

CONTRIBUTION OF DAMASCUS CITY DEVELOPMENT OF THE TURKISH STATES

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SUMMARY

Because of its geographical location, Damascus has been the center of attraction for the large civilizations around it. As a result, various tribes turned towards Damascus during the historical process, and they have conquered and settled. Each tribe that dominated Damascus also left its works there.

Damascus has an important position among the attraction centers of the old-world. When economics and religious inclinations are combined, the region has always been of great significance. Since the oldest known ages, Damascus has been a battleground, with the Anatolian-based powers in the north (Hittite, Roman, Seljuk, Ottoman), and Egypt-based powers in the south (with the Pharaohs era of Egypt, Islam, Fatimid, Ayyubid and Mamluk) and has been a bottleneck. During the historical process it is sometimes seen that Iran and Turkmenistan-centered powers from the east to reach all the way to Damascus. Since the first ages of history, large struggles have occurred between Ancient Egypt and the Hittites. Later on, the Roman Empire, establishing the world's largest political formation in the Mediterranean has been dominant in the region. The importance of the region resulted in the Persians in the region to come to Egypt, and has led to the occupation of Jerusalem, Damascus in the meanwhile. This rivalry between the east-west, north-south forces has continued during the historical process. This process has also existed between the Turkish-Arab-Islamic states. For this reason, the Turks also arrived in Damascus, which could be called an early era, in the 8th-9th century AD. In this study where the Turkish presence in Damascus' historical background will be investigated, the first arrival of the Turks in Damascus, and their political and economic activities in the region are briefly discussed.

If the Turkish conquest and settlement in the epic period is not taken into account, the Turks settled in the region during the 8th and 9th centuries, intensely and consciously for the purpose of settlement. They have established their most powerful political entity in the region after this period. First political Turkish formation established in the region is the Tolunoğulları state, which declared independence in Egypt mid 9th century. Later on, İhşidîs have continued their existence in central Syria. In later centuries, the Ayyubid, Seljuks, Mamluks and finally the Ottoman Empire dominated the region. During the domination of these states, the region witnessed a substantial development activity and many new structures have been built as well as the repaired previously built structures.

Key Words: Turks, Damascus, Ottoman, Seljuks, Syria.

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ÖZET

Coğrafi konumu itibariyle tarih boyunca Şam, çevresindeki büyük medeniyetlerin cazibe merkezi olmuştur. Bu yüzden tarihî süreçte çeşitli kavimler Şam'a yönelmişler, feth ve iskân etmişlerdir. Buraya hâkim olan her kavim de kendi eserlerini bırakmışlardır.

Şam, eski dünyanın cazibe merkezlerinin önemli bir mevkiinde bulunmaktaydı. Ekonomik ve dinî temayüller birleşince, bölge daima büyük önem arz etmiştir. Bilinen en eski çağlardan itibaren Şam, kuzeyde Anadolu merkezli güçler ile (Hitit, Roma, Selçuklu, Osmanlı), güneyden Mısır merkezli güçler (Firavunlar devri Mısır, İslam Devletleri, Fatimî, Eyyübî ve Memluklu) arasında bir mücadele alanı ve düğüm noktası olmuştur. Türkler de erken denilebilecek bir çağda miladî 8-9. asırlarda Şam'a gelmişlerdir. Şam'ın öz geçmişindeki Türk varlığının araştırılacağı bu çalışmada, Türklerin Şam'a ilk gelişleri, bölgedeki siyasî ve iktisadî faaliyetleri hakkında da kısaca bilgi verilmiştir.

Destanî dönemdeki Türk iskân ve fethini nazar-ı itibara almazsak, miladî 8-9. asırlarda Türkler yoğun ve şuurulu olarak iskân amacıyla bölgeye yerleşmişlerdir. Bölgedeki en güçlü siyasî varlıklarını bu dönemden sonra kurmuşlardır. Bölgede kurulan ilk siyasî Türk teşekkülü, 9. asrın ortalarında Mısır'da bağımsızlığını ilan eden Tolunoğulları devletidir. Arkasından Suriye merkez olmak üzere İhşidîler varlıklarını devam ettirmişlerdir. Daha sonraki asırlarda bölgeye Eyyübî, Selçuklu, Memluklu ve nihayet Osmanlı Devleti hâkim olmuştur. Bu devletlerin hâkimiyet süresince, bölge esaslı bir imar faaliyetine sahne olmuş ve daha önceden yapılan yapıların tamir edilmesinin yanı sıra pek çok da yeni eser yapılmıştır.

Anahtar Kelimeler: Türkler, Şam, Osmanlı, Selçuklu, Suriye.

Introduction

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Damascus has an important position among the attraction centers of the old-world. When economics and religious inclinations are combined, the region has always been of great significance. Since the oldest known ages, Damascus has been a battleground, with the Anatolian-based powers in the north (Hittite, Roman, Seljuk, Ottoman), and Egypt-based powers in the south (with the Pharaohs era of Egypt, Islam, Fatimid, Ayyubid and Mamluk) and has been a bottleneck. During the historical process it is sometimes seen that Iran and Turkmenistan-centered powers from the east to reach all the way to Damascus. Since the first ages of history, large struggles

have occurred between Ancient Egypt and the Hittites. Later on, the Roman Empire, establishing the world's largest political formation in the Mediterranean has been dominant in the region. The importance of the region resulted in the Persians in the region to come to Egypt, and has led to the occupation of Jerusalem, Damascus in the meanwhile. This rivalry between the east-west, north-south forces has continued during the historical process. This process has also existed between the Turkish-Arab-Islamic states. For this reason, the Turks also arrived in Damascus, which could be called an early era, in the 8th-9th century AD. In this study where the Turkish presence in Damascus' historical background will be investigated, the first arrival of the Turks in Damascus, and their political and economic activities in the region are briefly discussed¹.

If the Turkish conquest and settlement in the epic period is not taken into account, the Turks settled in the region during the 8th and 9th centuries, intensely and consciously for the purpose of settlement. They have established their most powerful political entity in the region after this period. First political Turkish formation established in the region is the Tolunoğulları state, which declared independence in Egypt mid 9th century. Later on, İhşidîs have continued their existence in central Syria. In later centuries, the Ayyubid, Seljuks, Mamluks and finally the Ottoman Empire dominated the region. During the domination of these states, the region witnessed a substantial development activity and many new structures have been built as well as the repaired previously built structures.

HISTORY OF DAMASCUS CITY

Dimaşk is the Arabic name of Damascus city, and Damascus is the general name of the region that includes present-day Syria, Lebanon and Palestine throughout history. However, Turks have used the phrase in Dimaşk for Damascus after the Ottoman Empire domination. Damascus city is established around the seven arms of the river Barada. For this reason, it has maintained its importance in every era, has become one of the world's oldest settlements with its natural beauty, vineyards and gardens, fertile soil and cool weather².

