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**Selections from the Retreat Itinerary**

**Hagia Sophia**

Hagia Sophia church was built during the reign of Emperor Theodosius and burned down in the fire of Nika Revolt in 532 A.D. during the reign of Justinian. The same year Justinian ordered to build a new basilica, the one we can see today, and only five years later, 537 AD, it was opened to the public. The architects of this new basilica were Isidorus from Miletus (Söke) and Anthemious from Tralles (Aydın). The basilica was covered with the magnificent dome 55.60 m high and 30.80 - 31.88 m in diameter, with 40 frame timbers and 107 pillars.

In 1453, with the conquest of Istanbul, Sultan Mehmed the Conqueror converted the church into a mosque. To strengthen the building architect Sinan did significant work in Hagia Sophia in the Turkish period. During the reign of Sultan Abdulmecid (1839 - 1861) de Fossati brothers made various restorations in the building. Hagia Sophia Museum, the legacy of both Christian and Muslim culture, was opened for visits according to the order of Ataturk and decision of the Turkish Assembly of Ministers on the 1st of February, 1935.

The Hagia Sophia Museum was included in the list of UNESCO List of World Heritage.

**Topkapi Palace**

It is located on the promontory of the historical peninsula in Istanbul which overlooks both the Marmara Sea and the Bosphorus. The walls enclosing the palace grounds, the main gate on the land side and the first buildings were constructed during the time of Fatih Sultan Mehmet (the Conqueror) (1451 - 81). The palace has taken its present layout with the addition of new structures in the later centuries. Topkapı Palace was the official residence of the Ottoman Sultans, starting with Fatih Sultan Mehmet until 1856, when Abdülmecid moved to the Dolmabahçe palace, functioned as the administrative center of the state. The Enderun section also gained importance as a school.

The main exterior gate of the Topkapi Palace is the Imperial Gate (Bab-i Hümayun) which opens up to the Ayasofya Square. This gate leads to a garden known as the First Court. This court has the Aya Irini Church which was once used as an ammunition depot and behind the Church there is the mint. In the past various pavilions allocated to different services of the palace were located in the First Court. In later years these have been replaced with public buildings and schools. Some of these are still existing. At the end
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of the 19th century Archeology Museum and School of Fine Arts (now Oriental Works Museum) were built in the large garden which is to the northwest of the First Court. The oldest structure in this section is the Çinili Köşk built by Fatih, which is now used as the Museum of Turkish Tiles and Ceramics. On the walls of this outer garden facing Bab-i ali (the Imperial Gate), there is Alay Köşkü (procession Pavilion) where the Sultans used to watch the marching ceremonies. A section of the outer garden was planned by the municipality at the beginning of the 20th century and opened to the public. Known today as the Gülhane Park, the entrance has one of the larger gates of the palace.

After the First Court, there is the Second Court which contains the palace buildings. It is entered through a monumental gate called Bab’us-Selam or the Middle Gate. The buildings in this court form the outer section of the palace which is called Birun. On the right there are the instantly noticed palace kitchens with their domes and chimneys and the dormitories of those who worked there. The most important of the buildings on the left side of the court are the Kubbealtı and the Inner Treasury. Behind Kubbealtı rises the Justice Tower, which is one of the symbols of the Topkapi Palace. The Harem section, which comes all the way to the back of these buildings is entered from the Third Court. Third Court is entered through the gate called Bab’us Sa’ade (Gate of the White Eunuches). This section of the palace is called Enderun, and it is the section where the sultans live with their extended families. Hence it is specially protected. The barracks of the Akaşalar, which guard Bab’us Sa’ade are on both sides of the gate. There are two structures. The first which is immediately opposite the gate is the Throne Room or the Audience Hall. Here the sultans receive the ambassadors and high ranking state officials such as Grand Visier or the Visiers.

Right behind the Throne Room there is the library built by Ahmet III (1703 - 30). On the right side of the Third Court, there is the barracks of the Enderun and the Privy Treasury which is also known as the Mehmet the Conqueror Pavilion. On the side facing the Fourth Court, there is the Larder Barracks of the Enderun, the Treasury Chamber and the Chamber of the Sacred Relics. The left side starts with the Harem. The harem which covers a large part of the Palace consists of about 60 spaces of varying sizes. The main structures which are located in front of the Harem, facing the Third Court are Aka alar Mosque, Sultan Ahmet Mosque, Barracks of the Sacred Relics Guards and Chambers of the Sacred Relics. Here,
the sacred relics brought back by Sultan Yavuz Selim from Egypt in 1517 are kept. The Fourth Court is entered from a covered path going from both sides of the Treasury Room. Here the buildings are located in the first part of the court, which has two sections of different levels.

On the left side of this section called Lala Garden or Lale Garden there is Mabeyn which is the beginning point of Harem’s access to the garden, terrace for the ladies with removable glass enclosure, Circumcision Room, Sultan Ibrahim Patio and another one of the symbols of Topkapı palace, the Iftariye (or Kameriye) and Baghdat Pavillon. This pavilion was built by Murad IV in 1640 to commemorate the Baghdat Campaign. At the center of the first section of the Fourth Court, there is the Big Pool and Ravan Pavillion next to it. This pavilion was also built by Murad IV in 1629, to commemorate the Revan Campaign. The side facing the second section has Sofa Pavilion (Koca Mustafa Pasha Pavilion), Ba bala Tower and Hekimba (Chief Physician) Room. The Sofa Mosque and Esvap Chamber and the latest built Mecidye Pavilion are on the right hand side of the Fourth Court. Out of the pavillions built on the shore of the Marmara Sea, only Sepetciler Mansion has survived until the present.

During 18th. Century when the Topkapı palace took its final shape, it was sheltering a population of more than 10.000 in its outer (Birun) and inner (Enderun) and Harem sections. It shows no architectual unity as new parts were added in every period according to the needs. However, this enables us to follow the stages Ottoman Architecture went through from the 15th to the middle of the 19th century at the Topkapı Palace. The buildings of the 15th - 17th centuries are simpler and those of the 18th - 19th centuries, particularly in terms of exterior and interior ornamentation are more complex.

Topkapı Palace was converted to a museum in 1924. Parts of the Palace such as the Harem, Baghdat Pavillon, Revan Pavillon, Sofa Pavillon, and the Audience Chamber distinguish themselves with their architectural assets, while in other sections artifacts are displayed which reflect the palace life. The museum also has collections from various donations and a library.

**Sultanahmet (Blue) Mosque**

This mosque was built by Sultan Ahmet I during 1609-1616 in the square carrying his name in Istanbul. The architect is Sedefkar Mehmet Aga. It is the only mosque in Turkey with six minarets. The mosque is 64 x 72 m in dimensions.

The central dome is 43 m in height and is 33.4 m in diameter. 260 windows surround the mosque. Due to its beautiful blue, green and white tilings it has been named the “Blue Mosque” by Europeans. The inscriptions were made by Seyyid Kasim Gubari.

**Yerebatan (Basilica) Cistern**

It was built by Emperor Constantinus I during the 4th century and was restored and extended by Justinianus in the 6th century. The water came from the Belgrad forest via the Cebeci köy arch. It is 141 m long and 73 m wide. It has 336 pillars 5 m apart and 8 m high.

