



RESEARCH ARTICLE

RELIGION AND ARCHITECTURE IN ANATOLIA, TURKEY

¹Birgöl Çakıroğlu and ²*Reyhan (Gedikli) Akat

¹Department of Construction and Technical Works, Karadeniz Technical University, 61080, Trabzon, Turkey

²Ministry of Environment and Urban Planning, Presidency for Strategy Development, Ankara, Turkey

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ABSTRACT

Change, development is the inevitable way to a society. This is the way to address the history and the value of reviewing their creation of components, demonstrate clearly their creation environment makes it easy to find the way to a bright future. Architecture is known that factors that affect physical factors and cultural factors. The architectural style of the formation and organization of these factors is difficult to separate from each other. Architectural space is seen, heard, sensed, measurable, among the factors that can be felt, we effectively identify the remodeling, we cannot see, cannot feel, but there are other factors we estimate that there. Belief, the architecture consists of belief, there in the creation of thought, space, to the construction, decoration, structure effect sufficiently be unprocessed, architecture, belief, examine the impact of beliefs originating from architecture to reveal it was necessary. Religious architecture is one of the most important factors shaping. To examine the effect of the architecture of religious concepts, architectural structures of meaning attached, forms, by analyzing the size- proportion will contribute to the explanation of these factors is likely quite be useful for determination of parameters will be the guide for new designs. For this purpose, a wide range of examination subjects listened with examples from the history of civilization in Anatolia and contains the required architecture composed, so that the window is open to the influence of religion on architectures. Anatolia take as a work area, in terms of our experience on the practice, it is extremely important to have both cultural richness. Anatolia, which bears on the many cultural riches, civilization dating back thousands of years into the past, where there are also beliefs that make up the rich mosaic is a rare region in the world.

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INTRODUCTION

Religion; (Beliefs, myths, dogmas, etc.), an organization (churches, sects, sects, etc.) and rituals. It is defined as an organization that collects the beliefs of love or a cosmic plane, the rules of life and forms of worship (Dumortier 2007). In terms of the history of religion, religion is "the holy book, the prophet or the founder who has a community, the belief system which generally includes the concept of God, and the worship that it makes in connection with this system" (Tümer vd. 1997). Architectural forms are of symbolic origin and are common in cultures characterized by religious affiliation. Expressions such as Egypt, Greek, Hindu, Buddhist, Christian, Islamic architects in this respect mean that the structures in that culture are formed by influences from the symbols unique to those religions. Functional and technical influences are the shaping of these, but structural elements, main forms and spaces are basically symbolic in design and in use (Ataç 1981).

*Corresponding author: Reyhan (Gedikli) Akat,
Ministry of Environment and Urban Planning, Presidency for Strategy Development, Ankara, Turkey.

The concepts of a god of faith, belief, worship, morality, holy book, revelation-inspiration, prophet-founder and community are included. Religions are classified in various forms. However, there is no definite definition of religion in the literature, nor is there any definitive classification (Tümer vd. 1997). Örnek (2000) religions on this subject; Geographical situations based on their origin, their distribution on earth, the concepts of gods, their founders, etc. According to a number of groups.

A.

- The tribal religions: (The religions of the principals)
- The religion of the people or the nation : (ancient Egyptian, Greek, Roman, Germanic religions; Judaism, Shintoism, etc.)
- World religions: (Islam, Christianity, Buddhism, Chinese religions etc.)

B.

- Polytheistic religions (More religions in antiquity)



Figure 1. Religions map (URL-1)

- The monotheistic religions: Islam, Christianity, Judaism)
- C.
- The religion of nature: (religions of primitives)
 - Ritual-theoretical religions: (Ancient Indian and Ancient American religions)
 - The religions of law (Judaism)
 - Religions of Revelation (Islam, Christianity)
- D.
- Moral religions: (Confucianism, Taoism)
 - Prophetic religions: (Buddhism, Islam, Christianity, Judaism)
 - Mythic religions: (Primitive religions)
- E.
- The religions of the book: (Most of the religions except the primitive religions)
 - Religions without books: (Primitive religions (Örnek 2000)).

Religious maps are given below according to the distribution of earth religions on earth according to their affiliation (Figure 1). Religions; Animism, Ancient Religions, Jainism, Hinduism, Buddhism, Confucianism, Taoism, Shintoism, Zoroastrianism, Sikhism, Celts Religion, Judaism, Christianity, Islam (Anonymous 1994). Religions living in general terms are divided into two divisions, namely, polytheistic and monotheistic religions, with the date of departure, the place of origin and the example of architecture (Table 1).

MATERIALS AND METHODS

Field of work - Sample selection

Anatolia was chosen as a study area in Turkey. Anatolia, which is home to many civilizations and which is a world of beliefs, is a very important place in terms of our living and tissue richness.

Methods

In this study, the religions in Anatolia were examined in terms of the history of religions, and the civilizations scale was also considered. The religions and architects seen in Anatolia were examined based on observation and literature. Samples were selected in three ways.

- Interview technique (by interviewing the local people).
- Observation technique (a fieldwork that aimed to determine the buildings that have come down to the present day in its original form)
- A detailed data collection work based on a review of various journals, books, city yearbooks, theses, etc.

