested in the local cultures apart from their culture as well as the aware of old civilizations and cultures. To spread the tourism into the whole year without depending on the natural conditions, to gain the tourism dynamism, to introduce the culture of country to the local and foreign people, to protect them and to adopt the past and the future make significant contributions for developing the culture. Especially developed countries have started to produce the policies related to the cultural tourism after 1980s because every place has its own unique cultural identity and past. The culture of any place or country can't be compared with the others. With this advantage, it is believed that the most important tourism type and the touristic element will be the culture tourism (Emekli, 2006: 54,56).

“The Belief Tourism” is defined as the evaluation in the tourism concept of travels which people make in order to perform their religious requirements and to see the belief attraction centers apart from the places where people continually live and they encounter their ordinary requirements (Bingöl, 2007: 1).

According to Gökdeniz (1996), the tourism types (cultural, vocational, economic, political and shopping etc.) are hard to differentiate with the belief tourism because other touristic opportunities are benefitted while going to the religious places. In the broad sense, the belief tourism is the events and relations which occur from the provisional accommodations by demanding the goods and services, which the tourism establishments produce, during their travels, and which they make for the satisfaction of their religious beliefs in the belief attraction centers apart from the places where people continually live and they encounter their ordinary requirements (Çelik 2008:23).

The reasons which tourists participated to the belief tourism can be expressed as follows. The belief tourism which ensures a spiritual relief enables tourists to have a nice travel and to see how the heritages belonging to the culture, history and religions affect the life of today. The belief tourism touches the mental, physical, spiritual, social and emotional points (<http://www.globusfaith.com/>).

The reasons which people direct to the belief tourism can be stated as follows. (Güzel, 2010:90; Şahiner, 2012:29).

- The moral relief which is gained from the performance of pilgrimage,
- The demand of people for meeting and joining with people which are in the same religion
- The performance of religious duties,
- The demand of people for seeing the important centers which belong to their religions,
- The redemption and the demand for referring their wants to Allah,
- The richness of religious sources,
- The activities of spreading religious.

The factors which created the belief tourism are to visit the religious places, to visit the divine places, to participate into the religious ceremonies and to visit the religious memories. In this context, the study is to examine quantitatively and qualitatively the graves and maqams of prophets in Diyarbakır and Şanlıurfa which are two important cities in Turkey.

The city of Şanlıurfa is a city having the important potential in terms of the belief tourism nowadays. With this feature, it is visited by many local and foreign tourists. However, the role of cultural existences in the city is important for this potential. As it has an important and rich history, it hosted many civilizations and have the important heritages from these civilizations. The most important thing in these heritages is deemed as holy by three religions. Both Jews and Christians and Muslims believe that many prophets live in here and it gains the city a very big importance for the religion. Hence, the city of Şanlıurfa is known as “the city of prophets” in Turkey. Actually, this belief is accepted by Jews and particularly Christians. With this feature, the city of Şanlıurfa has gained a feature of an important religious center in the various periods of the history (Şahinalp, 2005).

In Diyarbakır, there are 9 graves of prophets and 3 maqams of prophets. According to this, there are the graves of Hz. Nebi Zülküf, Hz. Nebi Elyesa, Hz.Nebi Asaf bin Behriya, Hz.Nebi Enüş, Hz. Nebi Melak, Hz.Nebi Hellâk, Hz.Nebi Rûveyem, Hz.Nebi Harut ve Hz. Nebi Danyal prophets in Diyarbakır. There are the maqams of Hz. Zülküf, Hz. Yunus ve Hz. İlyas prophets.

## **2. THE METHOD OF RESEARCH**

The research is the scanning study. The important visiting places in Diyarbakır and Şanlıurfa in terms of religious issues are tried to determine and an inventory is issued by preparing the comparison table of two cities. The current conditions of these structures are evaluated.

## **3. GRAVES AND MAQAMS OF PROPHET IN DIYARBAKIR AND SANLIURFA**

In accordance with 2014 statistics, the outsiders in Diyarbakır were 62418 and 138 of these visits for the religious purpose. In accordance with 2013 statistics, the accommodating people in the accommodations in Diyarbakır was 203300 and 22583 of these were foreign. The occupancy rate of accommodations is 44 %. German and English tourists have come to Diyarbakır at most. 208388 local tourists and 24808 foreign tourists came to the city.