**Zaman**

**Z**aman (literally “time” or “era” in Turkish) is a major Turkish daily newspaper with over 780,000 average daily circulation (the highest in Turkey). It was founded in 1986 and was the first Turkish daily to go online in 1995. It contains national (Turkish), international, business and other news. It also has many regular columnists who cover current affairs, interviews and a culture section.
Zaman is an Istanbul-based daily paper that also prints special international editions for some other countries. In addition to four locations in Turkey, regional editions are printed and distributed in Australia, Azerbaijan, Bulgaria, Germany, Romania, Kazakhstan, Kyrgyzstan, Macedonia, Turkmenistan, and the US. Zaman bureaus and correspondents are located in major world capitals and cities like Washington DC, New York, Brussels, Moscow, Cairo, Baku, Frankfurt, Ashgabat, Tashkent, and Bucharest.

Special international editions are distributed in the native alphabets and languages of the countries they are published. Zaman has Romanian, Bulgarian, Azeri, Uzbek, Turkmen etc. editions.

Zaman headquarters in Istanbul is supported by news bureaus in Ashgabat, Baku, Brussels, Bucharest, Frankfurt, Moscow, New York, and Washington, DC. Zaman also appears to have a large network of foreign journalists, especially in Russia and Central Asia.

Originally also having an English-language edition, since January 16, 2007, that role has been taken over by the newly-launched English-language daily newspaper Today’s Zaman.

Its circulation is more than 780,000, making it the most popular newspaper in the country. The weekly circulation of Zaman was verified by an independent Media Auditing company, BPA Worldwide, after accusations that the newspaper is being handed out freely to gain market share. The audition report was released to public in March 2007. It has been awarded for its design countless times, by bodies including Society for News Design.

Bank Asya

Bank Asya, with the determination and guidance of its founders, was established on October 24, 1996 as the sixth private finance house in Turkey. Business operations began with the opening of its head office and main branch in Altunizade. Establishment capital was YTL 2 Million and current paid-up capital is YTL 300 Million.

Bank Asya was established in accordance with the principles of interest-free banking and with an emphasis on product development based on this idea. Our most important goal is to incorporate a customer-oriented approach, offering our clients the best customer service possible along with the most advanced technology available to us, thus being able to bring interest-free banking to the masses. In this direction, as of May 2008 Bank Asya has 123 domestic branches and 2 domestic correspondent relationships. In addition to this, Asya is proud to conduct business activities and have correspondent relations with over 723 foreign banks.

Bank Asya is the first Private Finance House to be awarded the ISO 9001 Quality Management System Certificate. Asya provides its individual, small business, and corporate banking clients with all their banking needs while meeting and exceeding their expectations. Besides the traditional access channels that are our branches, Bank Asya provides internet banking, ALO ASYA telephone banking, ATM and POS terminals all with no restraints on time. All methods are fast and effective with no interruption.

In addition to the preceding, Asya is the forerunner in several other areas as well. Bank Asya was honored to be the first participation bank in Turkey to be assigned to act as an intermediary bank for the GSM 102 and GSM 103 programs of the Commodity Credit Corporation of the U.S. Department of Agriculture. Furthermore, Asya is authorized to conduct international trade activities under ECA coverage such as US-Exim, Hermes, Ducroire, etc. In addition to this, VIISA international accepted Bank Asya as a principal member. Finally, Asya was the first participation bank in Turkey to receive a rating from Fitch Ratings as a part of its effort for full transparency.

The following two fundamental principles are what Bank Asya strives for. They are what Asya feels is necessary for its development and to be able to reach its target market share.

- To develop new interest free banking products and to offer our customers new derivative products.
- To take products that are already being offered at conventional banks and adapt them in such a way as to fit into the system of interest-free banking.

Bank Asya’ regularly reinforces its work principles, vision, and mission to its employees. Asya believes strongly that working together as a team and that believing in oneself as an individual are two components that our employees must possess. As a result, these ideas have become main elements of our corporate culture.

Dolmabahce Palace

Until the 17th century the area where Dolmabahçe Palace stands today was a small bay on the Bosphorus, claimed by some to be where the Argonauts anchored during their quest for the Golden Fleece, and where in 1453 Sultan Mehmed the Conqueror had his fleet hauled ashore and across the hills to be refloated in the Golden Horn.

This natural harbour provided anchorage for the Ottoman fleet and for traditional naval ceremonies. From the 17th century the bay was gradually filled in and became one of the imperial parks on the Bosphorus known as Dolmabahçe, literally meaning “filled garden”.

Bay on the Bosphorus, claimed by some to be where the Argonauts anchored during their quest for the Golden Fleece, and where in 1453 Sultan Mehmed the Conqueror had his fleet hauled ashore and across the hills to be refloated in the Golden Horn.
A series of imperial köşks (mansions) and kasırs (pavilions) were built here, eventually growing into a palace complex known as Beşiktaş Waterfront Palace. Beşiktaş Waterfront Palace was demolished in 1843 by Sultan Abdülmecid (1839-1861) on the grounds that it was made of wood and inconvenient, and construction of Dolmabahçe Palace commenced in its place.

Construction of the new palace and its periphery walls was completed in 1856. Dolmabahçe Palace had a total area of over 110,000 square metres and consisted of sixteen separate sections apart from the palace proper. These included stables, a flour mill, pharmacy, kitchens, aviary, glass manufactory and foundry. Sultan Abdulhamid II (1876-1909) added a clock tower and the Veliahd Dairesi (apartments for the heir apparent), and the Hareket Köşks in the gardens behind.

The main palace was built by the leading Ottoman architects of the era, Karabet and Niko os Balyan, and consists of three parts: the Imperial Mabeyn (State Apartments), Muayede Salon (Ceremonial Hall) and the Imperial Harem, where the sultan and his family led their private lives. The Ceremonial Hall placed centrally between the other two sections is where the sultan received statesman and dignitaries on state occasions and religious festivals.

The palace consists of two main storeys and a basement. The conspicuous western style of decoration tends to overshadow the decidedly Ottoman interpretation evident most of all in the interpretation evident most of all in the interior plan. This follows the traditional layout and relations between private rooms and central galleries of the Turkish house, implemented here on a large scale. The outer walls are made of stone, the interior walls are made of stone, the interior walls of brick, and the floors of wood. Modern technology in the form of electricity and a central heating system was introduced in 1910-12. The palace has a total floor area of 45,000 square metres, with 285 small rooms, 46 reception rooms and galleries, 6 hamams and 68 lavatories. The finely made parquet floors are laid with 4454 square metres of carpets, the earliest made at the palace carpet weaving mill and those of later date at the mill in Hereke.

The Mabeyn where the sultan conducted affairs of state is the most important section in terms of function and splendour. The entrance hall known as the Medhal Salon, the Crystal Staircase, and the Süfera Salon where foreign ambassadors were entertained prior to audience with the sultan in the Red Room are all decorated and furnished in a style reflecting the historical magnificence of the empire. The Zülvecheyn Salon on the upper floor serves as an entrance hall leading to the apartments reserved for the sultan in the Mabeyn. These apartments include a magnificent hamam faced with Egyptian marble, a study and drawing rooms.

The Ceremonial Hall situated between the Harem and the Mabeyn is the highest and most imposing section of Dolmabahçe Palace. With an area of over 2000 square metres, 56 columns, a dome 36 metres high at the apex, and a 4.5 ton English chandelier, this room stands out as the focal point of the palace. In cold weather this vast room was heated by hot air blown out at the bases of the columns from a heating system in the basement. On ceremonial occasions the gold throne would be carried here from Topkapı Palace, and seated here the sultan would exchange congratulations on religious festivals with hundreds of statesmen and other official guests. On such traditional occasions foreign ambassadors and guests would sit in one of the upper galleries, another being reserved for the palace orchestra.