Having determined the sample buildings, collecting information on the characteristics of the buildings was carried out in two stages:

- A fieldwork that aimed to see the sample buildings on site for analysis: A form which is used to record the photos, slides, surveys of the buildings and the information collected,
- A literature review to collect information about the buildings.

RESULTS

For the people of Anatolia, the Egyptians, "the people living in the heart of the sea," and the Sumerians, "the people living on the beach in the sunshine" they say. Homer is a famous Anatolian legendary Ilyada, and he calls it "Asia". The latter were called Asia Minor to distinguish Anatolia from the great continent. In the time of the Byzantine state, according to the capital city Istanbul, the sun came to be called "Anatole" which means the country where the sun was born, (Ohri 1987, Bayladı 1996). The Temple of Artemis Ephesus and the Mausoleum of Halicarnassus, one of the seven wonders of the world, is located in the Seven Sleepers Cave Anatolia, the source of the holy story of Christianity.

Table 1. Living Religions



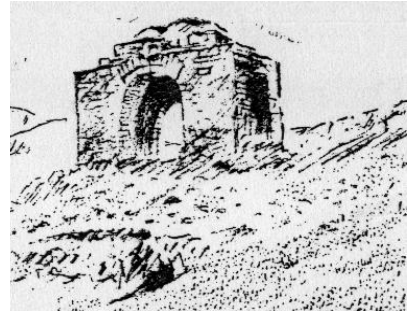








Polytheistic religions	Shintoism Japan- Before History	Hinduism India - BC.2000	Zoroastrianism Iran - BC.7.yy
			
	Fushimi Inari temple (URL 2)	Angkor wat(URL 3)	Fire Altar (Ünsal 1996)
	Jainism India - BC. 6.yy	Taoism China - BC. 6.yy	Confucianism China - BC. 6.yy
			
	Ranakpur temple (URL 3)	The golden temple (URL 4)	Confucius Temple (URL 5)
	Buddhism India - BC 6.yy	Sikhism India- M.S.15.yyy	
			
	I,Sanchi stupa (Seckel 1964)	The golden temple (URL 6)	
	The monotheistic religions	Judaism Palestinian - BC. 13.yy	Christianity Palestinian- M.S.30
			
Sinagog, Köln (URL 7)		Duomo cathedral, Milan	Sultan Ahmet Mosque, Istanbul



Figure 2. Balıklı lake, Nemrut Castle (Urfa)

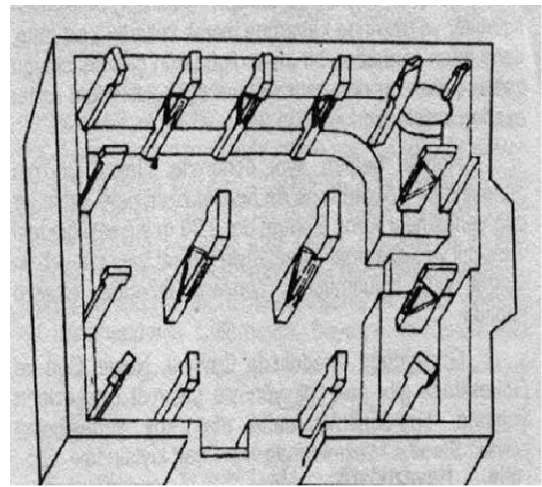


Figure 3. Temple room (Çatalhöyük) (URL 8), temple room (Nevalı Çori) (Sevin 1999)

The Virgin Mary's House in Ancient Ephesus is located in the Aegean region of Seven churches, which is mentioned in the book of "revelation" of Saint John. The Prophet Abraham's Harran root, the Nimrodla struggle and the fishy lake in Urfa, the first toes of Adam and Eve, the Harran Plain, the Prophet Eyüp place, the sacred well where Jesus cut down the Holy Wipes; It is the soil that religions harvest (Figure2). In the Torah, it is mentioned from Anatolia as a paradise on earth. This is the Dicle and the Euphrates in the sacred rivers that come out of the paradise of the earth (Bayladı 1998, Özbay 1991). Before Hittite, Hittite Civilization, Urartian Civilization, phrygian civilization, Lydian civilization, Lycian civilization, the Persian civilization in Anatolia, Hellenistic, Roman, Byzantine, with the arrival of the Turks in Anatolia, Seljuk, Ottoman and Anatolian civilization is a combination of cultures.

Religions and architects in anatolia

Matriarchal Character Religions and Architecture

In a period from approximately ten thousand years ago "Matriarchal" character of religion became the dominant (Bayladı 1998). With the beginning of agriculture, the Mother Goddess is born of religion, the earth and the taurus that drives it become important. Mother Goddess carried different names in society. Task; "Fertility" and "Produce"(Akyıldız 1997). Çatalhöyük near Konya (BC. 6500-5500) mostly four, five build a group of houses and a temple was located in the room.

