

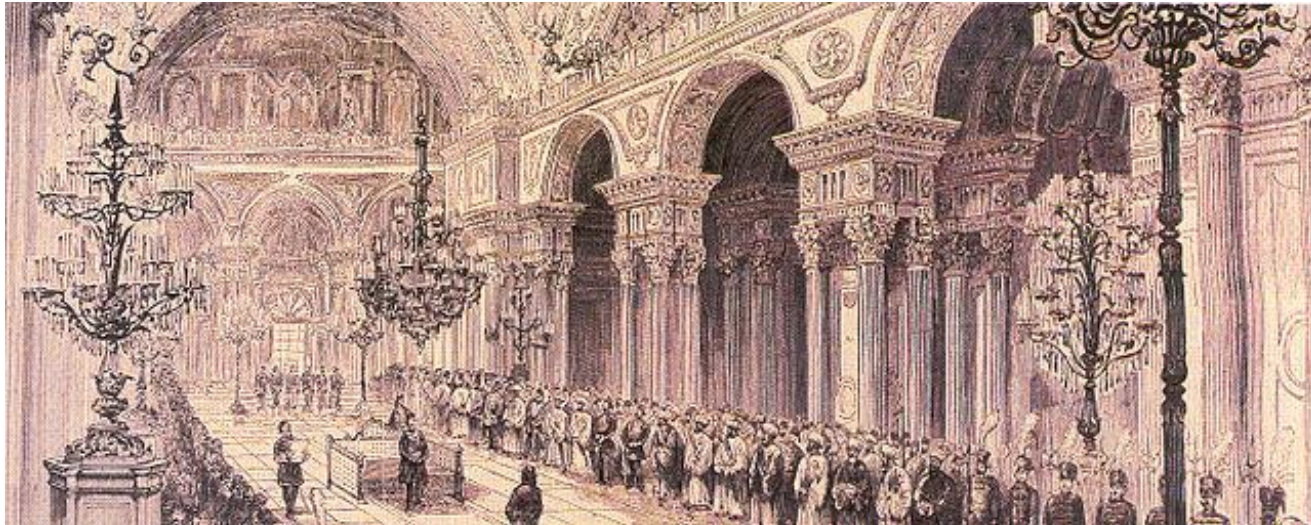
Document 1

The oldest mosque within the borders of Turkey is the Ulu Cami (Great Mosque) of Diyarbakir, dating back to the seventh century with several later restorations. Other early great mosques are in Urfa, Cizre, Silvan, Mardin, Kiziltepe, Bitlis, Harput, Niksar, and Kayseri. Probably the most important Seljuk work is the Old Mosque in Konya, dating back to 1155. For several centuries, the Seljuk mosques were of the basilica type with the Great Mosque of Divrigi providing a superb example. The style then transitioned from square volume to circular ones like a dome, squinches or bands of triangles. Later Ottoman Turks introduced more sweeping innovations but also used elements traditionally used in Asia, such as the squinch, more frequently than everybody else. Two important innovations to the development of Ottoman architecture from this period are kulliye (the social/religious complex) planned around the mosque and the adoption of half-dome as a major structural element for building Great Mosques. Both concepts were introduced by the complex of Fatih in Istanbul, between 1462 and 1470. The complex of Fatih consisted of a mosque, sixteen madrasahs (Koran schools), a library, a hospital (Dar us Sifa), a hostel, a public kitchen (imaret), a caravan saray, and the mausolea of Fatih Mehmet and his wife. His son Beyazit II continued in this tradition and built three complexes (Istanbul, Edirne, and Amasya). The biggest one in Edirne, built in 1484-1488, contained a mosque, two hospices, a large public kitchen, a dining hall, bakery, storehouse for food, a medical school, a hospital, a mental asylum, among other facilities.

Even a more grand and magnificent example of Ottoman architecture was yet to come however. The Suleymaniye, in Istanbul, designed and built by Architect Sinan (Koca Mimar Sinan) in only seven years starting in 1550, is the biggest and most complex masterpiece of its type. Sinan dominated his century with several hundreds of large and impressive masterpieces such as Selimiye Mosque in Edirne with its massive 31.5m diameter dome.