### **In accordance with 1316/1898 dated Diyarbakır Annual;**

There are the graves of

- 1) Nebi Zülküf Aleyhisselam
- 2) Nebi Elyesa Aleyhisselam
- 3) Nebi Harun-i Asefi Aleyhisselam
- 4) Nebi Hallak Aleyhisselam
- 5) Nebi Harut Aleyhisselam
- 6) Nebi Enüş b. Şit Aleyhimüsselamın in Diyarbakır.

The graves of Hz. Elyesa, Hz. Zülküf and Nebi Harun-i Asefi, Nebi Alak, Zenun, Danyal and Hz. Elyesa’s cousin Hürmüz, Nebi Harun’s nephew and his helper Ruyem which are mentioned in Qur’an are in Diyarbakır (İzgöer, 1999).

**Hz. Elyesa:** Hz. Elyesa whose grave is believed to be in Eğil is one of prophets sent to Israel. He is mentioned in two verses in Qur’an (Haspolat, 2014).

- Verse 86 of En’am Sura is like that: “Ismail, Elyesa, Yunus and Lut’u find the true path. We make all of them superior in the universes.”

- Verse 48 of Sad Sura is like that: “Remember Ismail, Elyesa, Zülkifl. All of them are auspicious.”



**Picture 1: The Hill of Prophets**

Hz. Elyesa tried to spread the religious bases of the Prophet Hz. Musa. Hz. Elyesa was together with Ilyas Prophet for a time. Ilyas Prophet who escaped from the cruelty of Balbek Emperor the secretly learned Torah and performed the necessities of orders. Although Hz. Elyesa advised to Israelis, a few of them listened to him and had faith in god. Hz. Elyesa who escaped from cruelty and pressures of Israelis, he went through the Assyrian lands. Assyrians obsessed with Israelis who didn't have faith in god (Dikmen ATEŞ 1977:515,516). Hz. Elyesa probably lived in B.C. 1200s. His grave is accepted to be in Eğıl by scientists who have lived in Eğıl and surroundings since 850 years. As seen in the cufic writings in the internal part of old grave and the Arabic writings in the various stones, the grave is the grave of Hz. Elyesa. The Grave was in Tekke neighborhood in Eğıl district. In order not to submerge under Dicle Dam Lake, it was taken from Tekke neighborhood and transferred to Nebi Harun hill by a committee with the permission and helps of authorities. The grave of his cousin and helper Hürmüz was left in its place (Gündüz and Cengiz, 2011).

**Hz. Zülkifl:** Hz. Zülkifl whose grave is accepted to be in Eğıl was one of the prophets of Israelis. The name of Hz. Zülkifl was mentioned twice in Qur'an.

Verse 85 of Enbiya Sura is like that: All of Ismail, Idris, Zülkifl (remember) is them who wait.

- Verse 48 of Sad Sura is like that: “Remember Ismail, Elyesa, Zülkifl. All of them are auspicious.”

Hz. Zülkifl's cousin Elyesa was always the Prophet's side in every opportunities. He resisted many negative attitudes which are coming from people.

When the death of Hz. Elyesa was close, he left Hz. Zülkifl as khalif. Although his real name is “Bişr”, he called himself as Zülfişl (who is a guarantor). It was experienced around B.C.1200. His grave was accepted to be in Eğil by scientists who have lived in Eğil and surroundings since 850 years. In the epigraph rock in the old tomb, “Haza kabril Zülkifl nebi” is written and it is also written that this grave belongs to Zülkifl (A.S.). The old grave belonging to Hz. Zülkifl Prophet is in Hacıyan hamlet three or four km. meters from district. In order not to submerge with waters of Dicle Dam Lake, the grave of Elyesa prophet was transferred to Nebi Harul Hill with the help and approval of authorities (Gündüz and Cengiz, 2011).

**Nebi Harun (Harun-i Asefi):** The following statement is written in the introduction writings of his grave: “This grave belongs to Berhiya’s son Harun-i Asefi.” There is also a grave behind it. This grave belongs to his cousin Ruyem. The tomb is on a hill in the Southeast of Eğil. Its surroundings are covered with oaks. The graves of Hz. Elyesa and Hz. Zülkifl were transferred to the hill behind it. It is reached with right turning way without going to Eğil (Gündüz and Cengiz, 2011).