In the house, no door, was entered from the roof by means of a ladder inside. Each room also made of mud bricks, the Cedars, buried the dead, loosing gifts to the dead. Temple taurus heads or horns on the edge of the sofa and the walls of the room were buried. Thus, during this period, the emergence of the faith worship the taurus with the start of Agriculture, it is understood (Bayladı 1996, Akurgal 2000a, Lloyd 2000). Nevalı Çori is one of the Neolithic settlements of Southeastern Anatolia. The most interesting aspect of Nevalı Çori is the sacred structure revealed on the 4th floor. There is a niche in the eastern wall of the hall, and there is a niche in front of the walls. In the middle, two T-shaped stones rise. They were doing the supporting role of supporting the roof. Slightly smaller sizes surround the room all along the way. This ancient nature can be seen as the oldest and true sacred structure in the monumental dimension, as well as revealing the existence of a religious priestly class (Figure3), (Sevin 1999).

Polytheistic religions and architecture

Religion and Architecture in Hittites

The religion of the Hittites is a belief system composed of many Gods. In the community of gods; The Hurri took place in God and Goddesses from Mesopotamia, as well as God and Gods. Hittite kings, an important function in the Hittite religious beliefs, were God's representatives on earth (Başdemir 1999, Bayladı 1998, Alp 2001). The official gods of the state yazılıkaya open air Temple can be seen in the reliefs

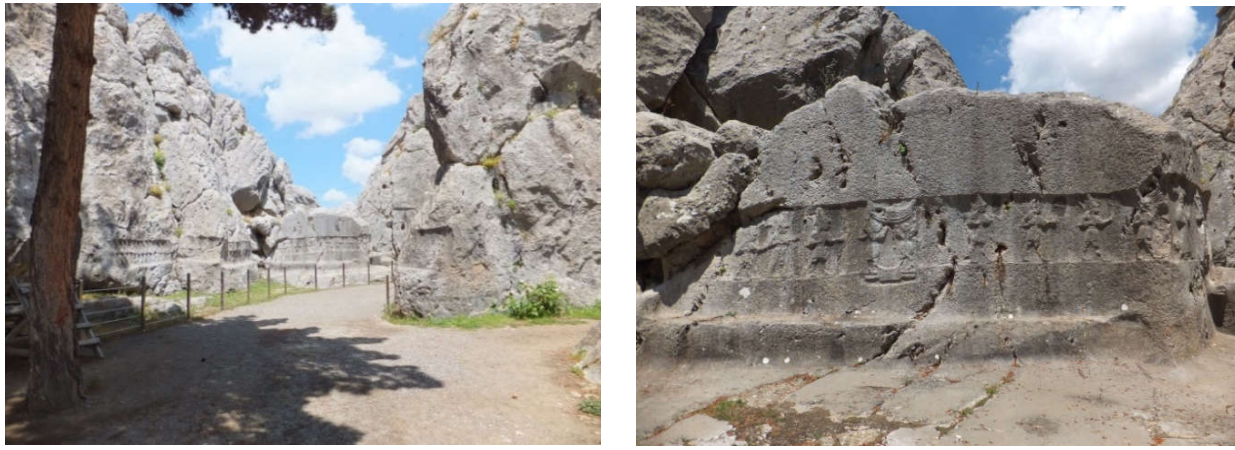


Figure 4. Yazilikaya open-air Temple

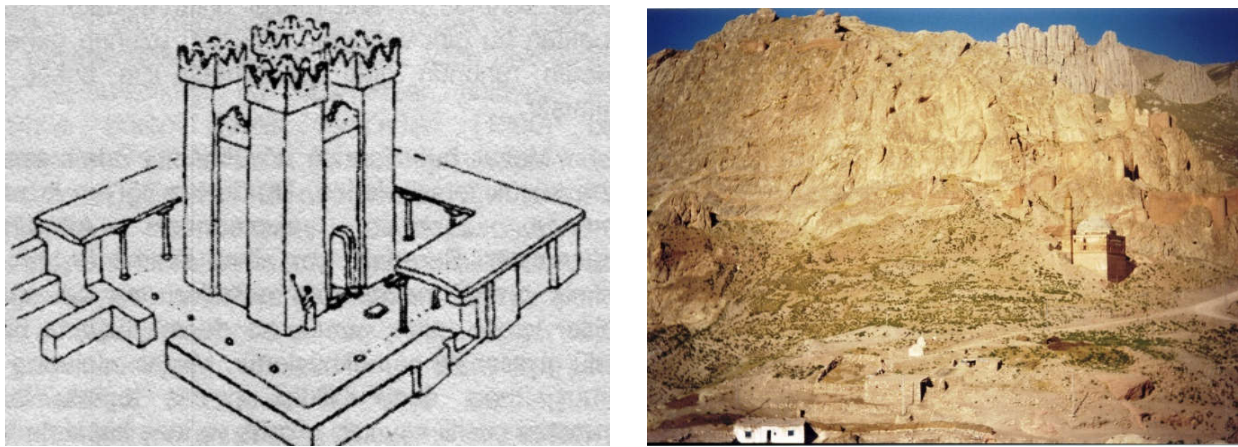


Figure 5. Reconstruction of a tower temple (Sevin 1999), Dogubayazit castle

of the rock on (Figure 4) (Sevin 1999). Yazilikaya open-air Temple; open the top a natural rock Temple. Reviewed the area in front of the temple structures at later ages this cult (Akurgal 2000b). In the rectangular temple; Monumental entrance, an inner courtyard, auxiliary buildings and sacred rooms. There is a monumental fountain on the corner of the courtyard. Aptitude was taken here before entering the sacred chamber. The main temple, which is reached by passing through the revolt, is the largest place. On top of that stone statue was the statue of the god of the air and the most sacred ceremonies were here (Mutlu 2001). The Hittites burned their dead and buried their remains. This belief has prevented the construction of large grave structures (Turani 1992).