Document 2

Views of Dolmabaçe Palace in Istanbul, Turkey. This palace was the administrative center of the Ottoman Sultanate from 1856-1922. It boasts the world's largest Bohemian crystal chandelier, a gift from Queen Victoria.



https://upload.wikimedia.org/wikipedia/commons/thumb/6/64/Opening_ceremony_of_the_First_Ottoman_Parliament_at_the_Dolmabahce_Palace_in_1876.jpg/640px-Opening_ceremony_of_the_First_Ottoman_Parliament_at_the_Dolmabahce_Palace_in_1876.jpg

Document 3

Ulucami (mosque), Bursa, Turkey. Built between 1396-1399; opened in 1402 after Seljuk defeat of Tamerlane. With 20 domes, this is the largest mosque in Turkey. The central fountain (originally decorative) is covered by a glass dome. The décor emphasizes calligraphy, and there is no imperial seat, indicating the sultan was viewed as part of the community.

Source: Sezener, Orhan. Turkish Cultural Foundation Teacher Study Tour. July 2, 2015



http://72.18.199.86/websites/turkish/static/images/tc_pictures/upload/82/turkey_25882_1.jpg



https://upload.wikimedia.org/wikipedia/commons/6/6c/Bursa_Ulu_Cami_interior_Turkey_2013_7.jpg



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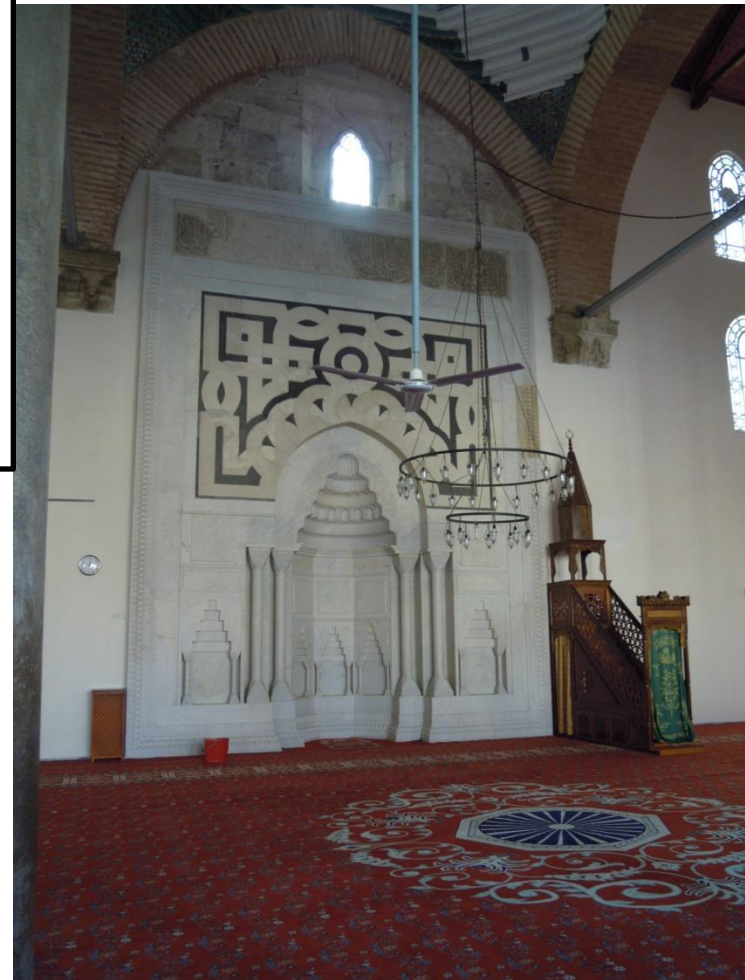
Document 4

Isa Bey Mosque is one of the most delicate examples of Seljukian architecture, situated below the basilica of Saint John. The mosque was built by the master Syrian architecture Ali , son of Mushimish al - Damishki, between the years of 1374 and 1375. The mosque was styled asymmetrically unlike the traditional style, The location of the windows , doors and domes were not matched, purposely. In the entrance of the mosque, an inscription from the god decorates the doorway. The columns inside the house of prayer are from earlier ruins in Ephesus, making an interesting contrast to the mosque . The domes are ornamented by turquoise and blue faience, revealing the characteristic of Ottoman style. Crown-like doors from Seljukian architectural style later combine with the specific decoration elements of architectural style. The mosque was repaired in 1934.