In annuls of Diyarbakır, Nebi Harun-i Asafi is mentioned as prophet and his grave is known to be in Eğil. There is no information on his identity and whether or not he is prophet in the sources and Nebi Harun-i Asafi is believed as a prophet. Moreover, this grave in Eğil belongs to a prophet which was sent to Israelis as a helper for Hz. Musa. It is mentioned in the Holy Scripture that when he was died, he was 12. When he was died, he was buried in the hill of Hor Mountain by Hz. Musa. Where the Hor Mountain which Hz. Harun was buried is isn’t exactly known. Moreover, Hoer Mountain should have been outside Arz-I Mevud as Israelis were prohibited to enter into Arz-I Mevuda when Hz. Harun was died. By regarding that the word of hor is used for houri who is the first civilized people in the region which consists of Diyarbakır in Torah, it is thought that it belongs to Hz. Harun, the helper of Hz.Musa (Haspolat, 2013).

**Nebi Alak:** His tomb is between two trees in a valley in the right place at the entrance of Eğil. The surroundings of the tombs are covered with rocks. It is said that this grave can belong to companions of Prophet Muhammad who was barber of him. There is no exact information on whether or not Nebi Hallak is a prophet and his life except from the annuals of Diyarbakır (Melek, 2009; Beysanoğlu, 1985).

**Nebi Harut and His Grave:** There is information in the annuals dated 1316/1898, 1321/1903 and 1323/1905 of Diyarbakır that Neb Harut is a prophet and his grave is in Diyarbakır. There is no other information.

The grave of Nebi Harut is behind the old grave of Nebi Zülkifl in the Hacıyan Neighborhood which is 4 km away from Eğil and it is in the Dicle Catchment after the construction of dam (Melek, 2009).

**Nebi Enuş (and) His Grave:** It is stated in the resources that Enuş is the son of Şit. According to Ibnül Esir, Hz. Enuş is the son of Şit and continued the administration of people on his will after his death. It is stated in the annuals of Diyarbakır that he is the son of Şit and he was buried in Kızılca (Otluca) village of Ergani. Moreover, there is also information that the person called Enuş isn’t prophet but an emperor. It is known and visited as the tomb of prophet by the local community. The tomb is in the shape of dome. There is also a mosque behind it. The dome consists of two parts. The entrance of tomb building is on the east part. In the rock in the dome, “Yerd b. Mehlaıl b. Kinan. B Enuş b. Şit b. Adem” is written (Melek, 2009).

**Yunusand His Maqam:** Yunus is one of prophets which are mentioned in Quran. In Quran, Hz. Yunus was mentioned in four places and “Zül-nün” and “sahibül hut” words which mean “holder of fish” are mentioned with the fish which swallows him in two places.

Allah sent Yunus after Ilyas as Prophet. The tribe of Yunus believed in icons. Allah sent Yunus for ordering them to believe the uniqueness of Allah and to swear to give up due to believing in icons, denying and their faults in this issue. It is stated in the resources that he was sent as prophet in Ninova which was the capital in the east side of Dicle River for Assyrians which ruled in the broad lands in B.C. VII<sup>th</sup> Century. It is guessed that Yunus lived in the Yerebom period.

Yunus called his tribe to give up the idol worship for thirty three years and to adapt the techit belief but only two people believed in him. Then, Yunus thought that his tribe wouldn't change their ways and angrily quitted from his country and lived in a secluded life.

The maqam of Hz. Yunus is in Fis caves under the waters of city in the Fis rock in the center of Diyarbakır. In this issue, Evliya Çelebi states in his travel book that Hz. Yunus called this tribe to believe in God; he was sad about the fact that any person doesn't believe in him and he anathemised all Mosul people and Mosul people was ruined; he came to Amid and he was happy that all people became Muslims without asking any miracles and prayed like that "your city would be fertile, your people would be joyful and happy and your children would be long lived and be in the right way" and he lived for seven years in the cave which is called as Fis rock. According to Evliya Çelebi, Melike who is one of the daughters of Amalak in that time believed in Yunus Prophet and became Muslim and she builded the city İçkale in Fis Rock from the set black rocks with the trainings of Hz. Yunus (Haspolat, 2013).