Religion and Architecture in the Late Hittite City States Period

The Hittite beliefs are being continued. In this period, especially the construction of "Tarhun" gained great importance. The Tarhun Storm God and the symbol are also taurus (Bayladi 1998). Lions and some pillars made as guard elements are also examples of religious function of this period sculpture art. In the cities, it is seen that buildings with religious functions with administrative buildings are located at the highest place of the settlement area and are protected areas compared to the other regions. One of the innovations of this period is the stones, called "stel", with reliefs on them. It is believed that these relief stones, which are planted in open spaces outside the city where the temples are not found, serve as a sort of altar, It is thought to be used as a tombstone in a department stell (Akyildiz 1997).

Religion and Architecture in Urartian

The religion of Urartu was very divine. There are separate gods of mountains, seas, land, roads. Gods were presented as sacrifices to large and small animals in different species and numbers according to their importance. Caves in Urartu beliefs were sacred and there were gods. The symbol of immortality was respected as a sacred concept in the "Tree of Life" (Bayladi 1998). The gods also organized ceremonies in the temples, which formed a large complex of their own beside the open air sanctuaries. The most sacred section (cella) in which the gods site ceased was in the form of a high tower with a square plan, in these temples, which together constitute a large complex with its grand ceremonial halls, porch courtyards, warehouses. There were stone altar for the victims of the large avudes in front of these structures, in which bronze shields, on which the outer faces were adorned with gods, were hanged. The walls of Cellan were adorned with wall paintings in which blue and red dominated (Figure 5), (Sevin 1999, Sevin, 1994).

Religion and Architecture in Phrygia

The Phrygians had a very godlike religion. The most important goddess is Kybele. Kybele Phrygia, worshiped in Anatolia since the Early Neolithic period, was a nature goddess, the nature itself (Bayladi 1998). Kybele sanctuaries are usually built on rocks. Because the goddess is believed to live in the naked half, so the rocks were carved with symbolic thrones (Sevin 1999). Outdoor sanctuaries were also built for the mother goddess. The memorial known as the tomb of King Midas is one of them.

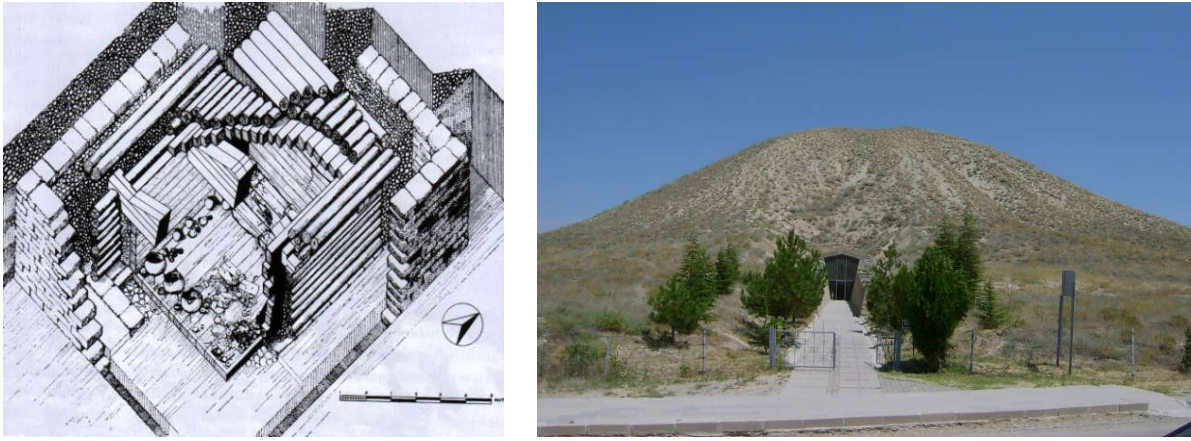


Figure 6. Midas Tomb (Lloyd 2000), Midas tumulus (URL 9)



Figure 7. Kybele temple (Sardes) (Sevin 1999), Bintepe Tumulus (Sardes) (Sevin 1982)



Figure 8. Lycian tombs, rock tombs (dalyan)



Figure 9. Ephesus Artemis temple (URL 10), Ephesus Artemis temple remains (URL 11)

There is no depth of the temple ceiling carved into the face of the rock. It is believed that there is a Mother Goddess sculpture in the space at the front of the monument (Akyıldız 1997, Lloy 2000). Their deaths were either tombs carved into the rocks or to the room under the mound of tombs called tumulus. The largest tumulus of the tumulus is the Great Tumulus in Gordion at a height of 53 m and a diameter of 300 m which is thought to belong to Midas (Figure 6) (Sevin 1999).