Source: "Isa Bey Mosque." *Ephesus*. Accessed August 1, 2015.
<http://www.ephesus.us/ephesus/isabeymosque.htm>.



https://upload.wikimedia.org/wikipedia/commons/thumb/a/ae/Sel%C3%A7uk%2C_the_Isabey_Mosque.jpg/800px-Sel%C3%A7uk%2C_the_Isabey_Mosque.jpg



https://upload.wikimedia.org/wikipedia/commons/3/32/Isabey_Mosque_interior.JPG

Document 5

<http://www.topkapisarayi.gov.tr/sites/default/files/fi149918.jpg>



https://upload.wikimedia.org/wikipedia/commons/5/5c/Topkapi_Palace_Istanbul_-_Imperial_Hall.jpg



https://upload.wikimedia.org/wikipedia/commons/a/ac/Topkapi_Palace_Seen_From_Harem.JPG

Topkapi Palace, Istanbul – completed in 1478 under Sultan Mehmed II. Served as the administrative, educational, and arts center of the Ottoman Empire for 400 years.

Source: "History." *Topkapi Palace Museum*. Accessed August 1, 2015.
<http://topkapisarayi.gov.tr/en/history>

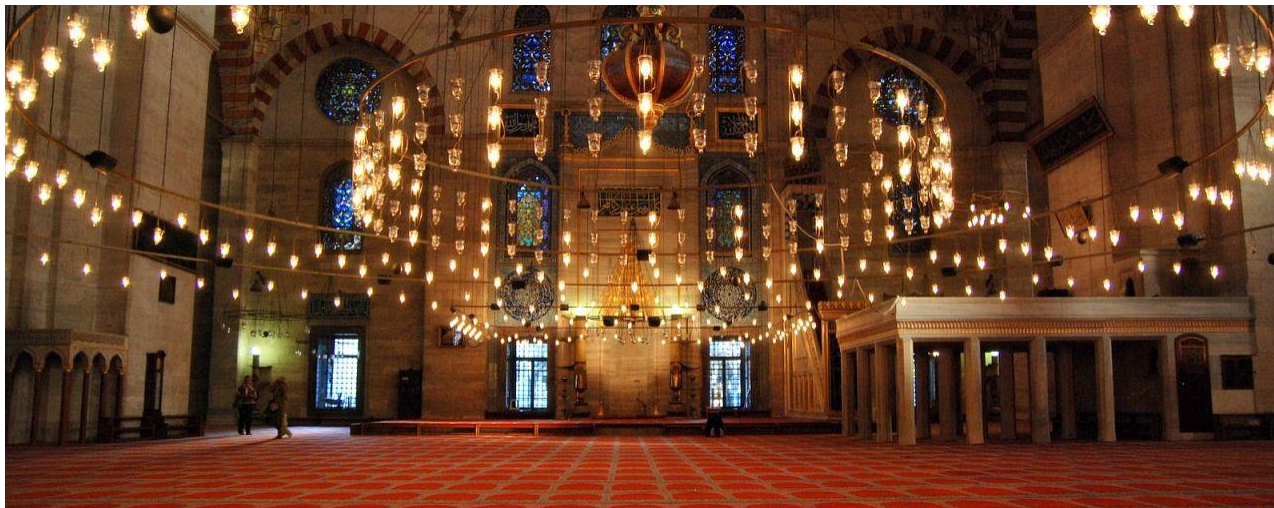
Document 6

Suleymaniye Kulliye (mosque and charitable buildings) Commissioned by Sultan Suleyman the Magnificent in 1550, finished in 1557. Constructed by architect Sinan, the large mosque follows the basilica plan of the Hagia Sophia. The 25 acre site includes the mosque, four schools, a hospice, public baths, a hospital, bookshops, a library, and the sultan's tombs.