The self-contained Harem occupies two thirds of the palace, corridors linking it to the Mabeyn and the Ceremonial Hall. Access to the Harem was by iron and wooden doors, through which only the sultan could pass freely. Here are a series of salons and galleries whose windows look out onto the Bosphorus, and leading off them the suites of rooms belonging to the sultan’s wives, the high ranking female officials of the Harem, and the sons, brothers, daughters and sisters of the sultan. Other principal sections are the suite of the Valide Sultan (sultan’s mother), the so-called Blue and Pink salons, the bedrooms of sultans Abdülmecid, Abdülaiz and Mehmed V. Re ad, the section housing the lower ranking palace women known as the Cariyeler Dairesi, the rooms of the sultan’s wives (kadınefendi), and the study and
bedroom used by Atatürk. All the main rooms are furnished with valuable carpets, ornaments, paintings, chandeliers and calligraphic panels.

Restoration of Dolmabahçe Palace has now been completed and every section is open to the public. Two galleries are devoted to an exhibition of precious items of various kinds, and fine examples of Yıldız porcelain from the National Palaces collection are displayed at the  ğ Hazine (Privy Purse) building.

Paintings from the National Palaces collection can be seen in the Art Gallery, where they are displayed in rotation in the form of long-term exhibitions. On the lower floor beneath this gallery is a corridor containing a permanent exhibition of photographs showing the bird designs which feature in the palace’s architecture and its furnishings and ornaments. Abdülmecid Efendi Library in the Mabeyn is the other principal exhibition area at Dolmabahçe.

The Mefruşat Dairesi at the palace entrance now houses the Cultural and Information Center, which is responsible for research projects and promotion activities carried out at all the historic buildings attached to the Department of National Palaces. The center contains a library, mainly relating to the 19th century, which is available for researchers.

Items available in the souvenir shops here include books about the National Palaces, postcards, and reproductions of selected paintings from the art collection. The Ceremonial Hall and gardens are available for private receptions. Special exhibition areas have now been established, and numerous cultural and art events are held in the palace.

Samanyolu TV

Samanyolu TV is an international TV station, with its head quarters in Istanbul, Turkey. It is one of the highest rating TV channels in Turkey. It is watched by people of Turkish origin all over the world.

Kimse Yok Mu?
(by Mehmet Z. Ozkara, Kimse Yok Mu Executive Committee Chairman)

In 2002 we first started as a program named “Kimse Yok Mu” in Samanyolu TV to help and be the hope for those unfortunate, needy, unhappy and hopeless people. Being reconstructed and become institutionalized in March 2004, the association started to be gradually organized throughout Turkey in order to help more and more people and to be more effective. As an association, we also tried to open new branches and offices in Europe, the US, Canada and Austria in which a lot of Turkish people densely live.

We are thinking of beginning the movement of “Kimse Yok Mu Volunteers” by opening new offices to provide the aids of sensitive and charitable people in Turkey and in foreign countries more quickly to those who are in dire need.

After we had started such social solidarity and aid activity, we saw that the dimensions of the poverty in our country were beyond our imagination. Therefore depending on the urgency, we meticulously examine all the applications, make necessary observations, and try to give hand and become a bridge between the rich and the poor.

We are also carrying out the “Sister Family” Project in order to be on notice better about the people to whom we helped and to sustain their life with a constant support. We hope that this project will spread throughout the country. This project is a voluntary one and it is like the brotherhood between the Emigrants and the Helpers during the Messengership of Prophet Muhammad (peace be upon him).

People become nicer and lovable when they smile. When one smiles, the problems and matters of life temporarily disappear. People become lively and in high spirits. We positively look at the life with full of hope and joy. We started this organization to make needy and unhappy people smile and be hopeful for tomorrow. We spend our effort in this direction. If we see that more and more needy people are smiling, we will feel the happiness and comfort of doing our duty.

The Journalists And Writers Foundation
(by Huseyin Gulerce, Journalist and Writer, Head of Board of Trustees)

When we look back, it is quite surprising to see that the Journalists and Authors Foundation (JAF) was established during a period when Turkey and the world at large were in dire need of dialogue. When the Serbs murdered Muslims in Bosnia-Herzegovina, the gradual increase of a secular-religious polarization within shook our
hopes about the future. As one of the founders, I admit that I did not anticipate that JAF would overtake a mission for the sake of humanity and lay the groundwork for Turkish intellectuals to come together. I also never expected that the foundation would provide historic services for cultures, civilizations as well as interreligious dialogue and encourage Eurasian authors and intellectuals to come together.

I still remember June 29, 1994. The promotion cocktail of the foundation at Istanbul’s Dedeman Hotel was the first step. Esteemed Fethullah Gulen, the honorary leader of JAF, who appeared before the media for the first time, said, “There is nothing better than democracy both in Turkey and in the world.” Why his words have echoed around so much is very simple. It is very important for everyone to hear that Gulen had said Islam and democracy could coexist. His statement has enabled the doors of peace at home to open to dialogue and tolerance. The intimacy and horizon of the first invitation were rapidly broadened, with consecutive programs, to include the society. Turkey became “the focus” with its colors and designs, dozens of times. We all witnessed that taboos were swiftly broken and love became widespread.

This action, the outcome of a statement, has been nourished by hope, love, tolerance and sympathy and has grown like a tree with branches.

TUSKON (Confederation of Businessmen and Industrialists of Türkiye )

Confederation of Businessmen and Industrialists of Türkiye, is a non-governmental organization formed by regional federations of the business world which were founded in Istanbul in 2005 and expanded country-wide. TUSKON, today, represents 11500 businessmen who involve in activities in 150 organizations of businessmen.

TUSKON aims to turn the enterprises and the entrepreneurs into the part of global business world by developing scientific and rational methods oriented to our commercial and industrial life as being the parent institution of businessmen’s organizations which were formed to contribute to economic and social development of our country. For this purpose, TUSKON aims at being a pioneer institution in sharing our businessmen’s experience in international markets and in providing new job opportunities.

Grand Bazaar (Kapalıçarşı)

This bazaar was first built by Sultan Mehmet the Conqueror and was expanded during the reign of Sultan Süleyman the Great (1520-1566),
and reached its present form in 1701. Its extends over 65 streets, covering an area of 30,702 square meters.

It contains a mosque, 21 inns, two vaulted bazaars, seven fountains, a well and 3300 shops. It possesses 18 gates, eight of them large, ten of them smaller. It has survived five fires, and has been restored and repaired and has reached our present times.

**Egyptian Bazaar**

Situated at Eminönü in Istanbul, it was originally built by Hatice Turban Sultan, the mother of Mehmet IV as a foundation for the New Mosque. It was completed in 1660. It has an I-shaped design. It possesses 6 gates and 86 shops. It was restored in 1943.
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- Barber
- Message Service
- Wake up Service
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- Doctor
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- Business center
- Foreign Exchange
- Free Internet from Lobby and Rooms
- Souvenir shop

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Grand Cevahir Hotel Contact Details:

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Address Darülaceze Cd, Okmeydani, Sisli

Contacts Numbers

Cem Erbil 0786 875 3532
          0534 682 3377
Ozcan Keles 0539 883 8712
           0778 217 2607
Kadir Demirlenk 0542 611 0152
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Location
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- Taksim 4 km
- The Bosphorus Bridge 3 km
- Cevahir Shopping Mall 800 m
- GrandBazaar 9 km

The Neighbourhood
Sisli is a crowded cosmopolitan district of Istanbul, Turkey, in the centre of the city. It is a business, shopping and residential area north of Taksim, the entertainment heart of the city.