¹ For more information: Salim CÖHCE; Establishment of Turkish sovereignty around the Eastern Mediterranean " **Traces of the Ottoman period in the Middle East Culture International Symposium Proceedings**,C.I.V.I,Atatürk High Institution of Atatürk Culture Center Publications, Ankara,2001,p.139;164.

² Shamsaddin Sami; **Kamusu'l-'alâm**, Fourth volume, Istanbul,1306,p.2824-2830. "...Şam: although in the tongue of the commons this name is given to Damascus city, the real

City of Damascus city, entered into Assyrian domination in the VIII. Century before Christ, under Babylonian domination in the VII. Century before Christ, and Byzantine domination in the I. Century before Christ. After the birth of Islam, Islamic movement can be seen in the region, starting with Prophet Ömer. This situation has continued during Umayyad and Abbasid dynasties. Damascus has been added to the Islamic lands by the famous commander Halid ibn Walid in the year 634, and although it entered Byzantine rule a year later, in the year 635, it was conquered again by Abu Ubaidah ibn al-Jarrah.

In 661, Damascus became the capital of the Umayyad Empire. However, no significant development activity is seen in the city. During the Umayyad period, no important work was built, except the Umayyad Mosque built by Walid bin Abdul Malik.

In 749, Damascus was seized by the Abbasid and lost its state as the center of the caliphate. With the Abbasids weakened, when Buharan Ahmad ibn Tulun, became the governor of Egypt, he conquered Damascus with Syria in 877. In 941, another Turkish state, the İhşids dominated the region, and therefore Damascus. Governed by the Hamdani family for a while, Damascus, has been invaded by the Fatimids in 969. During this period no significant development activities are seen in the city³.

The start date of the actual Turkish domination in the region should be accepted as 1075. One of the Seljuk lords Atsiz, took Damascus under his administration, and sermon began to be read again on behalf of the Abbasid caliphs. During this period, although the Damascus Castle has been repaired, no significant development activity took place in Damascus due to the Crusades. The arrival of Turks to present-day Syria, started in the 11th century, and lasted until the end of the 19th century. The Turkish tribe that arrived here is the Turkmen tribe of the Oghuz Turks. The arrival and settlement of the Turks occurred after the Dandanakan battle between the Great Seljuk Empire and Gazneliler⁴. With the Great Seljuk State, the Turks began to settle in this area, which they found to fit their lifestyles, especially

Şam in the Arabic language is the name of the place called (Syria), and the name of the central city is (Dimişki)... "

³ In fact, the arrival of the Turks to the region happened at the end of the seventh century and the beginning of the eighth century. For more information: Filip Hitti; **History of Syria and Lebanon and Palestine**, Translated by: Kemal el-Yazici, Darü's-Sakafe Beirut, 1983, V.II, p.303-305

⁴ Mesut Çaşın, "Syrian Arab Republic Armed Forces" **Eurasian File** Volume 2, Issue 3, Ankara, Autumn 1995, p 55.

after this war, from 1063 onwards. This settlement gained impetus in particular, Aleppo, Latakia, Tripoli and along the valley of the Asi River, Hama, Homs and Damascus region⁵. The attacks of the Turks to this region continued to Aleppo under the command of Afshar and Sandik. In 1069-1070, Kurlu and Atsiz Lords conquered southern Syria completely. Finally Sultan Malik Shah, in 1078, has ordered Tutush Lord the building of the Syrian Seljuk Empire.

Together with the Yiba tribes of Oghuz Turks, Bayat, Avşar, Begdilli, Doger and Üçok tribes settled in Damascus and Aleppo. When the Crusades began in 1096, Turkish tribes here defended the region against the crusaders by uniting with the Muslims under command of Salahaddin Ayyubid⁶.

After 1104, Damascus was ruled by Atabeks for a period. In the year 1154, the city entered under the rule of Nureddin Mahmud Zangi. Zengiler State constitutes an important period for Damascus. During this period many mosques, madrasas were built, and the city became a center of science and culture. The same glorious period continued during the Salahaddin Ayyubid period that dominated the region in 1174. However, with the Mongol invasion, the dominance of the Ayyubids in Damascus was ended. After the death of Salahaddin Ayyubid, the region has been dominated by another Turkish state, the Mamluks. The Anatolian Seljuk State that dominated Anatolia was under heavy Mongol pressure after losing the battle of Köseadağ against the Mongols in 1243. As a result of this pressure, especially the Turkmen living in Kayseri and Sivas settled in the region of Syria during the period of the Mamluk Sultan Baybars. Turkmens that settles in Damascus after arriving at Syria during this period took advantage of the political turmoil that arose after the death of the Ilkhanid ruler Abu Said Bahadır Khan and found the state of Dulkadirogullari near Elbistan in 1337⁷.

In 1260, Damascus entered the rule of the Mamluks that ruled in Egypt. In the following periods Dimask has become the center of the Memleket-i Dimask, one of the most important Syrian cities of the Mamluk State⁸.

⁵ Nazif Ozturk, "Syria Turks", **New Turkey - Turkish World Special Issue II**, Year 3, Issue 16, Ankara, July-August 1997, p 1677-1678

⁶ Mesut Çaşın "Syrian Arab Republic Armed Forces" **Eurasian File** Volume 2, Issue 3, Ankara, Autumn 1995, p. 56.

⁷ Fatih Kirişçioğlu, "Syria Turks", **Eurasia File** Volume 2, Issue 3, Ankara, Autumn 1995, p. 132-133.

⁸ R.Hartmann, Damascus Article **Islamic Encyclopedia**, Volume 11, National Education Ministry Publication, Ankara, 1997, p.303.

During the period of the Mamluk ruler Baybars, Damascus has seen a great development, and Baybars ruled the country from Damascus most of the time. Zahiriya Madrasa, which has a great reputation, has been built by Baybars. Damascus suffered from the Mongol invasion in 1300 and suffered the attack of Timur's army in 1400 and was significantly damaged. Especially after invasion of Timur it took a long time for the city to recover to its former glory. This glorious period is the period of the Ottoman Empire. Indeed, after Mercedabik on August 24, 1516 Damascus came under Ottoman rule. Syria was divided into three main regions during the Ottoman period. 1- **Aleppo Region**: This region continued until Aleppo, Antakya and Iskenderun shores. 2- **Tripoli Region**: It is the region that goes from Laziki coasts to the coast of Lebanon. 3- **Dimask Region**: This region continues from the Iraqi border to Palestine and the Suez Canal⁹.