**Nebi İlyas and His Maqam:** Hz. İlyas was mentioned In Quran as İlyas twice and as İlyasin once and it is stated that he is Muslim, he struggles with the pagan religion and he was mentioned as propitious person by other people. While there is no other information on İlyas in Quran, some stories are observed in the history and comments books. In these stories, he was mentioned as İlyas b. Yasin b. Finnas b. İzar b. Harun b. İmran" or "İlyas b. Azir b. İzar b. Harun b. İmran". It is understood in these two statement that İlyas is one of grandchildren of Harun. İlyas mentioned in Quran was accepted as İlyas in the Holy Scripture. Likewise, İlyas Prophet mentioned in Quran struggled with idol worship like İlyas Prophet. There are generally stories taken from Jewish literature in the Islamic literature except for Quran and hadiths about İlyas Prophet.

It is guessed that İsyas lived in the Israel King in the Israel Kings Ahab (B.C. 874-853) and his son Ahazya (B.C. 853-852) in the 9<sup>th</sup> Century before Christmas. According to the stories in this issue, King Ahab believed in icons and forces his tribe to believe in these. İlyas invited them to believe in Allah by giving up the belief in icon names "Bal'l". King Ahap gave up the idol worship on the request of İlyas. At a time, his wife made her neighbor killed and seized her garden and Allah assigned İlyas to warn them and to give back the garden; otherwise, they would be punished. King Ahab was angry at this event and turned into the idol worship and he tried to kill İlyas. Then, İlyas started to live himself in the mountains and caves in a secluded manner.

The maqam of Hz. İlyas was said to be a temple in Sur District Hasırlı Neighborhood, Küçükbağçeçik Street No.21. This temple largely lost its historical properties as a result of careless additions and has been used as residence.

Jew Traveller Benyamin Haşeni who visited Diyarbakır in 1265/1848 give information on the fact that Hz. İlyas was in Diyarbakır for a period while transferring his observations on a Jewish family which lived in a different part of city in his book: "Most of people are aware of our religion. Our holy books and our prophets are in their hearts." A small room in the temple is always kept as close. This room is divine for Jews and other people of religions. According to their beliefs, Hz. İlyas declared his prophecy. The city of

Diyarbakir is accepted as the city of Kalne which is mentioned in Torah according to Jews (Melek, 2009).

**Hz. Zülkifl and His Maqam:** It is in the summit of mountain in 6 km North of Ergani district. It is also called as the muntain of maqam. The structure was restored and it is taken into the cultural heritage list as a tomb. There is also a little mescid (Gündüz and Cengiz, 2011).

#### 4. THE GRAVES AND MAQAMS OF PROPHETS IN SANLIURFA

Şanlıurfa is on the region which is called as “*Fertile Crescent*” in the archeology literature and is accepted as the center of world culture and civilization in the history. The findings gained from the archeologic excavations have proved that the surroundings of Balıklıgöl in the city center was inhabited by the people of Neolithic age 11.000 years before. This age is deemed as the beginning of architectural art in the Anatolia. Şanlıurfa whose architectural history is based on pasts is one of the cities which are prominent in terms of the richness of architectural arts in the Anatolia and is called as “*Museum City*” due to this property.

Şanlıurfa is important for the belief tourism and the history of religions in the world culture. The oldest temples which were dated 11.000 year from now and which belong to the primitive beliefs were founded in the archeologic excavations made in *Göbekli Tepe* behind the city center and the believers in Şanlıurfa was understood to be in the oldest region in the world. Şanlıurfa which is the center which is known to have the primitive religions is also one of the important centers for polytheist and monotheist religions. In Assyria and Babel regions, the grave of “*Sin*” which is the primary god of Paganism which is polytheist religion in which moon, son and planets are deemed as divine in Harran and Soğmatar is deemed as an important center of this religion.