Religion and Architecture in the Lydians

The Lydians also have a very godly religion. However, as in the case of Phrygia, Kybele is the most prominent item of religion here, known as Kuvava. Goddess in Sardis VI. In the middle of the century there was a great temple. This temple, which has not yet been identified, can be recognized by its embossed relief on a marble altar found in Sardes. The main goddess Ion stands in front of a temple (Sevin 1999). The tradition of burying burials is carried out by the massive tombs called Tumulus (Akyıldız 1997). Those who came from the king and his family were buried in the cemetery of bintepe. In this cemetery there were about 150 small tumuli. Tumulus 355m in diameter and 61m in height are the highest tombs in Anatolia (Figure 7) (Sevin 1999).

Religion and Architecture in Lycia

There were three main gods of Lycian religion. Leto, Apollo and Artemis. Goddess Leto is the traditional Mother Goddess of Anatolia (Bayladı 1998). The burial chamber, which is made from rocks, 3-5m high on a pedestal that they have been put with regard to the religious beliefs of the dead person's soul is not easily moved to heaven has taken place to ensure that at the very top (Akurgal 2000a). Lycian tombs made of stone. But carry the characteristics of the wooden architecture. Just as the face of a wooden house fronts are machined. Sometimes the two sides is overflowing out of the rock. Completely separated from the rock ones, and four side-looking ones are rare. Flat roofs roofs shaped. Some roofs are made of such as a pointed arched vault. There are graves in the form of the tower (Figure 8) (Saltuk 1997).

Greek Religion and Architecture in Anatolia

Prior to this, trees, caves, and mountains were considered places where gods lived. For this reason, the entrances of trees and caves were decorated and altars were built in front of them. In certain periods it is necessary to sacrifice the gods and present gifts. When the gods began to be thought of as human beings, it was accepted to make them a temple. Since the temple was considered to be the house of the god, it always housed the statue of the god that he was dedicated to (Atasoy 2001). They worshiped God and Goddess, whom Homeros personified and gave him life and soul, and set up sacred centers, temples, and sacrifices for them. Aphrodite was a guardian of the ratio and head goddess in the city of Aphrodisias in Anatolia, another view of the traditional Anatolian Mother Goddess (Bayladı 1998). The temple dedicated to Ephesus Artemis, replacing an ancient Anatolian Goddess, was counted in the seven wonders of the world in ancient times. The temple was the greatest building in the world at the time and was entirely built of marble (Figure 9) (Sevin 1982).

Iranian Religion and Architecture in Anatolia

Nature is the opposite of two forces. Ahura Mazda is good (bright), Ahriman is evil (dark). In this fight Ahura Mazda was ruining his enemies with fire (Ünsal 1996). The Persians did not make temples or sculptures for Ahura Mazda. They worshiped the altar with fire. The fire was considered a symbol of your cleanliness. He had entered a large part of Anatolia "Fire Tribe". Especially in Cappadocia region became important. The Persians from Iran were predominantly settled in Cappadocia because they looked like their own countries. The volcanic Erciyes region was well suited for the Fire Tribe, representing the constant fire from volcano soil (Bayladı 1998).

Religion and Architecture in Hellenistic Period in Anatolia

The Hellenistic period, which started with the entrance of Alexander the Great into Anatolia, the spreading movement of Alexander the Great to the East and the Southeastern Anatolia, Iran, India, Mesopotamia and Egypt, Mixed with their cultures and prepared for new and synthetic cultures (Akyıldız 1997). While some gods lost their significance in the Greek pantheon, new gods emerged with the influence of the east. The most important religious symbol of the Hellenistic period is the goddess called "Tykhe". Tyche; This is the most ancient and traditional Mother Goddess of Anatolia. Important grave architectural monuments of the Hellenistic period include the tomb on the top of the mountain of King Antiochus Epiphanes I (BC 62-32), King of Commagene. It is important with the god sculptures on the tumulus and terraces (Bayladı 1998). The tumulus was formed by stacking the fist-sized stones at an area of 50m in height and 150m in diameter. It is surrounded by three courtyards in the form of a terrace carved into hard rock in the east, west and north. The courtyard in the east forms the most important community of architecture and sculpture monuments. The courtyard is surrounded by colossal sculptures in the west, by pyramid-shaped fire altar in the east, and by low walls in orthostats (standing stone blocks) that stand on a long narrow base in the north and South (Figure 10) (Akurgal 2000b).

Roman Religion and Architecture in Anatolia

Roman state's interest in Anatolia BC It extends to the third century. In the countries under its rule, the Roman religion was officially accepted by Christianity. Sovereignty continued into the 4th century. The head of the gods was "Jupiter". The diversity and confusion of the gods has caused the reaction of the Romans. The worship of the emperor became more important than the worship of the other gods. Emperor worship was founded by the decision of the senate. Caesar became the God of the State. Augustus and the other gods follow him. This is the natural consequence of the temples built in the name of these obliging gods (Bayladı 1998). In temple architecture, the effects of Greek and Etruscan architecture are seen. There are 8 columns on the short side and 15 columns on the long side of the rectangular planned temple which covers an area of approximately 2 thousand square meters from the Roman Temples of Anatolia to the Temple of Ankara Augustus. After the spread of Christianity, the temple was transformed into a church. There are 6 columns on the short side and 11 columns on the long side in the temple of Athena and Apollon on the side. Column heads are in corint style (Figure 11), (Akyıldız 1997).