After Sultan Selim won the Mercedabik war between 1512-1520, he has taken over the cities of Hama and Hims as well. Later on, people in Tripoli, Safed, Nablus, Jerusalem and Gaza abandoned arms, and joined the Ottoman rule¹⁰. Yavuz Sultan Selim, returning from Egypt, stayed in Damascus for a while in order to strengthen his dominance in the region¹¹. He performed the necessary legislations regarding tax and land in the region. In addition, he declared *The Hanafi sect*, the sect recognized as the official sect in the Ottoman Empire, as the official sect in Syria. Meanwhile, Ibrahim al-Halabi, famous for his fiqh knowledge, wrote "Multaka'l-Ebhur" (The Joining of the Seas), which is gained a great importance for the Hanafi sect, used as the prominent source of fiqh law in the entire Ottoman state¹². With the start of Ottoman rule in the city; many important works including Muhiddin Arabi Mosque and Tomb of the Süleymaniye Complex were built.

The location of the city of Damascus, which is on the Istanbul-Hijaz pilgrimage route, also increased the importance of the city. The city became

⁹ Bazili; **Syria and Lebanon and Palestinian Tahte'l-Hükmi't-Türkî Mine'n-Nahiyeteyni es-Siyasiyeti ve't-Tarihiyeti** Translation: Yusr Cabır, Darü'l-Hadese, Beirut, 1988, p.50.

¹⁰ From time to time, there has been political conflicts between the local administrators and the Ottoman State. The Ottoman state was forced to recognize the rights of some local administrators in the region. For more information: Bazili; **Syria and Lebanon and Palestinian Tahte'l-Hükmi't-Türkî Mine'n-Nahiyeteyni es-Siyasiyeti ve't-Tarihiyeti** Translation: Yusr Cabır, Darü'l-Hadese, Beirut, 1988, p.46.

¹¹ Filip Hitti; **History of Syria and Lebanon and Palestine**, Translated by: Kemal el-Yazıcı, Darü's-Sakafe Beirut, 1983, V.II, p.306

¹² Filip Hitti; **History of Syria and Lebanon and Palestine**, Translated by: Kemal el-Yazıcı, Darü's-Sakafe Beirut, 1983, V.II, p.307

one of the important accommodation centers for the Surra Regiments¹³. Each governor appointed to the city during the Ottoman era, left important works in the city.

Damascus may be the second city after Istanbul that the Ottomans provided the most services. The main reason of this stems from the fact that Damascus is located on an important point on the pilgrimage route. During the Ottomans, and in the pre-Ottoman periods, two official pilgrimage caravans were sent from Cairo and Damascus to go to Hejaz. Ottoman pilgrims were heavily using these two ways. Brilliant ceremonies and festivities were held during the departure and return of the pilgrimage caravans in the streets of Istanbul, Damascus, and Cairo¹⁴.

Although the opening of the Suez Canal in 1869 negatively affected Damascus in terms of trade, it has continued its significance with the construction of the Hejaz Railway.

Damascus temporarily entered under the rule of Kavalalı Muhammad Ali Pasha between 1832-1840 who rebelled against the Ottoman Empire. Certain new buildings were constructed particularly for administrative and military purposes, and sadly, old and beautiful buildings were sacrificed during the process. During this time **Tengizi** was converted into a military school, **İlbog Mosque** was used as a crackers mill. The current military palace was built in the place of Nureddin'in Darü'l-'Adl. During the Turkish-Egypt wars at the time of Bashir Shihab, the rapidly intensifying conflict between the Maronites and Druze in Lebanon resulted in bloody fights in Damascus in 1860.

Midhat Pashas's brief administration in the following years (1878) is also very important. During his time, not only the education reached a high level, construction of wide avenues in the place of old Market districts significantly changed the landscape of the city. However, as often transpired in former centuries, the development of the city came to a standstill during this time due to big fires, and Umayyad Mosque burned to its foundation in 1893, and the majority of the New Market was ruined by fires in the April of 1912. With the opening of the Suez Canal (1869), Damascus mostly lost its state of being an important trade route. Although the railroads that connected

¹³ For detail information on the importance of the City of Damascus on the pilgrimage route during this period, please check. Münir Atalar; **Surra-i Humayun and Surat regiments in the Ottoman Empire**, Religious Affairs Pub., Ankara, 1991.

¹⁴ Suraiya Faroqhi; **Hajis and Sultans (1517-1638)**, History Foundation Yurt Publications, Istanbul, 1995, p.34; 58.

the city, with the wheat rich Havran since 1894, and Haifa since 1895, partially compensated for this loss, the Hejaz Railway, which was the main railway, seems to be unable to provide important economic consequences initially. In fact, the completion of the Syrian railway network negatively affected the caravan trade¹⁵.

Starting from the Seljuks in the historic periods until the last periods of the Ottoman Empire, during the Turkish rule an importance was given to Damascus, and many works were made in the city during this period. In addition, previously constructed works were repaired by the Turks on various dates¹⁶. The structures in Damascus have been subjected to a classification below, according to the order of construction. While this classification is made, we benefited greatly from Abdullah Manaz's work¹⁷. Moreover, the works in and around Damascus that belong to the Turkish period take a large place in the Syrian Province Yearbook dated H.1311. This yearbook not only provides extensive information on the works in the center of Damascus, but also on works belonging to the Turkish period located in and around Damascus¹⁸.

Damascus Old City Is Made For The Repair Of Various Works Of By Turkish In Time

1. Umayyad Mosque (Emevi Camii)

Old Damascus in the middle and Hamidiye Bazaar, located at the end of this work Umayyad caliph, the city was built in 705 by Khalid bin Abd. Turkish rule during the Ottoman period and were especially be repaired frequently. have been exposed to a lot of fires and earthquakes along the historic Umayyad Mosque, many parts have been destroyed and ruined¹⁹. Zhendies, Ayyubid, Mamluke and Ottoman period often see what this is

¹⁵ R.Hartmann, Damascus Article **Islamic Encyclopedia**, Volume 11, National Education Ministry Publication, Ankara, 1997, p.306

¹⁶ Prime Minister's Archive, **Sadaret-Majlis-i Vala Papers**, File No:84, Shirt No:74, As it is understood from document dated March 1, 1857, mosques and soup kitchens built by Yavuz Sultan Selim passed through the hands of incompetent people, they were requested to be corrected

¹⁷ For more information see: Abdullah Manaz; **Syria's Capital Damascus on Turkish Period Works** Ministry of Culture Publications, Ankara, 1992.

¹⁸ **H.1311 (1894) dated Syrian province Salname** "Şam'ın Tarihçe-i Müberrati", p.1-60. Said section is the section provided in the annex of the yearbook.