Hz. Abraham who is the ancestor of Jewish, Christian and Islamic religions was born in Şanlıurfa and was put on the fire here due to struggling with icons which people believe. Lut Prophet saw when Hz. Abraham was put on fire and then he departed to Sodom from Şanlıurfa. As the grandchild of Abraham Prophet and he ancestor of Israelis, Yakup Prophet was married in Harran; Eyyup Prophet got sick in Şanlıurfa and was died in Şanlıurfa. Elyasa Prophet who looked for Eyyup came to the Eyyub Nebi village in which he lived but he died without seeing him. Şuayp Prophet lived in Shuaib City in 37 km. distance from Harran and Musa Prophet met with Shuaib Prophet in Soğmatar in Shuaib City. İsa Prophet sent the letter for blessing Şanlıurfa and the miraculous portrait which is on the tissue which he wiped his face to Urfa King Abgar Ukkama and Christianity was accepted in Şanlıurfa in this region for the first time in the world as a state religion. Since these prophets are related to the city of Urfa, Urfa is also called as “*The City of Prophets*”. It is understood from all these that Şanlıurfa is one of the important centers of the world after Mecca and Jerusalem in terms of the history of religions and the belief tourism (Şanlıurfa Governorship, 2014).

Harran which is the historical city visited by thousands of foreign and local tourists for each year and is in the 44 km. southeast of Şanlıurfa and is founded in the plain which is called with its name. It is the place which is mentioned as “*Haran*” in Torah. The Islamic Historians attributed the foundation of city to Kaynan who is one of grandchildren of Noah and “*Aran*” (Haran) the brother of Abraham Prophet. İbn-I Şeddat who is one of XIII<sup>th</sup> Historians wrote that Hz. Abraham lived here before he went to Palestine; Harran is called as the city of Hz. Abraham and there are a house of Hz. Abraham, the house of Abraham Prophet an a rock which he always laid while sitting in Harran (Şanlıurfa Governorship, 2014).

The highway to Han el-Ba'rür Caravansary from Harran reaches the ruins of Shuaib City which is mentioned as Özkent Village depending on Harran district after 10 km to the Northeast. It is predicted that the current architectural ruins in this city belong to the Roma Age. The significantly broad surrounding of this city is surrounded with wall whose traces are sometimes seen. The structures made of dimension stones are built on may rock graves in the city center. Some wall and foundation ruins of these structures which of all were demolished are seen nowadays (Şanlıurfa Governorship, 2014).

Şanlıurfa has hosted many beliefs such as the primitive religions, polytheist religions and monotheist religions. In the archeologic excavations in "Göbeklitepe" behind the city center, the oldest temples dating 11.000 years before were founded; the temples of Pagan religion in which moon, sun and planets are deemed as divine in Assyria and Babel ages are in Harran and Soğmatar in the lands of city; it is believed that Abraham Prophet who is the ancestor of Jewish, Christian and Islamic prophets was born and Yakub, Eyyup, Elyesa, Şu'ayb and Musa prophets lived in Şanlıurfa and all of these lead to be called "the Region of Beliefs" and "the City of Prophets" for Şanlıurfa (Şanlıurfa Governorship, 2014).

Şanlıurfa is one of the most important cities which consist of important artifacts of Monotheistic Religion and host the historical values. Many of prophets in Islam, Christianity and Jewish history lived in these lands and many of stories in the holy books were conducted in these lands. Since Hz. Abraham, Hz. Yakup and Hz. Musa lived in Şanlıurfa for Jewish people, it is one of the most important centers within the lands promised due to Arz-I Mevdut, that means Hz. Abraham. Urfa is the city in which Hz. İsa was blessed for Christians and "the Divine Tissue" which is the most precious fiduciary belongs to Urfa. The acceptance of state religion for Christianity was conducted here for the first time. For Christians, Urfa is the first kingdom, the first church, the first bible and the first church music. The primary Christian structures in Şanlıurfa are Norhut Church, Tella (Viranşehir) Martyrionu, Aziz Stefanos Church, Aziz Petrus and Aziz Paulus Church, Rahibeler Church (The Home for Nuns), Çardak Abbey and Deyr Yakub (Yakup Abbey). For Muslims, there are the maqams of Hz. Abraham and Hz. Eyüp there and the prophets such as Hz. İlyas and Hz. Yakup lived there. Due to all properties, Şanlıurfa is one of the most important belief centers of the world after Mecca and Jerusalem in terms of the history of religions and the belief tourism. In the document of Turkish Tourism Strategy, Şanlıurfa is in the Corridor of Belief Tourism consisting of Hatay, Gaziantep and Mardin regions by starting from Tarsus (Şanlıurfa Investment, 2014).