Figure 10. Nemrut Mountain, Adıyaman (URL 12), Nemrut Mountain, Adıyaman

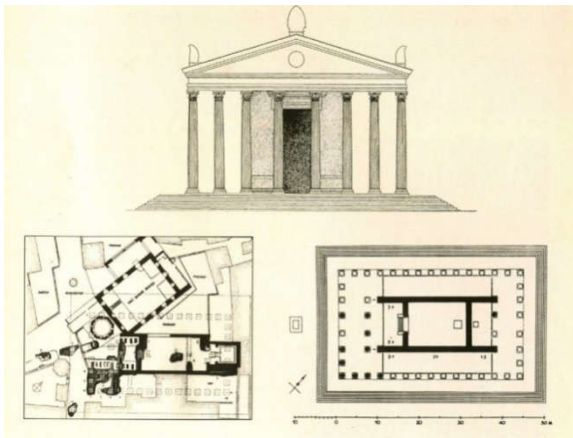


Figure 11. Augustus temple (URL-13), Augustus temple (Ankara)

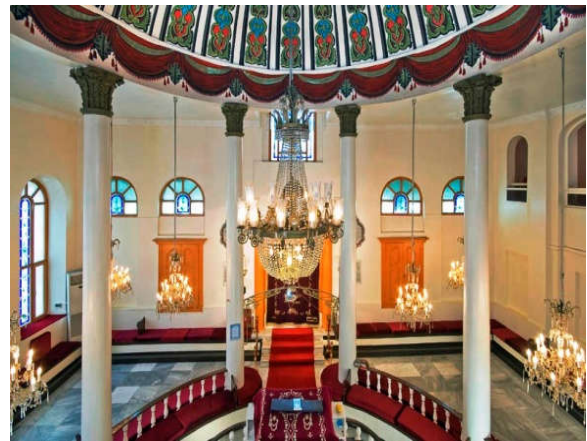


Figure 12. Sardes synagogue (URL 14), Bursa Geruş Synagogue (URL 15)

Monotheistic Religions and Architecture

Judaism and Architecture in Anatolia

It is a monotheistic religion based on a body made by Abraham among God and the people to obey His Law (Torah), renewed by Isaac and Jacob, and approved by Moses (Dumortier 2007). A combination of spaces scattered around a courtyard and multi-storey solutions are observed when the land size is small. Of the four known Roman examples, only the Sardis and Priene constructions are synagogues. The medieval synagogue structure is unknown; The great majority of the present examples belong to the Ottoman period, especially to the 19th century.

The majority of the synagogues stretch the wooden seating lines, fixed along the walls. Sometimes teva is turned by wooden and fixed seating. Because Jews in Turkey are Orthodox, women and men in synagogues stand separately during worship. The women's room is usually a balcony / gallery floor, sometimes positioned at the same level as an elbow arm with the main worship place (Figure 12), (Türkoğlu 2003).

Christianity and Architecture in Anatolia

Born in the Palestinian Territory. It is a divine source of religion based on universal, revelation, and sacred books, which, in essence, is monotheistic, and later included in the



Figure 13. Cappadocia, Church of Ahtamara (Van)



Figure 14. The tombs of Ahlat, Seljukian mosque in the ruins of Ani

trinity (trinity) (Tümer vd. 1997). Religious architecture; Church, martyrium, baptism. Churches; Basilica, centrally planned and mixed plan (Mutlu 2001). The first church in Antakya was adhered to a rock. For one year under the leadership of St. Barnabas, these cave meetings in Antakya were held and they were called "Christian" for the first time there. Christianity He entered Cappadocia at a very early period in the 1st century. As the numbers increased, they began to make religious centers with churches and monasteries by carving rocks. Especially with the Goreme valley, churches, monasteries and canteen, it brings a striking example of these religious centers (Figure 13), (Bayladı 1998).

Religion and Architecture of Islam in Anatolia







M. S. 7. yy. also in Arabia, was born. A universal religion. By establishing the world-hereafter balance, by recommending the middle way, Islam aims to live together in peaceful unity (Tümer 1997). At a very early period, with the Anatolian Islam, he met with the Umayyads in the second half of the 7th century when Islam was born. After the Islamic armies regularly flowed to Anatolia during the Umayyads and Abbasids period, Anatolia started to Turkification in a wide and systematic way and therefore Islamization started with the original Seljuks (Bayladı 1998). Mosques are found at the base of Islamic architecture. The mosque is a place where Muslims worship. It is a place of worship, a place of gathering, a place of thought shopping, a place where everyday life and Muslims come together. Aiming to balance the different parts in accordance with the idea of perfect creation (Melvin 2009).

All of the essential elements in Islam are connected to each other by the principle of unity. Tevhid's aesthetic expression: abstraction, modular structure, successive combinations, repetition, dynamism, complexity (Raci vd. 1999). As a result of the start of the design of separate structures to meet the different functions, complexes emerged. The mosque is shaped according to its religious needs. Generally, there are three main divisions: outer courtyard, inner courtyard, inner mosque (Keleş vd. 2001). In Anatolia, who met with Seljuks and Islam, many types of buildings belonging to the Seljuk and Ottoman Periods reached daylight (Figure 14).