¹⁹ Especially during Mongol attacks Damascus castle demolished. Mongols demolished from Babu'n-Nasr to Fir detailed information look at R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Vol. 11, Milli Eğitim Bak. Pub., Ankara, 1997, p.305.

about repair²⁰. The mosque's minaret, ceilings, glass ornaments, pulpit, four altar, doors, windows are made as a part of the period of Turkish rule..

Evliya Celebi, during a visit to Damascus in February 1672 date provides important information about this mosque. Information pertaining to repairs in the history of the Church in various parts of the mosque as well as the architecture of that period has been the case with regard to important information..

"...It is 160 feet from the Qibla gate up to the altar. ...Its length to the Ümraniye gate is 600 feet. There are forty porphyry columns inside. These columns are so Jelali, that a man can see the color of his face. The mihrab dome rises on four pillars. There are 24 doors inside and outside of the mosque. 12 face the Mecca, there are 280 arches, 280 windows inside the mosque. Windows are barred to keep the birds out. The dome is embroidered with small, colorful, precious stones. Both sides of the domes are ornamented wooden ceilings. Hundreds of precious chandeliers hang from each of these domes. There are 10 thousand candles in these chandeliers. The interior of the mosque has three longitudinal rows. Inside the mosque, there is a very artistic maksoorah for the muezzins. There are small columns on both sides of the Hanafi altar, which do not have equals on this earth. Pulpit is made of redwood, sandalwood, rosewood, sandier, boxwood and walnut trees, and has carvings of no equal. The courtyard is paved with marble. Length is 600 feet, width is 250 feet. There are 42 porphyry columns around it. There are 32 columns, and 32 arches on the sofas. The top of the arches is the ceiling. There are three doors on all four sides of the courtyard. Kellasiyye door opens to the north, Ceyran door opens to the east, and there is a pool in the middle. The mosque has three minarets... ". Evliya Celebi, finally gives information on the White minaret of the mosque, "...It is to the east of the mosque. As is said by the old, Prophet Jesus will descend from the skies unto this minaret in the End of Times, it has 213 steps. Each step is two hand spans. Each layer has cells and each cells has dervishes. Damascus City appears with all its grandeur from this minaret. This minaret has many qualities but I am summarizing. The first layer is the

²⁰ En-Nasır (712-740; 1312-1339) is repaired demolished South-west wall of Emevi Mosque. R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Pub., Ankara, 1997, p.303.

In relation to Ottoman period's repairs look at **Yıldız-PerakendeBaşkitabet Dairesi Maruzat**, Dosya No:52, Gömlek No:59

*three authorities, the second layer is the seven authorities, the third layer is the forty authorities, the fourth layer is the maqam of Moses...., "*²¹*it says.*

2. Damascus Castle:

This repair the castle Turkish rule during the Seljuk Emir Atsiz started and completed in 1076 by the Emir of history tutus. 1208 was the year of the Ayyubid sultan again be repaired by Adil Malik. Damascus has undergone a substantial period Zengiler repair the castle and especially Nureddin Zangi time has strengthened the defense of the city and the tower completed repairs of the walls and doors²².

3. Cinan Gate:

This is one of the gates which had been built for Damascus castle in Turkish period.

4. Ferec Gate :

It built in the period of "Zengiler". Nureddin Zengi had " Babü'l Farac" built as a new gate to inside castle which in he had built a mosque²³.

5. Small Gate:

In the year 1225 it has been rebuilt by the Ayyubid Sultan Malik Jesus. There is also a small door in the kingdom next to the minaret month-Stars found.

6. Kisan Gate:

This gate was built in the period of Byzantine and was repaired by Turks.

7. Middle Gate And Turkish Minaret:

That is one of the gates which were repaired in the period of Nureddin Zengi.

8. Tuma Gate:

This was rebuilt by Melik Nasır Davut bin İsa in 1227.

²¹ Evliya Çelebi; **Travels of Evliya Çelebi**, Thirteenth Book, Translated to Turkish by: Zuhuri Danişman, İstanbul, 1971, p.266-267.

²² R.Hartmann, Damascus Article, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Pub., Ankara, 1997, p.303

²³ R.Hartmann, Damascus Article, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Pub., Ankara, 1997, p.303

9. East Gate:

This is one of the gates which were regenerated in the period of Eyyubiler.

10. Feradis Gate:

This was regenerated by Melik Adil Ebu Bekir bin Eyyub in 1241.

11. Greeting Gate (Selam Kapısı):

This was regenerated by Melik Salih Necmeddin Eyyubi in 1243.

WORKS OF ART BELONGED TO SELJUK'S PERIOD

1. Cezve Mosque:

Its minaret was rebuilt in 1676. It was built in the period of Seljuks

2. Kaymeriye Madrassah:

This was also built in the period of Seljuks.

WORKS OF ART BELONGED TO ZENGI PERIOD

1. Nureddin Zengi Bimristani:

Nureddin Mahmud Zengi had it built in 1154. It is still serving as a science and medical museum. He first regenerated the hospital in Halep. In 1154, he reformed the hospital which was organised by Seljuk Sultan Dukak and then he organised "Bimaristan -ı Kebir". This hospital continued to serve until the period of Abdulhamit the second²⁴.

2. Nuriye Hadis School:

This was built by sultan Nureddin Mahmud Zengi in 1164²⁵.

3. Nureddin Bath:

This was also built by sultan Nureddin Mahmut in 1170

4. Şumaniye Medical Madrassah:

²⁴ For more information, pls. Look at. Ekmeleddin İhsanoğlu, **Suriye'de Modern Osmanlı Sağlık Müesseseleri, Hastahaneler ve Şam Tıp Fakültesi**, Türk Tarih Kurumu Yayınları, Ankara, 1999, p.2-3. Ayrıca bkz. R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.303

²⁵ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.303

This is also an important work of art belonged to the period of “Zengiler”.

5. Big Nuriye Madrassah:

This was made by Sultan Nureddin Mahmud Zengi in 1172.

6. Hasan Mosque:

This is made in Zengiler period.

7. Zeytun Mosque:

This is made in Zengiler period.

8. Ömer Pasha Mosque:

This is made in Zengiler period.

9. Kuraba Mosque Minaret:

This is made in Zengiler period.

10. Bizuri Mosque Minaret:

This is made in Zengiler period. But we don't know the building date.

11. Taftafiye Mosque Minaret:

This is made in Zengiler period. But we don't know the building date.

WORKS OF ART BELONGED TO “EYYUBILER” PERIOD

1. Halid bin Velid Mosque:

This was built between the years of 1174 and 1193.

2. Farukşahiye Madrassas:

Baalbek commander Şahinşah's son Faruk Şah made it in 1184.

3. Şamiye Madrassas:

This was made by Selahaddin Eyyubi's sister in 1186.