The Grand Past
Until 1800 Sisli was open countryside, used for hunting, agriculture and as the city’s burial ground, and there are still a number of cemeteries here. It was developed as a middle class residential district during the last years of the Ottoman Empire and the early years of the Republic (the late 19th-early 20th centuries). French culture had a great influence in this period and the big avenues of Sisli had a European look; big stone buildings with high ceilings and art nouveau wrought-iron balconies, little elevators on wires in the middle of the stairway and so on. This trading middle-class was comprised of Jews, Greeks and Armenians as well as Turks, many built homes in Sisli after a large fire in the district of Beyoğlu in 1870. Still today many of Istanbul’s Armenians live in the Kurtulus area of Sisli. The area was also popular with the Levantine trading families of this period and as the Ottoman empire contracted Sisli attracted migrants from the former lands in Greece and the Balkans. In the late 19th century Sisli was one of the first areas to be supplied with tramlines, electricity and a gas supply. The orphanage of Darülaceze and the large Sisli Etfal hospital were built here in this period, also the prominent French schools of St. Michel and Notre Dame de Sion.

Following the founding of the Turkish Republic in the 1920s, larger and larger buildings were put up along wide avenues such as Halaskargazi Caddesi, the main road that runs through the middle of Sisli, with its little arcades of shops below tall buildings of apartments and offices. In the republic the area was still the residence of the middle-class, as well as traders there were now writers and poets and Sisli acquired theatres, cafes and other cultural amenities. The Hilton Hotel was built here in the 1950s and many others followed.

The Centre of Sisli Today
Now that the wealthy elite of central Sisli have moved further out of the city, the large buildings on the grand avenues are occupied by offices, banks, and big shops. Since the 1970s most older buildings have been pulled down and replaced with newer, and perhaps less remarkable, multistory structures. The back streets are still residential, and many working-class families and students have settled here. As in most parts of Istanbul, the number of people living and working in these blocks challenges the existing infrastructure; for example, competition for parking spaces is intense, and traffic during peak hours can come to a standstill. But for the residents of Sisli, there are plenty of shops, cafés, pubs, and other amenities and these make life in Sisli still manageable. Additionally, Sisli central location to other important areas of Istanbul adds to its desirability.
In the ‘gecekondu’ districts life is harder, while some neighbourhoods remain very attractive indeed.

**Business and Shopping**
Being a central area well-served with public-transport and other infrastructure Sisli is a center of trade and shopping. The main road through Sisli up to the skyscrapers of Mecidiyeköy, Gayrettepe, Levent and beyond is now lined with office blocks. Europe’s largest and the world’s second largest (urban-area) shopping mall, Cevahir Istanbul, is situated here. Due to Sisli’s middle-class past and the enduring quality of some neighbourhoods the area is home to many upmarket shops mainly in the stylish and charming Nisantasi area. Parking is an enduring problem, especially in the narrow side-streets.

People also come to Sisli for schooling; this city-centre area has some well-known high schools and evening and weekend schools where people come to cram for university or high school entrance examinations, or to learn English.

There are many well-established cafes and restaurants, including fast-food for the students and shoppers.

**Places of Interest**
- Istanbul’s military museum, which houses the cannon used by Sultan Mehmed II in his conquest of Constantinople.
- Mustafa Kemal Atatürk, founder of modern Turkey, also once lived here. His house, where Atatürk reportedly made his plans for the modern republic, is now a museum.
- Sisli Mosque - the prominent 1940s mosque on the main road in the centre of the district. This is a major landmark, built in classic Ottoman style.
Batool Al-Tooma

Batool Al-Toma is a graduate of St. David’s University College, University of Wales. As a Research and Education Officer at the Islamic Foundation she has devised and facilitated a number of training seminars, conferences and educational forums both on and off site.

An convert to Islam of 20 years, her main area of interest is Religious conversion and in her capacity as New Muslims Project Manager, has established a variety of services related to the overall support, education and continuing development of converts to Islam in the UK and editor of Meeting Point, the newsletter of the Project. She is a member of the Board of Trustees of the Forum against Islamophobia and Racism (FAIR) as well as the National Muslim Woman’s Advisory Group and the newly formed Muslim Women’s Network – UK. She is married with four children whose ages range from seventeen to twenty-four.

Muharrem Atlig

Muharrem started his career in Imam and Preachers seminary in Izmir, Turkey in 1984. After being ordained in 1989 as Imam, muslim cleric, he went to Dokuz Eylül University Theology Faculty in Izmir and graduated in 1994. Until he started MA programme in the US, he taught religious studies in high schools of various cities as RE teacher for six years. In 2002, he completed his MA in religious studies at the University of St Thomas, St Mary’s Seminary, Houston, TX.

Now, Muharrem is an Imam of the New Peckham Turkish Mosque officially for 2.5 year, voluntarily for 4 years in London. He is married and father of two children.

M Cenap Aydin

Mustafa Cenap Aydin (B.A. in Political Science and International Relations / Sociology - Bogazici University) finishing his M.A. at the Pontifical University in Rome. Since 2003 he has been researching extensively the religious freedom and secularism in the Catholic doctrine. Co-founder and the project coordinator of Istituto Tevere (Tiber Institute)- a centre for intercultural dialogue studies in Rome. Co-organizer of different projects of the Vatican such as Course for Diplomats “Catholic Church and the International Policy of the Holy See” (2007 and 2008 editions). Giving lectures on Islam, dialogue and religious freedom at different Italian institutions.

Fuent in English, Italian and German, reading skills of Latin. Research interests: Religious freedom, secularism, political theology, religious pluralism, religion and politics in comparative perspective, Muslim minorities in Europe (especially in Italy).

Dr Victoria Clement

Victoria Clement (PhD, The Ohio State University, 2005, on ‘Rewriting the Turkmen “Nation”: Literacy, Education, and Power in Central Asia, 1904–2004’): Assistant Professor of History, Western Carolina University, with major research interest in Islamic World history, esp. Central Asia and Russia. She has lived in, and studied the languages of, Turkmenistan, Turkey and Russia.

Jean Michel Cros

Jean Michel Cros is a researcher and lecturer at French National Center for Scientific Research (CNRS). He also works for Strasbourg Urban Community as an advisor. His main interests areas are Islam in France, Muslim minority and the role of Islam in Western culture.


Dr Cem Erbil

Cem is a graduate of Marmara University, Istanbul, (BA, International Relations). He undertook MA courses at the European Community Institute of the same university.

He obtained his MA degree from the Diplomatic Academy of London, University of Westminster, before receiving his PhD degree in Mediterranean Studies from King’s College London, University of London.

Jane Storr

Dr Max Farrar

Max Farrar is a sociologist who manages Community Partnerships & Volunteering at Leeds Metropolitan University in the UK. He has worked in adult and community education, at a community Law Centre, for a ‘race’ think-tank and as a freelance writer and photographer.

Dr Klas Grinell

Assistant Professor in the History of Ideas, Goteborg University; Associate Lecturer at the Centre for Middle Eastern Studies, Goteborg University, and Country Coordinator for Turkey at Amnesty International Sweden.

Klas Grinell has published in Swedish on the following subjects: Images of the other in Swedish tourism abroad; the place of Islam in Hegel’s philosophy of history, Ziauddin Sardar, social constructivism and the Islamization of science; al-Suhrawardi and the
place of Islamic philosophy in the history of Western philosophy; Orientalism, post-colonial theory and world systems analysis; the idea of Europe will be fulfilled by Muslim Turkey; Justice beyond the reach of reason: some agreements in the writings of Said Nursi and Jacques Derrida.

**Prof Anne Gregory**

Anne Gregory is the director of the Centre for Public Relations Studies at Leeds Business School and the UK’s only full-time Professor of Public Relations. Anne was President of the Chartered Institute of Public Relations in 2004. Anne’s expertise is used, particularly by the public sector, and her current clients include the UK Government Cabinet Office, the Department of Health and a number of local authorities. She has also worked for private sector clients such as Nokia and Eloqui.