Source: Stierlin, Henri. *Turkey From the Seljuk's to the Ottomans*, Koln: Tascen, 1998. Accessed August 2, 2015.
www.turkishculture.org.



<http://www.selimiyetours.com/wp-content/uploads/2013/05/suleymaniye-camii-a0ac58.jpg>



https://upload.wikimedia.org/wikipedia/commons/7/76/S%C3%BCleymaniye_mosque_interior_Istanbul_Turkey.jpg



https://upload.wikimedia.org/wikipedia/commons/0/06/20101213_Suleymaniye_Mosque_Istanbul_inside_vertical_Panorama.jpg

Document 7

Suleyman (ruled 1520-1566) in his time was regarded as the most significant ruler in the world, by both Muslims and Europeans. His military empire expanded greatly both to the east and west, and he threatened to overrun the heart of Europe itself... He called himself the "master of the lands of Caesar and Alexander the Great," and later as simply, "Caesar..." In Europe, he conquered Rhodes, a large part of Greece, Hungary, and a major part of the Austrian Empire. His campaign against the Austrians took him right to the doorway of Vienna... The Europeans called him "The Magnificent," but the Ottomans called him **Kanuni**, or "The Lawgiver..." Suleyman, for his part, revised the law code, but on the whole the Suleyman code of laws is pretty identical to the 1501 system of laws. However, it was under Suleyman that the laws took their final form; no more revisions were made after his reign. From this point onwards, this code of laws was called, *kanun-i 'Osmani*, or the "Ottoman laws." In Constantinople, he embarked on vast cultural and architectural projects...

Istanbul in the middle of the sixteenth century was architecturally the most energetic and innovative city in the world... Suleyman undertook to make Istanbul the center of Islamic civilization. He began a series of building projects, including bridges, mosques, and palaces, that rivaled the greatest building projects of the world in that century. The greatest and most brilliant architect of human history was in his employ: Sinan. The mosques built by Sinan are considered the greatest architectural triumphs of Islam and possibly the world. They are more than just awe-inspiring; they represent a unique genius in dealing with nearly insurmountable engineering problems... While he was a brilliant military strategist and canny politician, he was also a cultivator of the arts. Suleyman's poetry is among the best poetry in Islam, and he sponsored an army of artists, religious thinkers, and philosophers that outshone the most educated courts of Europe.

Document 8

Mehmed II (also known as Mehmed the Conqueror) conquered Constantinople in 1453...He ruled from 1444-1446 and 1451-1481... Mehmed amalgamated the old Byzantine administration into the Ottoman state, as he gathered Italian humanists and Greek scholars at his court, kept the Byzantine Church functioning, ordered the patriarch to translate the Christian faith into Turkish and called Gentile Bellini from Venice to paint his portrait. He was extremely serious about his efforts to continue the Roman Empire, with him as its Caesar, and came closer than most people realize to capturing Rome and conquering Italy. He also tried to get Muslim scientists and artists to his court in Constantinople, started a University, built mosques, waterways, and the Topkapi palace.

His reign is also well-known for the tolerance with which he treated his subjects, especially among the conquered Byzantines, which was very unusual for Europe in the middle ages. Within the conquered city he established a millet, or an autonomous religious community, and he appointed the former Patriarch as essentially governor of the city. However, his authority extended only unto the Orthodox Christians of the city, and this excluded the Genoese and Venetian settlements in the suburbs, and excluded the coming Muslim and Jewish settlers entirely. This method allowed for an indirect rule of the Christian Byzantines and allowed the occupants to feel relatively autonomous even as Mehmed began the Turkish remodeling of the city, eventually turning it into the Turkish capital, which it remained until the 1920s.

Document 9

The father of the Ottoman Empire, Osman Gazi was born in 1258 in the town of Sogut. Osman Gazi was a brilliant leader. He was fair, brave and gracious. He helped the poor. Sometimes he gave his own cloths to the poor. Every mid-day, he gave a lavish meal to all people in his house.