4. Aziziye Medresses:

This was made by Selahaddin Eyyubi's son Osman Aziz in 1195.

5. Selahaddin Eyyubi Tomb:

It is in the courtyard of Aziziye Medresse. Also Selahaddin Eyyubi's family's graves are in this tomb. This was built in 1195.

6. Hanbeliler Mosque:

This was built by Erbil city's Sultan Melik Muzaffer Kevkubra in 1203.

7. Beyaz Köprü Mosque:

This was made by Ahşa Hatun who was an Eyyubi Sultan's wife.

8. Küçük Adiliye Madrassas:

This was made by Sultan Adil Eyyub's daughter Zöhre Hatun in 1221.

9. Adiliye Madrassas:

It built in 1222 by Sultan Adil had.

10. Selamiye Tomb:

Hasan bin Selame is in this tomb which was built in 1223.

11. Rükniye Madrassah:

This was built by Emir Rükneddin Menkus in 1228.

12. Şibliye Madrassah:

This was build by Şibludevle Kafur Hassami in 1228 he is also lying there.

13. Izziye Madrassah:

Salhat manager Emir Izzeddin Aybek had it built in 1229

14. Eşrefiye Hadis School:

This is made by Musa Eşref by the Eyyubi Sultan in 1232.

15. Cerrah Mosque:

It built in 1233 by Eyyubi Sultan Musa Eşref

16. Tevbe Mosque:

It built in 1237 by Sultan Eşref Musa.

17. Atabekiye Madrassa:

It built in 1242 by Sultan Eşref Eyyub's wife Türkan Hatun.

18. Nasıriyye Madrassah.

It built in 1255 by Sultan Nasır Eyyubi.

19. Yavuşiye Mosque:

One of the Eyyubi period structures.

20. Yeni Mosque:

It is made in 1255.

21. Kaymeri Bimaristanı:

It built in 1256 by Emir Seyfettin Kaymeri in Salihyye in Damascus. It served until the end of 17. century²⁶.

22. Mürşidiye Madrassah:

It built in 1256 by Seyfeddin Ebu Bekir's son İsa Eyyub's daughter Hatice Hatun.

23. Tekritiye Tomb:

One Eyyubi vizier Takiyüttin Tekriti lies there.

24. Badraiye Madrassah:

Heading of qadi (Kadı) Necmeddin Badrai had it built in 1257.

25. Sahbe Madrassah:

Sultan Selahaddin Eyyubi's sister Rabia Hatun had it built.

26. Kaliciye Madrassah:

It built in 1253 by Seyfeddin Ali bin Abdullah.

Eyyübi and Zengi period represented the glorious period of the city of Damascus. Although many of the tumultuous time, construction activities were started by Nureddin hitch. Ayyubid dynasty belonging to the rulers and the rulers are state officials they have competed with each other to make religious facilities. It has been in Damascus under a madrasah. City, who visited Ibn Jubayr was alive Saladin is more then about 20, even though the number of madrasas has increased more than the number of them in a short time. These structures, rather than the date of the actual city, is remarkable for the history of Islamic science and religion²⁷.

²⁶ Ekmeleddin İhsanoğlu, **Suriye'de Modern Osmanlı Sağlık Müesseseleri, Hastahaneler ve Şam Tıp Fakültesi**, Turkish Historical Society Publications, Ankara, 1999, p.3

²⁷ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.303

WORKS OF ART BELONGED TO MEMLUKS PERIOD

Baybars Mamluk Empire under the great rulers of the city's administration, has experienced good times again. This tireless sovereign state, ruled from Dimaşk' many times. Only ruins were not the walls and the iktif with the repair of the interior of the castle is also the place where the current tekve in the square al-Ahzar on the banks of the Barada, he has built a new house and carrying Kasrū'l-Ablak name of the palace, according to rumors in Egypt, but the al-Nasser, Kale It has been carrying the name of the sample structure. Baybars 676 (1277) 'Dimaşk' and son died in the city's governor, Said al-Izz Aytemur orders by Emeviye Mosque, which was built on the western şimal crush-i-Zahiriyy Madrasah was buried²⁸.

Also some of the structures, which were built in Memluks period, are these:

1. Yağmuriye Madrasah:

It built in 1264 by Emir Celaleddin bin Yağmur.

2. Zahiye Madrasah:

It built in 1277by Sultan Baybars. This madrasah made all the Muslims hear Damascus' name.

3. Akiki Bath:

It built in 1277 by Sultan Baybars.

4. Cengiz Mosque:

It built in by Damascus Emir Tengiz in 1317 and was destroyed in French period. Today we can see only its minaret²⁹.

5. Aksab Mosque:

It built in by Sultan Musa Eşref and later regenerated by Nasıreddin bin Mencek in 1321.

6. Tengiziye Quran and Hadis School:

It built in 1328 by Damascus Emir Tengiz.

²⁸ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.303

²⁹ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.305

7. Sancakdar Mosque:

It built in 1347 by Damascus Emir Ergun Şah.

8. Ifrudiniye Tomb:

It built in 1347 by Ifrudin Acemi.

9. Arak Tomb:

Safed city's commander Arak bin Abdullah silahdar's tomb is it and it was build in 1348.

10. Cianiye Tomb:

Commander Seyfeddin Ciani's tomb. It was build in 1352.

11. Mencek Mosque:

It built in 1362 by Commander Halil İbrahim bin Mencek.

12. Tavusiye Mosque:

It built in 1382 by Emir Yunus Derudar.

13. Tinebiye Tomb:

It is Emir Tinbek Haseni's tomb and was built in 1395.

14. Farisiye Medresse Mosque:

It built in 1405 by Emir Fariseddin Devadar.

15. Reşidiye Zaviyesi:

This is also belonged to Memluks period.

16. Zin Bath:

This is made in XIV. century.

17. Çakmakiye Madrassah:

It built in 1421 by Emir Çakmak.

18. Büyük Gül Mosque:

It built in 1426 by Emir Nasır Barsbay.

19. Hişam Minaret:

We don't know when it was built. It was regenerated in 1427 by Cadi Bedrettin bin Mazhar. It is belonged to Memluk period.

20. Kıla-i minaret:

This was built in 1427.

21. Biridi Minaret:

We don't know the certain date again. But it is belonged to Memluk period.

22. Dellamiye Mosque:

This was built in 1443.

23. Tevrizi Mosque:

It built in 1444 by Emir Halil Tevrizi.

24. Tevrizi Hamam:

It built in 1444 by Emir Halil Tevrizi.

25. Nuhasiye Hanı:

It built in 1457 by Hodja Şemseddin bin.

26. Sabuniye Mosque:

It built in 1463 by merchant Ahmet Sabuni.

27. Sağdıye Zaviyesi:

It belongs to Sadettin Cibavi and built in 1508.