The number of foreigners coming to Şanlıurfa was 42976 according to data from 2014 and the number of visitors coming for only religious purposes was 386. Both cities are not carried out the visits only with religious purposes. For Şanlıurfa, 4275 4275 bed capacity, 58 rooms and 58 accommodation facilities. In 2010, 397283 local tourists came to Şanlıurfa. The number of people staying in accommodation facilities was 180863 in total when compared to 2013, which of 21113 were foreigners.

According to the data of 2014; the number of tourists coming from Şanlıurfa was 736834 local and 69302 foreign tourists.

### **The Maqams of Prophets**

Hz. Abraham was born in a cave in Şanlıurfa in the south of Mawlid-i Halil Mosque courtyard. According to a story, the ruler of the era Nimrod had a dream. In the morning, he told his dream to the astrologers. The astrologer told "A child to be born this year would end your reign" and Nimrod ordered to his people and asked to kill all boys to be born in this year. A man of the palace, Azer's wife brought Hz. Abraham in in the cave. Hz. Abraham lived in this cave until the age of 7. It is believed that the water in the cave in which Hz. Abraham was born is healthy and heals many diseases. Balıklı Lake is an aquarium look with fishes, with old sycamore and with willow trees. Lakes are two as Ayn-



i Zeliha and Halil-ur Rahman.Hz. Abraham Prophet begun to struggle with the Emperor of era and the idols which his people believed and started to ruin these and to defend his idea. Therefore, he was put on fire by Nimrod from the Castle of Şanlıurfa. In the meantime, the God ordered like that "Oh fire, be cool and saving for Abraham" and fire turned into water and firewood turned into fishes. The place where Hz. Abraham fell is called as "Halil-ur Rahman Lake". The adapted child of Nimrud fell in love with Hz. Abraham. He begged her father for Hz. Abraham Prophet. When she was Hz. Abraham into the fires, Zeliha also threw herself into the fire. The place where Zeliha fell is called as "Ayn-i Zeliha Lake" (Şanlıurfa Tourism Directorate, 2014).

Hz. Eyyüp Prophet is told to be born in Desniye village of the upper land between Ramla and Damascus in Syria in B.C. 2100. Hz. Eyyüp Prophet held the leprosy didn't give up worshiping for Allah with the continuation of suffering a lot in a cave with his wife called Rahime. Despite all the suffering, he will not rebel to God. Finally, Hz. Eyyüp Prophet passed the test and he healed by washing in the healthy water specified by God and lived for a long time by granting him children and goods. The cave which Hz. Eyyüp Prophet suffered in the center by Şanlıurfa is mentioned as the Maqam of Hz. Eyyüp Prophet (Şanlıurfa Tourism Directorate, 2014).

One of the areas that have historical and tourist importance in Şanlıurfa is the Maqam of Hz. Eyyüp Prophet within the lands of Eyüpnebi neighborhood and giving the name to the three neighborhoods of the city. This area which consists of a cave in which Hz. Eyyüp Prophet suffered and a well which consists of health water is also accepted as divine in the period of Syriac Christians. As a result of this belief, a hospital was constructed here (Şahinalp, 2005).



Figure 2: The Cave of Şuayb Prophet

### **The Ruins of Shuaib City and the Ruins of Soğmatar:**

The people believed that Shuaib Prophet lived in this city and the city got its name from Shuaib Prophet. A cave among the ruins is visited as the Maqam of Prophet.

16 km after the way continuing northward from the city, the ruins of Sogmatar city were came. This historic city is located within the Yağmurlu village depending of Yardımcı (Sumatar) subdistrict. It is believed that Hz. Moses made a village there and a well in the village was opened with a miracle staff of Hz. Moses. A mound in the village consists of

the documents which will light the history of before Christian eras of Soğmatar. (Şanlıurfa Governorship, 2014).