She is an international speaker on a range of topics in public relations and holds Professor posts at a number of Universities. Anne is an Associate of DEMOS, the UK think-tank and on the Programme Board for the UK Government’s communication development initiative, serving with the Permanent Secretary, Government Communications. Anne is editor of the CIPR/Kogan Page PR in Practice book series and author of ‘Planning and Managing Public Relations Campaigns’, the best selling title in the series. She is the lead researcher in public relations in the 2007/8 Research Assessment Exercise.

**Patrick Hallzom**

Patrick Hallzom graduated from Uppsala University, Sweden in 2005 with a BA in Turkic languages and is currently completing a Masters programme in Central Asian studies at The Department of Central Asian Studies, Stockholm University.

His interest in languages has also meant that he has completed short language courses in Turkish and Spanish. Recent publications include article on ‘Shrine pilgrimages in Xinjiang,’ The journal Dragomanen (published in 2008 by the Swedish Research Institute in Istanbul). He has recently finished an article about the Gülen Movement and its schools in Central Asia.

**Dr Edward Halpin**

Edward F Halpin is a Director of the Praxis Centre at Leeds Metropolitan University, UK. He has researched human and child rights for many years, including work for the European Parliament Scientific and Technical Options Assessment (STOA) Unit.

He co-edited the book Human Rights and the Internet (Palgrave Macmillan) and has published many articles in this subject area. In addition to working on social informatics within the School of Information Management, he is involved in teaching peace and conflict resolution in the School of Applied Global Ethics at Leeds Metropolitan University.

**Prof Legrand Hervé**

Prof. Herve Legrand, born in 1935, is emeritus professor of the catholic University of Paris, where he made his essential career, at the faculty of theology. He was director of the cycle of the studies of the doctorate and the Higher Institute of ecumenical Studies, being specialized in the interdenominational dialogue. Entered Dominican order, it received his formation from the faculties of Saulchoir (doctorate), at the universities Bonn, Strasbourg, S Thomas d’Aquin in Rome (doctorate), and Athens.
His primary research interests are in diaspora communities – their religious affiliations in the UK, Europe and Australia; their social adjustment processes; radicalisation of religious faith; land, history and notions of chosen-ness as political tools to define identity. He has published widely on related topics.

Ilknur Kahraman

Ilknur has been an active volunteer within the Turkish speaking community for the past 10 years. Between 1998 and 2000 she worked for an educational trust, mentoring and providing learning support to secondary school children. In 2002, she was a founding member of a women’s association; a charity focusing on the needs of women, as well as mentoring Muslim girls. At present she is involved with the same charity in an advisory capacity. Since 2004 she has been actively involved in interfaith dialogue with a number of churches and inter-faith organisations, appearing as a guest speaker on a few occasions on behalf of the Dialogue Society.

She graduated from Metropolitan University in 1997 with a BA in International Business and Human Resources Management. She also holds a Diploma in Public Services Interpreting and is a member of the Institute of Linguists. Ilknur, born and raised in London, is married and mother of two boys.

Aysegul Kayaoglu

Aysegul Kayaoglu studied Business Administration at Bogazici(Bosphorus) University in Istanbul and then completed an MSc in Economics in Birkbeck, University of London with Chevening Scholarship. During her undergraduate study, she did teaching assistantship for Statistics course. She is currently a PhD candidate in Economics at the Catholic University of Leuven and her main research interests are labour economics, the economics of migration and economics of diaspora.

Dr Mumtaz Ahmed Khan

Mumtaz is a chartered counselling psychologist, chartered scientist, senior lecturer and a coaching psychologist. One of the pioneering counselling psychologists in the UK, he has served as assistant editor of ‘Counselling Psychology Review’ and held memberships of a number of BPS boards/committees over the last twenty years. These currently include the Professional Practice Board, The Psychologist Policy Committee and Psychology Education Board.

His research interests are individual differences; race, ethnicity, identity and culture; work stress; cognitive behavioural psychotherapy; hypnosis and neuro-linguistic-programming; issues of diagnosis in mental health.

Dr Shanthi Hettiarachchi

Lecturer in Religion and Conflict, St. Phillip’s Centre for Study and Engagement, Leicester, UK. He develops and facilitates the Centre’s numerous programmes concerning interrelationships and dialogue between different religious, cultural and ethnic communities. Dr. Hettiarachchi is the founder Co-ordinator of the Luton Council of Faiths, Bedfordshire, UK.

He had, and always has, of many engagements in the ecumenical dialogue: representative of the Vatican at the international Commission of dialogue with the Lutheran World Federation; founder member of the international group of Holy work Irene for the dialogue between Catholics and orthodox. Expert of the Council of the episcopal Conferences of Europe, which includes an Islam section. Expert of the Patriarchate Maronite in Beirut. In the academic plan: Assessor of the International Academy of religious sciences.

His interest for Islam comes from a biographical circumstance: a two years professorship in Cairo, in the proximity of the Dominican Institute of Eastern Studies, founded by the PG Chehata Anawati. It was continued by the study of the Christian minorities to the Near East. From where an interest followed until now for the interreligious dialogue also conceived like cultural dialogues.
Currently, Mumtaz is the Faculty of Health’s Diversity Champion and is a member of the Equality and Diversity Group which is responsible for developing policies and monitoring equality and diversity across Leeds Met. He is also coordinator of Centre for Applied Psychology, Health and Culture, at Leeds Metropolitan University.

Ozcan Keles
Ozcan Keles (member of the Honourable Society of Gray’s Inn; Bar Course from Inns of Court School of Law, 2005; LLM in Human Rights Law from SOAS, University of London, 2002; LLB, 2000): a barrister, studying for PhD on ‘Muslim minorities in Europe – Human Rights in the Muslim world: Promoting Freedom of Belief and Harmonisation in International Human Rights Law’ at the Human Rights Centre at the University of Essex, where he holds the Scholarship Award of 2006.

Research interests include: international human rights law, the European Court of Human Rights, freedom of belief, and the Gülen movement.

Jonathan Lacey
Jonathan Lacey: studying for a PhD in the Department of Sociology in Trinity College Dublin, where he completed an MPhil in Ethnic and Racial Studies. Part-time research assistant with one of Intel’s Senior Ethnographic Researchers, focusing on Independent Living for older people.

Current interests: the sociology of religion, social movements and global networks.

Marie-Elisabeth Maigre
Marie-Elisabeth Maigre (double BA in Classics and Spanish, University of Paris 10; MA in International Studies at the University Autonoma of Barcelona in 2005, specialising in Turkish politics and Islamism): studying for PhD in the Department of Government, London School of Economics.

Principal research interests: evolution of political Islam in Turkey, impact of globalisation in the Muslim world, and Muslim approach to business culture. Publications: in 2005-06, while living in Boston, Mass., she wrote several articles for Religioscope and La vie des idées and was a consultant for the New York Times Magazine and the French magazines Challenges and Enjeux-Les Echos.

Councillor Dr Harvey Marshall
Harvey Marshall has lived and worked in St Marylebone for over twenty years. He practised as a Chartered Surveyor and is married with one son.

Elected to the City Council in 1990, he was Lord Mayor in 2001-2. During his 19 years as a City Councillor, he has been Chairman of various committees, including Environment, Arts, Grants and Economic Development, and a member of the
Planning Committee. He is presently a member of the Licencing Committee. His practice specialised in Aviation and Leisure Property related matters and he is the joint editor of the recognised textbook in his area published by the Estates Gazette and entitled The Law and Valuation of Leisure property. He is also a qualified Arbitrator. He is on the Police Sector Liaison Group and has organised the Marylebone Service for many years. He is a Trustee of the Middlesex Hospital Chapel and a Trustee of Marylebone Almshouses.