28. Arslan Zaviyesi:

We don't know the certain date. But it was repaired in 1511 in Memluk period. Secondly it was repaired in ottoman period in 1639. It is also belonged to Memluk period.

29. Siabai Mosque and Madrassah:

Towards the last periods of Memluk, it built in 1515 by Damascus commandant Sibai.

30. Şekfi Mosque:

It is also belonged to Memluk period.

31. Havatiye Mosque:

It is also belonged to Memluk period.

32. Kerameddin Dakkak Mosque:

It is also belonged to Memluk period.

33. Ahnaiye Madrassa:

It is also belonged to Memluk period.

34. Simhatiye Caravansary:

It is also belonged to Memluk period.

Although the Mamluk time the city of Damascus lived many issues, Mamlukes their utmost to make the city zoning. Sultans made many schools and mosques, and the name of the sultan, the building newly built, has been perpetuated by inscriptions and documents about the religious plants and monarch foundation. Square Mosque in Damascus under İlboga structures such as the citadel of northwest by the beautiful Sabuniye the street owes this time. Also Umayyad Mosque western minaret was also made during this period³⁰.

WORKS OF ART BELONGED TO OTTOMAN PERIOD

Damascus has an honored place in the history of the development of Ottoman-Turk revolution. Some of the most beautiful works of Islamic architecture in terms of today's city belongs to this circuit. The time in the city how Mamluk style was developed in Egypt, Turkey-Istanbul architectural style emerged in the late Ottoman period.

In more legal Sultan Süleyman period, 962 (1554/1555) 'in front of the western gate of the city, Barada on the shores Kasrül-Ablak site and benefiting from its wreckage, heartwarming according to the Turkish style and Mimar Sinan's plan was to build a mosque. This is the mosque constitutes a part of the current Takkiya Süleymaniyye the complex, this very complex north part is used as a military museum since 1957. In addition, the most famous mosque of Damascus, is just to mention two of infidels who owe their existence to the Turkish pasha. Both of these are street square. One 979 (1571) at the start of the construction by Dervish Dervish Pasha, secondly, 994 (1585) Sinan Pasha held in place by the former Mescidül-Basal and Sinaniye who distinguished themselves with china

³⁰ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.305

ornaments. If we do not have more information for the last century, it is understood that the activity will never stop building in Damascus³¹.

1. Muhyiddin Arabi Mosque:

It built in 1518 in the period of Yavuz Sultan Selim. Muhyiddin Arabi is burried there. The mosque was sometimes repaired³². And regularly, people were charged by the state for this tomb and mosque³³. It is also reported that this mosque was called as Selim Han Mosque Evliya Çelebi reports this. Because he says Yavuz Sultan Selim commanded to start this building³⁴.

2. Muallak Mosque:

It built in 1520.

3. Şahm Minaret:

This is also belonged to Ottoman period.

4. Süleymaniye Complex:

This was built in Kanuni Sultan Süleyman's period in 1554 and is a work of art of Mimar Sinan. Also there is a madrassah in it. By the time "Süleymaniye Bazaar" came out near it. Later this complex had a lot of repairings³⁵.

5. Süleymaniye Madrassah:

It is in Süleymaniye complex. It built in 1566.

6. Nakşibendi Mosque:

It built in 1573 by Damascus governor Murat Pasha

7. Derviş Pasha Mosque:

It built by Damascus governor Dervis Pasha in 1571³⁶.

³¹ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.306

³² Başbakanlık Arşivi, **Sadaret Mühimme Kalemi Evrakı**, Dosya No:28, Gömlek No:31. Separately pls. look at. , **Sadaret Mühimme Kalemi Evrakı**, Dosya No:22, Gömlek No:100

³³ Başbakanlık Arşivi, **Sadaret-Umum Vilayet Evrakı**, Dosya No:476, Gömlek No:69

³⁴ Evliya Çelebi, **Evliya Çelebi Seyahatnamesi**, Onüçüncü Kitap, translator: Zuhuri Danışman, İstanbul, 1971,p.270

³⁵ Başbakanlık Arşivi, **Sadaret-Mühimme Kalemi Evrakı**, Dosya No:277, Gömlek No:38.

³⁶ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.306

8. Ipek Bazaar:

Despite Damascus was a big trade city, there was not a classical covered bazaar at the beginnings of ottoman domination. Damascus Covered Bazaar was build really later.

9. Cumruk Caravansary:

It built in 1574 by Vali Derviş Pasha.

10. Dervişiyeye Tomb:

Derviş Pasha is burried there. This was built in 1579.

11. Mevlevi Lodge:

In the period of Sultan III. Murat, it was built by Hasan Pasha in 1585³⁷.

12. Sinan Pasha Mosque:

It built in 1585 by Ottoman governor Sinan Pasha.

13. Sefer Celani Mosque:

Its minaret was built in 1697 and the mosque was built in 1699.

14. Fethiye Medresse Mosque:

It built in 1742 by Mehmet oglon Fethi.

15. Hayatin Mesjid:

This mesjid's date is 1748.

16. Büyük Saray (Big Palace):

It has been built by Azmzade Assad Pasha, one of the governors of Damascus during the Ottoman era, in 1749. Assad Pasha built this palace in the place of Muawiyah's palace. Evliya Celebi notes the following in the information given about the palace. “... *On the street there are Kethüda cells, then there is the prison, and then the lords play javelin inside the palace square. Four sides are Karakullukçu rooms. Then the barn square:... It's stable takes a thousand horses.. ...Then the meeting room of the Pasha.. It is a pavilion that overlooks the palace square. There is a 'small pool on the garden side. Then there are seventy-cells in a row for the lords. There is a bath for the internal sions and the Pasha. Once upon a time in the year*

³⁷ R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.306

1058 we have been guests at the palace for three days. Aside from this palace, there is the Kasim Aga Palace in the inner side of the Sipahi market, Naşif oğlu palace, Turkmén oğlu, Sinan Pasha, rahtvan, Geyvan oğlu, Kadıasker, Nuredin Başçavuş, Recep Aga, Abdüsselam Aga palaces...’’³⁸.

As it is reported, Esad Pasha had this palace built instead of Muaviye’s palace. Esad pasha bought Muaviye’s palace and all houses, shops and caravansaries. Then demolished all of them. Then starting the building of palace in front of the Emevi Mosque. For this building 1000 lumber were used. They built it desperately, day and night. Esad pasha sent a notice to all city bath’s doors in order not to let people sell anything which can be used for the building and to tell them to send everything to the building pasha sent his men to fetch every marble, column, cobblestone fountain, etc they saw. Also a very large column came from Melik Nasır Medresse in Nasırıyye for this building. He demolished Zunuzyyye Bazaar on Imaret Street and used its stones for the building³⁹.