Osman Gazi was just 23 when he succeeded the leadership of the Kayi Clan in Sogut, in 1281. He was a very brilliant rider and a fencer. He married to Mal Sultana who was the daughter of famous Omer bey. Mal Sultan gave birth to Orhan who succeeded the throne.

Osman Gazi appreciated the opinions of Edebali (the famous Ahi Sheik) and he respected him. He often went to Edebali's house where a dervish group met in Eskisehir Sultanonu and had been his guest.

One night, when he was a guest in Sheik Edebali's dergah, he had a dream. As the sun shined, he went to Edebali and told him: "My Sheik, I saw you in my dream. A moon appeared in your breast. It rose, rose and then descended into my breast. From my navel there sprang a tree. It grew up and turned green. It branched out and got complicated. The shadow of its branches covered the whole world. What does my dream mean? After a little silence, Seyh told him: I have got good news Osman! God gave you sovereignty and to your son. All the world will be under the protection of your son and my daughter will be the wife to you."

After this unusual event, the Sheik gave his daughter Bala Sultana to Osman and Alaeddin was born from this marriage. Upon his conquest of the fortress of Bilecik, Alaeddin Keykubat, who was the ruler of the Seljuks of Rum, sent him "a horsetail, a standard and a drum" as the insignia of sovereignty in 699 A.H. (1299 A.D.).

Thereupon, he minted coins and had the Friday prayers recited in his name alone. His grand vizier was his younger son, Alaeddin Pasha. Osman was the first to levy a tax of one "akçe." Osman Gazi, died of gout, in Bursa in 1326. When he died, he left a horse armor, a pair of high boots, a few sun jacks, a sword, a lance, a tirkcs, a few horses, three herds of sheep, salt and spoon containers.

Document 10

Abdülmeçid I, Ottoman sultan from 1839 to 1861 who issued two major social and political reform edicts known as the Hatt-ı Şerif of Gülhane (Noble Edict of the Rose Chamber) in 1839 and the Hatt-ı Hümayun (Imperial Edict) in 1856, heralding the new era of Tanzimat ("Reorganization").

Well educated, liberal minded, and the first sultan to speak French, Abdülmeçid continued the reform program of his father, Mahmud II, and was strongly assisted by his ministers Mustafa Reşid Paşa, Mehmed Emin Âli Paşa, and Fuad Paşa. The reform edicts were in part directed toward winning the support of European powers. The edicts proclaimed the equality of all citizens under the law and granted civil and political rights to the Christian subjects. The main purpose of the reforms, however, remained the preservation of the Ottoman state. The army was reorganized (1842) and conscription introduced; new penal, commercial, and maritime codes were promulgated; and mixed civil and criminal courts with European and Ottoman judges were established. In 1858 a new land law confirming the rights of ownership was introduced, and an attempt was made to establish a new system of centralized provincial administration. The sultan's educational reforms included the formation of a Ministry of Education and the establishment of military preparatory schools and secondary schools; he also established an Ottoman school in Paris (1855).

Abdülmeçid restored Hagia Sophia, built the Dolmabahçe Palace, and founded the first French theatre in Istanbul.

Document 11

Sultan Mehmed II



Sultan Suleiman I



Sultan Abdülmeçid I



- 1: [https://upload.wikimedia.org/wikipedia/commons/e/e1/Portrait_of_Mehmed_II_by_Gentile_Bellini_\(Cropped\).png](https://upload.wikimedia.org/wikipedia/commons/e/e1/Portrait_of_Mehmed_II_by_Gentile_Bellini_(Cropped).png)
- 2: https://upload.wikimedia.org/wikipedia/commons/thumb/8/89/Portrait_Suleiman_Magnificent.jpg/194px-Portrait_Suleiman_Magnificent.jpg
- 3: https://upload.wikimedia.org/wikipedia/commons/thumb/9/98/Sultan_Abd%C3%BClmeçid_-_Google_Art_Project.jpg/220px-Sultan_Abd%C3%BClmeçid_-_Google_Art_Project.jpg