He is presently the Vice Chairman of the Turkish British Chamber of Commerce. He is also a member of the British Institute at Ankara and a member of the Development Directorate for the establishment of a British University in Ankara.

In the past he has been a Board member of the London Development Agency, the English National Ballet, Deputy Chairman of the London Tourist Board, Board member of London First, Board Member of Westminster and Chelsea Hospital Trust. He is a founder member of the Conservative Friends of Turkey.

**Bill Park**
Senior Lecturer in the Defence Studies Department, War Studies Group, of King’s College, London University, based at the Joint Services Command and Staff College, Shrivenham. Formerly, Principal Lecturer at the Royal Naval College, Greenwich; 1981–1991 Visiting Lecturer in International Relations at City University, London; 1975–1978, Lecturer in International Politics, Liverpool Polytechnic.

**Nizamudeen Mohammed**
Currently Education Consultant at OxfordVision in London. Obtained his BA, MA and Diploma in International Education from the University of London and Worked in the Central offices of the same University for over thirty years.

Originally trained as a historian, he did research in Caribbean and Latin American history but later interest changed to International education and he sat on many national and international committees dealing with access to higher education and the recognition of international qualifications. He was the first registrar of the Markfield Institute of Higher Education where he worked from 2000 to 2006. He was involved in interfaith dialogue and developing better relations between people of different religions.

**Serafettin Pektas**
Serafettin Pektas graduated from Koç University, Istanbul with a BA in Business Administration in 2005. He ranked fourth at his graduation and completed his MA in Sociology at Bogazici University, Istanbul. In 2006, he completed a Diploma in Religious Studies at the Institute for the Study of Religions and Culture, Pontifical Gregorian University, Rome.
He is currently a PhD candidate in Arabic and Islamic Studies at Katholieke Universiteit Leuven, Belgium (Research subject: Contemporary Muslim Approach to Theological Pluralism) as well as the President for the Intercultural Dialogue Platform, Brussels.

**Mark Plater**

Mark Plater works mainly in Initial Teacher Education and specializes in Religious Education and world religions, with a particular interest in personal development and spiritual education. Research interests include education about mystery and the mysterious, and Hallowe’en in particular.

After 10 years of classroom teaching in India and the UK, Mark worked with diocesan schools for 15 years both as an adviser and Director of Education; as a result, he has wide experience of Church schools and the faith schools debate.

**Dr Gabriel Piricky**

Research fellow at the Institute of Oriental Studies of the Slovak Academy of Sciences in Bratislava. After graduating from Charles University, Prague and the School of Oriental and African Studies at the University of London, his main fields of activity included Islamic, Arabic and Turkish studies, with special emphasis on Islam, nationalism and secularism in modern Turkey. He has published and lectured extensively at various universities both in Slovakia and the Czech Republic, his monographs include Turkey - A Short History (2006, in Czech) and Islam in Turkey (2004, in Slovak). Gabriel Piricky also worked as a diplomat, secretary of the Slovak section of the Association of European Journalists and managing editor of the scientific journal Asian and African Studies. He is currently a vice-chairman of the Slovak Oriental Society.

**Erkan Toguslu**

Erkan Toguslu: studying for PhD in sociology at the École des Hautes Études en Sciences Sociales, Paris.

**Prof Rev Simon Robinson**

Professor of Applied and Professional Ethics, Leeds Metropolitan University, Associate Director, Ethics Centre of Excellence, and Visiting Fellow in Theology, University of Leeds. Educated at Oxford and Edinburgh universities, Professor Robinson entered psychiatric social work before ordination in the Church of England in 1978. He served in university chaplaincy at Heriot-Watt and Leeds universities, developing research in areas of applied ethics and practical theology.

Ongoing research interests: religious ethics and care; interfaith pastoral care; professional ethics; ethics in higher education; spirituality and professional practice; corporate social responsibility; and ethics in global perspective. Among his publications: Moral Meaning and Pastoral Counselling; (ed. with Chris Megone) Case Histories in Business Ethics; Living Wills; (with Kevin Kendrick and Alan Brown) Spirituality and Healthcare; Ministry Amongst Students; (ed. with Clement Katulushi) Values in Higher Education; (with Ross Dixon, Chris Preece and Kris Moodley) Engineering, Business and Professional Ethics.
Research interests: the production of Islamic actors in the public sphere, pietist movements such as the Fethullah Gülen movement, interactions between Muslim and Christians in a secular context.

Prof Paul Weller

Prof Ian G Williams
Before coming to the Birmingham City University, Ian lectured in Religious Studies at the Universities of Chester, and Derby UK. He has taught and researched in the Middle East and India.


Dr Steve Wright
Steve Wright (PhD on ‘New Police Technologies and Sub-State Conflict Control’, Lancaster University): Senior Lecturer in the School of Applied Global Ethics and an Associate Director of the Praxis Centre, Leeds Metropolitan University. For almost thirty years, Dr Wright has lectured extensively across five continents on the social implications of new internal security tactics and technologies.

His most recent work covers new border control technologies and the climate change crisis. Concerned that the US ‘War on Terror’ may be masking new and unsustainable global security agendas, his ambition is to evolve human security...
programmes based on mutual respect which put the well-being of people first.

**Esma Yıldırım**

**Dr Ihsan Yılmaz**

PhD in law in 1999 from SOAS, University of London. 1999-2001: Research Fellow at the University of Oxford where he undertook two separate research projects: the Turkish diaspora in London, and the faith-based movement of Fethullah Gülen, its neo-ijtihad and renewal of Islam.

Since 2001, he has been teaching comparative law, legal sociology, Islamic law and Turkish politics at the University of London. Research interests: Turkish diaspora, Turkish politics, Islamic movements, Muslim legal pluralism, neo-ijtihad and Fethullah Gülen’s faith-based movement.

**M Edip Yılmaz**

Born in 1983, Mustafa E. Yılmaz graduated from Koc University, Istanbul in 2007 where he was granted with a BA degree in Economics. He then started to study European Politics in Catholic University Leuven the same year.

He currently holds a MA degree in International Relations granted from CUL. He has been working as a freelance researcher for several research centers in Turkey aside his graduate studies. His research interests are EU Development Policy, Common Foreign and Security Policy, EU in promoting democracy in the world and Turkey in particular.
Istanbul: A Brief History

The First Settlement

About 300,000 years ago the first inhabitants of what is now Istanbul made their home in Yamburgaz Cave on the shores of Küküçkçekmece lake. At the end of the last ice age, when the lake formed, human beings continued to inhabit the cave through the Neolithic and Chalcolithic periods. Meanwhile on the Asian coast of Istanbul, excavations near Dudullu have uncovered tools dating from the Lower Palaeolithic age (around 100,000 years ago). And near Agaçlı north of the city, Middle Palaeolithic and Upper Palaeolithic period tools have been found. There was an important culture at Fikirtepe on the Kurbaglidere river in Kadıköy around 5000 BC.

Byzantium (660 BC - 324 AD)

Pioneers from the city of Megara on the Greek mainland, where in ü80 BC Dorian incursions had been causing havoc, and other settlers from Miletus on the Anatolian coast of the southern Aegean, established the city of Chalcedon, what is today Kadıköy on Istanbul’s eastern shore. Another group of Megarans consulted the Oracle of Delphi about the situation of their new city, and the oracle told them to found their city opposite the Land of the Blind. The blind turned out to be the Chalcedonians, who had failed to see the superiority of the site on the opposite side of the Strait of Istanbul. So began the history of Byzantium, which was founded in 660 BC on Sarayburnu (‘Palace Headland’ as the Turks named it in reference to Topkapı Palace). The Chalcedonians and Byzantines got on amicably, placing both their names on coins that they minted jointly.