Esat Pasha decorated palace embroideries with silver and gold. He brought marble columns from Basra with ox coaches. They couldn’t have enough water from water canals so they took baths’ and mosques’ water for the building⁴⁰.

It is reported that this palace is the most esthetical one of all Islamic works of art in Damascus⁴¹.

17. Esad Pasha Caravansary and Damascus Covered Bazaar:

Despite it is a very big trade city; Damascus didn’t have a classical “Bedesten” at the beginning of ottoman domination. It was built in a later time.

One principle of ottoman – Turk city building is to build religious and commercial centres in the cities. By the time the city develops around these

³⁸ Evliya Çelebi;, **Evliya Çelebi Seyahatnamesi**, Onüçüncü Kitap, translator: Zuhuri Danişman, İstanbul, 1971, p.270

³⁹ Filip Hitti gives more importation to Ismail Pasha’s son Esad Pasha of Ottoman periods’ managers. “...Esad Pasha is known the best Vali and manager in the area. By Esad Pasha was bulilt palaces in Hama and Dımişk is the best models of architecture....”. For more information ,pls. Look at. Filip Hitti , **Târihü Suriye ve Lübnan ve Filistin** , Tercüme: Kemal el-Yazıcı, Darü’s-Sakafe Beyrut, 1983, C.II, p.30.

⁴⁰ Şeyh Ahmed el-Bedirî el-Hallâk, **Berber Bedirî’nin Günlüğü 1741-1762 / Osmanlı Taşra Hayatına İlişkin Olaylar**, translator:Hasan YÜKSEL, Ankara, 1995, p.107-110

⁴¹ Şeyh Ahmed el-Bedirî el-Hallâk,**Berber Bedirî’nin Günlüğü 1741-1762 / Osmanlı Taşra Hayatına İlişkin Olaylar**, translator: Hasan YÜKSEL, Ankara, 1995, p.108

centres. Usually “Ulu Camii”’s was the religious centres. Commercial centre of the city was “Bedesten” , the commercial centre, was strong and enough to save merchants’ valuable things. They were stone buildings. Because bedesten had to be safe and strong. First Bedesten comes with the ottoman period. There were a lot of bedesten building in 15. And 16. Centuries. But there were not many Bedesten building in 17. Century. Esad Pasha Caravansary in Damascus was a last work of art taking old Turkish bedesten architecture as an example in 18. Century and using local style. Damascus’ commercial life in this period needed a lot of caravansary buildings. We should also remember Hanü’l-Harir, built by Derviş Pasha in 980 (1572) and caravansaries built by Süleyman Pasha in 1144 (1732) and by Esad Pasha in 1165(1752)⁴² .

18. Abdullah Pasha Madrassah:

It built in 1770 Ottoman governor Abdullah Pasha.

19. Cibali Meshed:

This ottoman building was built in 1797.

20. Musalla Kapısı Mosque:

We don’t know the certain building date but it was regenerated in 1802.

21. Busrevi Mosque:

It built in 1824 by Damascus governor Bilani Mustafa Pasha in sultan II. Mahmut’s period.

22. Nablusi Mosque:

This Ottoman building was built in 1858.

23. Hamidiye Mosque:

The building started in period of Sultan II. Abdülhamit by Damascus governor Mehmet Pasha and finished in period of Sultan II. Abdülhamit by Vali Reşid Pasha. So the building date is between 1780 and 1884.

24. Mithat Pasha Bazaar:

It built in 1878 in Sultan II. Abdulhamid’s period by Damascus governor Mithat Pasha.

⁴² R.Hartmann, Şam Maddesi, **İslam Ansiklopedisi**, Cilt 11, Milli Eğitim Bak. Yay, Ankara, 1997, p.306.

25. Zeyt Caravansary:

It was in Mithat Pasha bazaar.

26. Coha Caravansary:

It is also in Mithat Pasha bazaar.

27. Mülkiye High School:

It built in 1887 by Sultan II. Abdulhamid.

28. Sait Pasha Mosque:

It built in 1891 by Mehmet Sait Pasha.

29. Ottoman Hospital:

In the reign of Second Abdulhamit's period, by governor Hüseyin Nazım Pasha, in 1899, it was built. It is known as Hamidiye Guraba Hospital. Except this hospital, in Damascus, in Ottoman period "Damascus centre military hospital" was opened in Damascus in 1903. This school moved to Guraba Hospital's garden in 1914⁴³.

30. Hicaz Station:

Because of Hicaz railways this was built by governor Hüseyin Nazım Pasha in period of Sultan II. Abdulhamit in 1900. There are so many books about this station so we didn't give a lot of information.

31. Tağdil Masjid:

This was built in 1901.

32. Merci Meydanı Telgraf Sütunu (Merce Monument) :

In the reign of Sultan II. Abdulhamid's period, for the memory of the telegraph line between Damascus and Medina , it was built in 1907 it has a model of Istanbul Yıldız Mosque on it.

33. Izzet Pasha Headquarters :

It built in 1910 by one adjutant of Sultan II. Abdulhamid, Izzet Pasha.

34. Faculty of Law:

It was founded in Beirut in 1913, and moved to Damascus during the Governor Hulusi Bey period in 1914.

⁴³ Ekmeleddin İhsanoğlu, **Suriye'de Modern Osmanlı Sağlık Müesseseleri, Hastahaneler ve Şam Tıp Fakültesi**, Turkish Historical Society, Ankara, 1999, p.6-16

During Ottoman rule, naturally, there were also many Turkish neighborhoods in Damascus. Therefore, aside from the above-mentioned works that belong to the Ottoman era, it is possible to stumble upon many Ottoman houses, and Ottoman streets in Damascus. Moreover, works of the Turkish period that belong to the Ottoman era are not only present in Damascus, but also in many settlements around Damascus.

Indeed, Evliya Celebi, in the information provided about Damascus in 1672, also talks about many tekke, mevlevihane, darülkurra and other structures in the city. "...It has 2100 dervish lodges. Most famous of these are Sheikh Arslan, Abdulkadir Ceylani lodges. There is a mevlevihane next to the Mencik pavilion. There are 40 darülkurra 700 children's school, and 75 soup kitchens. They have plenty of blessings to people passing by. There are 3 insane asylums and a healing residence. There are many Damascus fools. It is a place of Chant and Awrad, but not a place of denial. Ten thousand pennies worth of medicine and drugs are spent on this hospital every year. Beds, sheets, quilts are very clean. So much so that they are not even present in the palaces of chief men. It has 70 caretakers. Three times a day, in order to lighten the sorrow of the patients, singers with beautiful voices, saz players give concerts....."⁴⁴.