DISCUSSION

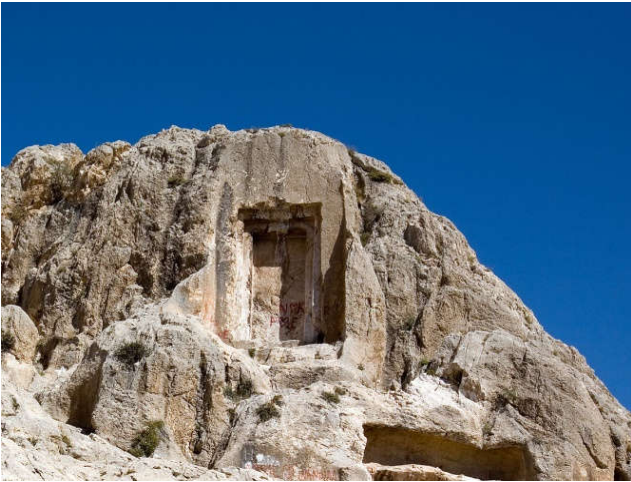
Religions emerge as one of the important factors affecting the architectural form and therefore the architectural circles. In religious places, there are a number of languages that need to be described, showing the concepts that make up the religion. Due to its geographical position in Anatolia, it has been subjected to many peoples' invasions since the earliest periods of history, and many civilizations have been cradled and accommodated on many religions. This diversity of beliefs constitutes a religion mosque in Anatolia. Anatolia, from the first settlements to the great empires, is a geography where many different civilizations and beliefs live together. Pre-Hittite civilization, Hittite civilization, Urartu civilization, Frygia civilization, Lydian civilization, Lycian civilization, Persian domination in Anatolia, Hellenistic period, Roman period, Byzantine period, Seljuk civilization, Ottoman civilization and Anatolian cultures and religions.

Table 2. Religions in Anatolia

Religious Matriarchal Character	
 <p>Çatalhöyük, wall painting (Sevin 1999)</p>	 <p>Mother goddess (URL 16)</p>
Polytheistic Religions	
Hittite Religious	
 <p>Hittite gods, Çorum Yazılıkaya</p>	 <p>The King's Gate, Alacahöyük</p>
Late Hittite Religious	
 <p>Ivriz rock monument(URL 17)</p>	 <p>God of Storm, Baal (Karatepe)(URL 18)</p>

..... Continued

Urartian Religion



Mehrdor monument, Van (URL 19)

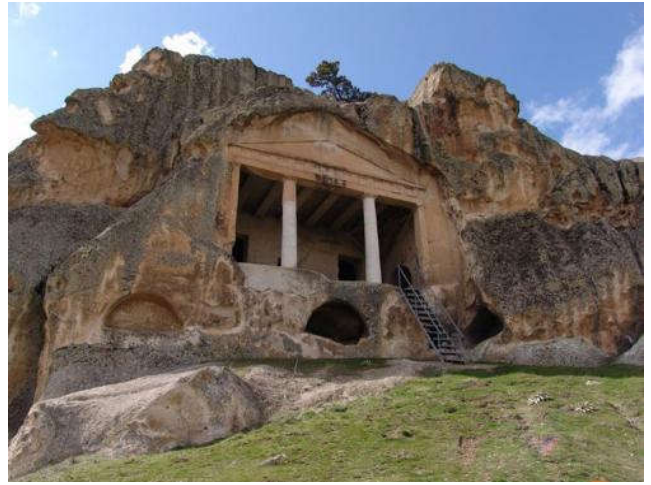


Analı Kız rock, Van (URL 20)

Phrygian Religion

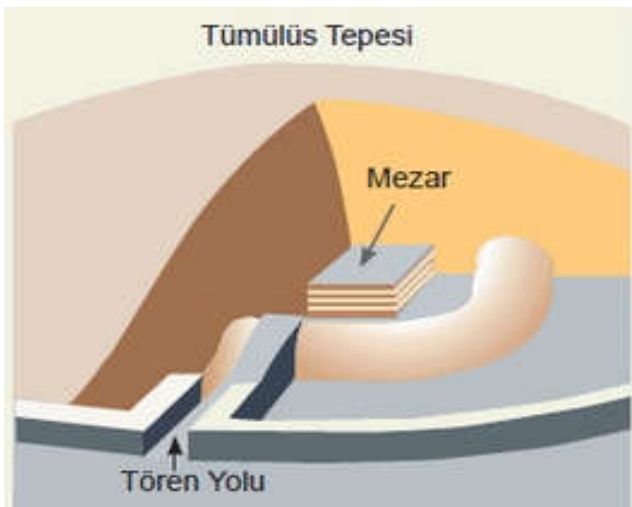


Midas monument (URL 21)



Gerdekkaya monumental rock tomb(URL 22)