Walls were constructed around Byzantium, which stood on a peninsula. There was sea on three sides and abundant fish. The Golden Horn inlet was a sheltered harbour right by the city. There was fertile land for agriculture, and it was conveniently placed on the maritime trade routes. All these factors combined to make Byzantium grow quickly in size and prosperity.

But Byzantium’s unsurpassed advantages and wealth also made it a tempting target for invaders. In 269 BC it was captured by the Bithynians and looted. In 202 BC the Macedonian threat obliged Byzantium to seek aid from Rome, and this was the first step towards Rome’s own possession of the city.

In 73 AD Byzantium became part of the Roman province of Bithynia-Pontus. The Emperor Vespasian contributed to the city’s development. In 193, after Byzantium took sides with the Parthians, the Roman emperor Septimus Severus besieged the city, looted it, and pulled down the walls. Subsequently he had the walls rebuilt, and constructed new buildings and streets. He began construction of the Hippodrome. In 269 the city was attacked by the Goths, who to mark their victory erected a column close to the sea. In 513 the Nicomedians took the city, but did not hold it for long before Emperor Constantine recaptured it.

Capital of the Roman Empire (324 - 395)

The lands of the Roman Empire stretched from the Atlantic in the west to the Euphrates and the Tigris to the east, and early in the fourth century the idea of establishing a second capital to control the eastern provinces had germinated. Byzantium, strategically positioned at the crossroads of the land and sea trade routes between east and west, was the obvious choice. This new status underscored the city’s significant cultural and political position in the Old World.

Constantine I the Great (324-337) invited high-born Romans to settle in Byzantium, so swelling the Roman population. At the same time he launched a building programme to befit the city for its new role as eastern capital. The harbours and water supply channels were improved, and construction commenced of a new water distribution system within the city. A new wall was built to improve the city’s defences.

The Hippodrome begun by Septimus Severus was completed. This great building, 117 m wide and 480 m long, could seat 100,000 people. Down the centre was the spina, around which the chariots raced. As well as chariot racing, the Hippodrome was used for wild animal fights, athletic competitions, festivals, celebrations and entertainments. It was mainly here that the ordinary people got the chance to see and be with the emperor. The most exciting events of all were the chariot races between four teams, the Blues representing the air, the Whites water, the Greens earth, and the Reds fire. On the walls of the Hippodrome stood numerous statues, most famous of which were the four bronze horses later carried back to Venice by the Latin invaders and installed in St. Mark’s Square.

The imperial palace was next to the Hippodrome on the site where Sultanahmet Mosque now stands, and the area where Topkapi Palace was later built was the ancient acropolis with its monumental temples. Known earlier as Nea Roma, Constantine I named it Constantinople after himself on 11 May 330.

The same year he built the Forum Constantine (now Çemberlitaş Square), and had a bronze statue of himself placed on top of the tall column brought here from the Temple of Apollo in Rome. The 35 m high column was badly damaged at an early date, and iron hoops placed around it in the early 5th century. As a result the Turks referred to it as the Hooped Stone or Çemberlitaş.

Constantine I erected the Milion Stone which was the symbolic hub of all roads fanning out through the Eastern Roman Empire, into Russia, Persia, Egypt
and Europe. Just as all roads had earlier led to Rome, they now led to Constantinople, and merchants from a myriad countries found their way here from the remotest corners of the world.

When Christianity developed into a religion based on the figure of Christ and his divine mission, the concept of the church arose. Hagia Eirene, the church of the Divine Peace, was one of the oldest Eastern Roman churches, and took its present form when it was enlarged during the reign of Constantine I. Before Hagia Sophia was constructed this was the patriarchal cathedral. After the Turkish conquest it was used as an armoury by the janissaries, and housed Turkey’s first military museum established in the nineteenth century. It stands in the first courtyard of Topkapı Palace.

Hagia Sophia, the largest and most magnificent of the eastern churches, was first built in 360 by Constantine I. Although the patriarch of Constantinople was the nominal head of the Orthodox Church, all authority lay with the emperor.

The city’s infrastructure quickly became inadequate for the city as its population grew, and in 375 the Emperor Valens (364-378) constructed the 1000 m long Valens Aqueduct as part of a new water supply system over the valley west of the Hippodrome. Water from the Belgrade Forest beyond the city was carried over the aqueduct to the centre of the city around the Great Palace.

Several sets of walls were built around the city, beginning with the time of its founder Byzas, and they enclosed areas of differing size. Beyond the outer wall was a moat 10 m deep and 20 m wide, and inside this a second wall with 96 towers. As well as gates used by the general public, there were others reserved for military purposes. The walls overlooking the mouth of the Golden Horn where the city was least vigilant to attack were the weakest. The next section to the south were the walls along the Marmara Sea which were 8260 m long and pierced by the Ahırkapi, Çatlatikkapi, Samatya and Narlikapi gates. The land walls were 5632 m long and contained the Belgrad, Silivrikapi, Mevlevihane, Topkapi, Edirnekapi, Egrikapi and Yedikule gates. Yedikule Gate was also known as Porta Aurea or the Golden Gate, and was the most magnificent, consisting of three archways. It was built by Emperor Theodosius (379-395). Over the gateway was a double headed Byzantine eagle carved in relief. It was through this gate that the emperors passed when returning from victorious campaigns. Istanbul’s city walls were almost invincible, and only breached twice in their entire history, once in 1204 by the Fourth Crusaders and once in 1453 by the Turks.

In 390 the Emperor Theodosius I had an obelisk brought from Egypt to Istanbul which he intended to erect as a mark of Roman supremacy. The obelisk dated from 1500 BC during the reign of Pharaoh Tuthmosis II, and was one of two which stood at the entrance of the Luxor Temple in the city of Teb. The hieroglyphic inscriptions on the obelisk tell of sacrifices made to the god Amon-Ra. The obelisk was placed on the spina in the Hippodrome, on a rectangular marble plinth bearing relief carvings depicting Theodosius watching chariot races in the Hippodrome, and scenes showing how the obelisk was set in place.

Another monument on the spina of the Hippodrome was a bronze statue of three entwined serpents brought from the Temple of Apollo in Delphi. It had been made from the shields of Persian soldiers killed in the Battle of Palatea. Originally there was a gold cauldron resting on the heads of the three serpents, but this was apparently melted down for minting coins during the Latin occupation of the city, along with the bronze plates which covered the third of the ancient monuments on the spina, a stone pillar 32 m in height.

**Capital of the Eastern Roman (Byzantine) Empire (395 - 1453)**

Upon the death of Theodosius in 395 AD the empire was partitioned into East and West, and Constantinople became capital of the Eastern Roman Empire, subsequently known as the Byzantine Empire. The first Byzantine emperor was Arcadius (395-408). The short reign of Arcadius was followed by the long one of Theodosius II (408-450), who in 459 constructed new additions to the three sets of walls, closing up all weak points in the land and sea walls.

The first synagogue built in Istanbul was located in the district of Bakırcılar, and was converted into a church by Theodosius II in 450. In the sixteenth century there were over thirty synagogues in Istanbul.

The great cistern built in the sixth century by Justinian I (527-565) to supply the palace with water
became known as the Basilica Cistern because the commercial basilica stood on top of it. Two of the 336 columns in the cistern stand upon carved heads of Medusa taken from earlier buildings.