The ruins of walls and tower in the hill approves that this mound is used as a fortress in A.C. II<sup>nd</sup> Century. The primary reputation of Soğmatar in the history is that it is a center of Pagan religion coming from polytheist belief of Babels and Assyrians in which moon, sun and planets are deemed as divine and of "Mar alahe" (Marelahe) which is the primary god of this religion (the emporor of gods) and open air mound which represents Marelahe consists of the focus point of the ruins in Soğmatar (Şanlıurfa Governorship, 2014).

#### **The Graves of Prophets in Eyyüp Nebi Village (Tombs)**

In the Eyyüp Nebi Village in 16 km of the asphalt road deviating from the North of 85 km of Urfa-Mardin highway, there are the graves of Eyyüp Prophet, the wife of Eyyüp Prophet Rahime and Elyasa Prophet. It is understood from the deed of trust of a pious foundation that this village has been called for 400 years with the name of Eyyüp Nebi. In these important belief centers, the environment improvements and the tomb restorations has been made in the large scale; the tombs are separated from the settlements with walls by ensuring the connections with pedways between each three tomb and the surrounding was afforested by the Ministry of Tourism and the Şanlıurfa Governorship in the counselling of Memmet Oymak who is the lecturer of Harran University Faculty of Theology. The big basalt rock in the west side of the tomb of Eyyüp Prophet and to which he laid while sitting was protected with this project (Şanlıurfa Governorship, 2014).

## **5. DISCUSSION AND CONCLUSION**

The information given as headlines above is summarized in Table 1.

**Table 1: Graves and Maqams of Prophets in Diyarbakır and Sanlıurfa**

<b>Diyarbakır</b>		<b>Şanlıurfa</b>	
<b>Place</b>	<b>Feature</b>	<b>Place</b>	<b>Feature</b>
Center/Around Fiskaya	The Maqam of Hz. Yunus	Center	The Cave in which Hz. Abraham Was Born
Eğil	The Grave of Hz. Yunus	Center	The Cave in which Hz. Eyüp

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			Prophet Suffered
Eğil	The Grave and Tomb of Hz. Elyesa	Şanlıurfa	The Place in which Abraham, Yakup and Musa for Jews
Eğil	The Grave and Tomb of Hz. Zülkifl	Eyyüb Nebi Village	The Tomb of Hz. Eyyüb
Eğil	The Grave of Nebi Hallak	Shuaib Şehri Ruins	The Maqam of Hz. Shuaib Prophet
Eğil	Nebi Harun-i Asefi (The Commander of Hz. Süleyman period)	Soğmatar Ruins	The Place in which Hz. Musa lived
Ergani	The Maqam and Tomb of Hz. Zülkifl		The Tomb of Hz. Elyesa Prophet
Ergani/Otluca Village	The Tomb of Enuş Prophet		
Eğil	Nebi Harut		

Şanlıurfa uses the advantage of being the Maqam of Hz. Abraham and the Maqam of Hz. Eyyüp is in the city center of Urfa. Therefore, Şanlıurfa is called as “the city of prophets”. With this property, Urfa is a center which is of capital importance for the belief tourism (Sevil, 2006). The most important belief tourism in Diyarbakır is that the graves of Elyesa and Zülkifl are in Eğil District of Diyarbakır. In accordance with the aforementioned data, each city consist of the graves and maqams of prophets which are mentioned in Qur’an. Moreover, they aren’t sufficiently attracted when the aforementioned tourism statistics are examined.

When tourists choose their destinations, they regard the attractiveness of touristic places, the levels of availability and the sufficiency of tourism businesses in the destinations. In this context, the deficiency for substructure and superstructure should be met in terms of transportation and accommodation.

The reasons of the fact that these destinations in Diyarbakır and Şanlıurfa aren’t attracted by many tourists are the security problems, the image problem, the deficiency of regional introduction, the deficiency of restoration works for the historical structures and the non-protection of many of these structures, the infrastructure and superstructure problems (especially accommodating and transporting fields), the deficiency of tourism

businesses or the deficiency of service of the current businesses. The works can be done for producing ideas of the local managers, people and tourists on what these problems are and how they can be overcome.

As a suggestion, the integrated culture tours which consist of Urfa and Diyarbakır can be arranged; the recognizability can be increased by making the public relations works by the local shareholders and the prominent news and activities for the belief tourism can be made in the local, national and international organizations.

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