Again in the information given for this period, Evliya Celebi mentions of the baths in the city. "...There are baths: There is the Sinaniyye bath, Treasurer bath, Small bath ...". Also, the inns in the city are also very important, and Evliya Çelebi mentions the following about these "...There are 240 inns in Damascus. Most famous inns are the Koca Lala Pasha inn located in the horse market (there is a masjid in its court, it has a stable of two thousand horses), Dervişiyeye inn, Sinaniyye inn, Silk inn (all the silk sold in bought in this country is sold here by weighing), Muhtesip inn (all food and drinks are weighed here). Şahbender inn, Customs inn, Sulaymaniyah inn is also very prosperous and famous ... " says Evliya Çelebi..."⁴⁵.

Evliya Çelebi provides the following information about the coffee shops in the city. "...There are 217 coffeehouses in the city, and the famous ones are, Çadırcular Harrat's, Fahhamin, Türkmaniye, Sipahi Addasiyye, Mehkeme, Sükkeri Nağif coffeehouses. Mansıp coffeehouse takes ten thousand men. But it is not a masonry dome coffee, such as the others. There

⁴⁴ Evliya Çelebi, **Evliya Çelebi Seyahatnamesi**, Onüçüncü Kitap, translator: Zuhuri Danışman, İstanbul, 1971,p.268-269

⁴⁵ Evliya Çelebi, **Evliya Çelebi Seyahatnamesi**, Onüçüncü Kitap, translator: Zuhuri Danışman, İstanbul, 1971,p.269

are tall trees next to it. Coffee is cooked at four locations. If criminals come to this coffeehouse, they do not receive a prosecution. Fish are caught from the rivers that flow inside. Cups are left in the running water; the coffee maker collects the coffee-cups colander down the river. İğneciler coffeehouse is also famous. The coffee and the tea, Badyan, salep, drinks, pure milk, cheese, paluze cannot be found at a coffeehouse....”⁴⁶.

Evliya Celebi provides the following information on the trade places and bazaars in Damascus. “...Birds sang in the rose gardens on the one side, and the flow of the water from the ornamental fountains fed the souls. In the suburbs of the four sides of the castle, there are ten thousand palaces and houses. Each one is in a garden. The length and width of this suburb is two and a half hours. There are 6300 shops in the suburbs. Sinaniyye market belongs to the Yemen conqueror, Sinan Pasha. There is no such Sarachane in another country. Lighter market, Sipahi market, Koca Mustafa Pasha market, Zarbun market, Horse market, Perfume makers market, Itriyat market, women's market, Fahhamin market, willows market, Hayyat market are the famous markets. Its Subaşı, with two hundred kavass and levend, protects seventy avenues and 3800 short streets. The doorman and guards sum up to nine thousand. They are all under the command of the Subaşı. The city's garbage is burned in the baths. It is a city with very clean streets. Eight rivers flow in the city of Damascus. These waters come from Kaha behind the Kaysun mountain to the west of Damascus, roars in the Mize channel and are divided into eight when they arrive at the gardens next to the city. Their names are (Ayni Bereda and Berida, Nura. Kanatül, Mjze, Benyas, Kasta river, Ayni Beşfir and Adıyye) rivers. These waters are undrinkable. After leaving the city, these rivers disappear in the Melek-Ahmed Pasha's farm. They call this river that flows from the Mize channel to the skirts of the Kaysun mountain to the Salihyye city, the Guta river. It divides into five, and waters the Salihyye town. This great fountain belongs to Yavuz Sultan Selim...⁴⁷.

Before Evliya Çelebi, in the years of 1617 –1618 an English traveller named William Lightgow had admired Damascus and he reported that

⁴⁶ Evliya Çelebi, **Evliya Çelebi Seyahatnamesi**, Onüçüncü Kitap, translator: Zuhuri Danişman, İstanbul, 1971,p.269

⁴⁷ Evliya Çelebi, **Evliya Çelebi Seyahatnamesi**, Onüçüncü Kitap, translator: Zuhuri Danişman, İstanbul, 1971,p.269.

bazaar places and the places of producing had similar features in Europe's atrwerp and in Damascus 'bedestens'.⁴⁸

CONCLUSION

In fact, the Ottoman state, management style in Syria was based on these two principles.

1. Non-Muslim peoples, have been evaluated in accordance with the interests of the Ottoman

2. Ottoman administration in philosophy, religious nationality is in the foreground, the people in the region, Muslims and those living in the region two main groups, including Orthodox are treated accordingly. Other minorities are gathered around their religious leaders and are treated accordingly. During this period, each group was in court and trial procedures are according to their religious principles⁴⁹.

Therefore Ottoman Muslims have not subject to any discrimination of people living in this region and it is also because they show tolerance for religious groups is political of the Ottoman era in Syria and the Arab world and national structure unchanged. in the period they dominated the region for the Turks have made a kind of protective role. Ottomans, after withdrawing from the Arab world politics, have left a significant mark on the military and architectural issues⁵⁰.

If carefully, there is a significant Turkish presence in the area since about 1200 years. The number of Turkish period as a result of course was perhaps beyond the scope of this paper will be detached and body will be subject to a wider working width in the works.

As the region's center of Damascus, it has an important position. Thus, during the period of Turkish rule in Damascus it is possible to see examples of all his works. In this context, it lasts a long time over the mosque by the Turks in Damascus, madrasas, mosques, tombs, inns, baths, ribat, caravanserais, bazaars, fountains, waterways, civil architecture, government mansions, hospitals, police stations, walls, roads, railways, in various stages

⁴⁸ William Lithgow,;, **The total Discourse of the Rare Adventures**, London, 1640, p.201. For more information ,pls. Look at Tanju Sarı; **Gezginlerin Gözüyle Bir İmparatorluk**, İstanbul, 1998, p.74

⁴⁹ Filip Hitti, **Târîhü Suriye ve Lübnan ve Filistin**, Tercüme: Kemal el-Yazıcı, Darü's-Sakafe Beyrut, 1983, C.II, p.313.

⁵⁰ Filip Hitti, **Târîhü Suriye ve Lübnan ve Filistin**, Tercüme: Kemal el-Yazıcı, Darü's-Sakafe Beyrut, 1983, Vol. II, p.317.

of the recent military and civilian schools and so on. materials were brought into the body.

Most of these works was transferred to the present day. Some harab to the extent that the recognition. However, it is transferred to the next generation of conservation of these works are very important in all respects. With these considerations, the protection of the Turkish works of architecture that has an important place in Damascus, bears a vital importance for the transfer of our common heritage for our future generations. Situation in Syria today has become much more complicated and worse. Turkey not only works, many other work has been greatly damaged due to the long period of turmoil and war. Protection works here should only be a matter of State of the Republic of Turkey is not the whole world.

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