Lydian Religion

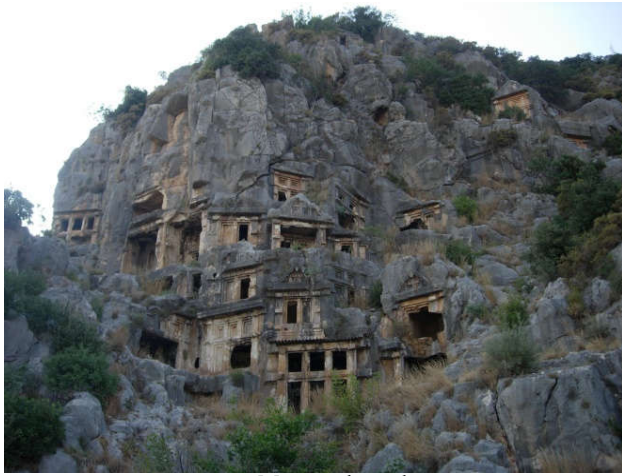


Model Lydia tumulus (URL 23)



The tumulus hills, Sardis, Manisa(URL 24)

Lycian religion



Myra rock tomb



Lycian grave, Kekova

Iran Religion

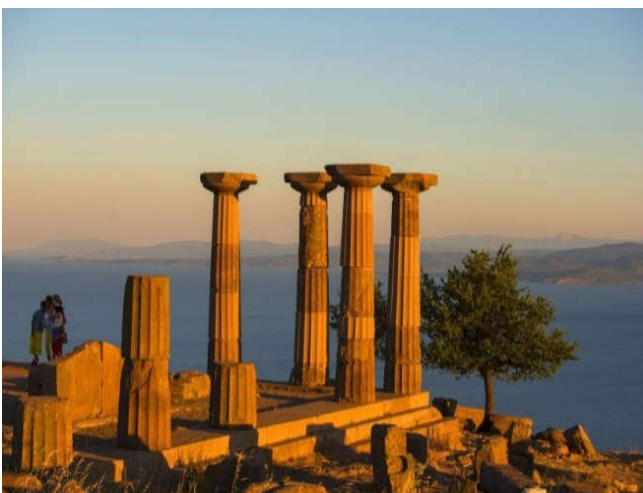


Satrap Tomb, Foça (URL 25)



Satrap Tomb, Foça (URL 26)

Greek Religion



Temple of Assos Athena (URL 27)



Ephesus artemis temple, (URL 28)

Roman Religion



Zeus Temple, Milas, Muğla (URL 29)



Temple of Apollo, Side, Antalya (URL 30)

Religion in the Hellenistic Period

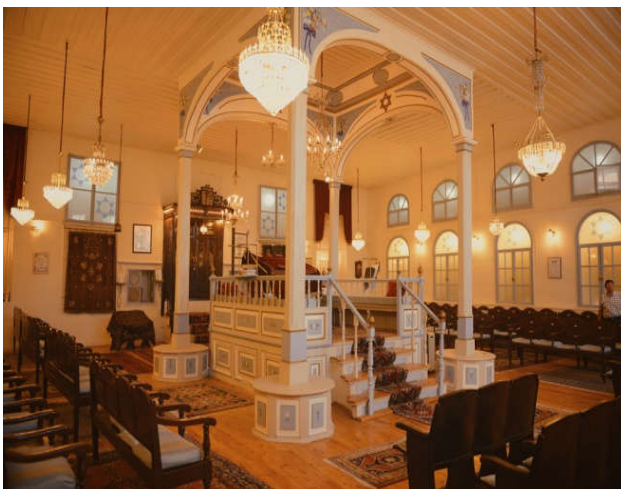


Rock tombs, Amasya



Single God Religions

Judaism



Algaze Synagogue, Izmir (URL 31)



Bet İsrail Synagogue, Izmir (URL 32)

Christianity



Monastery of the Virgin Mary, Trabzon

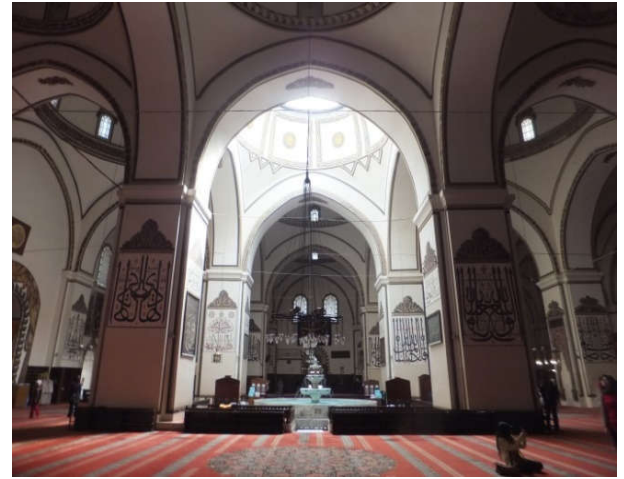


Kuştu Monastery, Trabzon

Islam



Ulu Mosque, Bursa



Ulu Mosque, Bursa

Everything that brings to the world of creatures-the Mother of the owner who will have them based on the presence of the mighty matriarchal character, religion, polytheist 1000 that are remembered in history because the Hittites, Urartians, phrygian, Lydian, Persian, Hellenistic, Roman period with polytheistic religions, Judaism, Christianity and monotheistic religions with the religion of Islam in Anatolia, has been observed. These religions have also created their own religious space. Due to the beliefs of these religions, many temples and tombs with the architecture of the Anatolian importance. Religions and architecture in Anatolia seen in the following table are given examples of (Table 2). Anatolia, which embraces all religions from beliefs in ancient times to religions that continue to exist today, is an important belief center where religions meet.

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