Haghia Sophia had been burned down twice during insurrections and was rebuilt by Justinian in 537. Various stories about the church were current among the people of Istanbul. One of these related that during mass one day the Emperor Justinian dropped the holy bread in his hand. Before he could bend down to pick it up, a bee seized the bread and flew off with it. The emperor sent messengers to bee keepers throughout the empire telling them to look out for this bread in their hives, and offering a reward for whoever found it. A few days later a bee keeper came to the capital with an unusually shaped honey comb thought to have resulted from the effects of the holy bread. Justinian decided to construct a splendid church on the same plan as the honey comb. Anthemius of Tralles and Isidor of Miletus were appointed architects of the church, which rose up in its full splendour. The church was renovated and restored on numerous occasions over the next fourteen centuries, the last major changes being carried out by the Swiss Fossati brothers at the request of Sultan Abdülmecid in 1847-1849.

Another Byzantine Church, the Chora, contains what are thought by many to be the most spectacular examples of Byzantine frescos and mosaics depicting biblical scenes. This church took its present form in the fourteenth century; and was converted into a mosque by Sultan Bayezid II (1481-1512).

Byzantine Constantinople never recovered from the destruction and plunder of the Fourth Crusaders, who occupied the city and established a Latin Empire there. The Byzantine Empire regained control of Constantinople in 1261, but even an ambitious building programme could not restore the city to its former splendour and prosperity. The population, which had once been 500,000, steadily declined to 50,000. Production levels diminished and famine broke out. A thousand year-old chapter of history was drawing to an end, and the city was on the brink of a new era as the Ottoman Turks gradually advanced through Asia Minor and the Balkan peninsula.

The Ottomans

The Ottomans first laid siege to Istanbul in 1391. The siege dragged on for years, and in 1396 Bayezid I (1389-1403) constructed a fortress on the Asian shore of the Strait of Istanbul to prevent aid getting through to the besieged city from the Black Sea.

Sixty years later Mehmed II (1451-1481) besieged Istanbul again. He built a second fortress, Rumeli Hisari, on the other side of the Strait of Istanbul facing that built by his grandfather Bayezid I, so exerting an even tighter stranglehold on the city. The fortress, which was completed in the brief time of four months, had an irregular plan following the contours of the hilly site. The three great towers were named after three of Mehmed II’s vezirs, Halil Pasa, Zaganos Pasa and Sarica Pasa.

Mehmed II had artisans brought from Europe to cast great cannon powerful enough to demolish the Byzantine walls. When everything was ready at the beginning of March 1453, the Ottoman armies gathered outside the city walls. The siege had begun. On 4 April Turkish cannon began to bombard the walls along the Marmara Sea. The Golden Horn was, as the Byzantines thought, impenetrable thanks to the great chain stretched across the mouth of the waterway to prevent vessels entering. They had not reckoned with Mehmed II’s decision to drag fifty of his galleys on wooden runners over the hilly ridge of land between Dolmabahçe on the Strait of Istanbul and Kasımpasa on the Golden Horn. This nasty surprise undermined what remained of Byzantine morale.

Capital of the Ottoman Empire (1453 - 1923)

In the attack launched on the morning of 29 May the land walls were breached at Topkapı (not the palace of that name but a city gate several kilometres to the west). The same day Mehmed II entered the city on horseback and performed his prayers in the church of Haghia Sophia. In accordance with Ottoman tradition the city’s cathedral was converted into a mosque. The church of the Holy Apostles and numerous others remained as churches for the time being. Thereafter Mehmed II was known as Fatih, or the Conqueror.
The once splendid city was falling into ruin when it was taken by the Turks, who set about repairing the old buildings and city walls. Others beyond repair provided foundations on which new Ottoman buildings were constructed. The huge underground water cisterns were also repaired.

Those who had fled the city began to return, while new settlers of diverse ethnic origin and faith arrived from all over the Ottoman Empire, creating a colourful cultural mosaic.

**Acquiring an Ottoman Architectural Identity**

Gradually the city developed its distinctly Ottoman identity. Mosques founded by the sultans and members of their families were distinguished by having more than one minaret, and were known as selatin, the plural form of sultan. Istanbul’s first selatin mosque was that built by Mehmed II, with its symmetrically arranged complex of colleges (medrese), hospice (tabhane), hospital (darüssifa), shops, and baths (hamam). Its architect was Atik Sinan (‘Old’ Sinan to distinguish him from the later and more celebrated Sinan). Over the next few centuries sultans, other members of the dynasty, and statesmen founded mosques in their names, and around them various institutions. Small mosques with modest complexes built by statesmen were known as vezir camio or vezir mosques.

When the Umayyads had besieged Istanbul in the year 668 Eyyub el-Ensari, standard bearer to the Prophet Muhammed, had died in the fighting. In 1459 Mehmed II had Eyüp Sultan Mosque built in his memory, together with a complex coising of medrese, imaret (public kitchen) and hamam. It was in this mosque that the Ottoman sultans girded their sword of office upon acceding to the throne.

Construction of Topkapi Palace began in 1472 and was completed in 1478, although successive sultans added new buildings to the complex over the centuries. The outer entrance which led into the first cou12, the Alay Meydanı (Parade Square), was the Imperial Gate or Bab-i Hümayun. At the fai-ther end of the first court was the main entrance gate called Babüsselam (Gate of Greeting), which led into the second court, the Divan Meydani. Here were the palace hospital, bakery and arsenal buildings, the royal mews along the left side and the kitchen buildings along the right.

The gate leading from the second to the third court was the Babüssaade (Gate of Felicity), and in the third court was the Arz Odası or Throne Room where foreign ambassadors and statesmen were granted audience. The buildings behind here date from the eighteenth century and were occupied by the pages and men of the Enderun who served in the private household of the sultan. The Has Oda or Hall of the Privy Chamber, occupied by the officials who served the sultan in person, stands on the west side of the court next to the Pavillon of the Holy Mantle containing relics of the Prophet Muhammed and the first caliphs. In the fourth couı-t are several lovely kö ps(pavilions) built by different sultans. These are the Başdat, Revan, Sofa and Mecidiye köı ks.

Topkapi Palace was both home to the Ottoman sultans and centre of government for four hundred years, and over this time the palace was in a constant state of fluctuation, with additions and alterations carried out by various sultans.

Sultan Bayezid II (1481-1512), the son of Mehmed II, built a mosque complex in his name between 1500 and 1505. Located in a central position west of the Hippodrome, it was almost certainly the work of two architects, Kemaleddin and Hayreddin. The complex is an important link in the history of Turkish architecture, in terms of its relationship to its site, its architectural composition, decoration, and the institutions housed in the secondary buildings. As well as the mosque itself, there was a türbe or mausoleum for Sultan Bayezid, an imaret, children’s school, hospices, medrese, hamam, and kervansaray. The mosque had a square prayer hall covered by a large dome supported on either side by two semidomes. The arches of the colonnades around the court were of white and red marble. Exquisite stone carving decorated the mihrapniche, minber(pulpit), müezzin’s gallery, and the women’s gallery, while the woodwork decoration of the doors and windows was the finest of its period.
On his return from the Egyptian Campaign in 1517, Selim I (1512-1520) brought back the Islamic holy relics and took the title of caliph. From that point on Istanbul became the centre of Islam.

During the reign of Sultan Süleyman the Magnificent (1520-1566), Mimar Sinan built the Sehzade Mosque in memory of Süleyman’s son Mehmed, overlooking both the Golden Horn and the Marmara Sea. This was the first royal mosque built by Sinan, and the one which he was to refer to later in life as ‘the work of my apprenticeship’. The complex consisted of mosque, medrese, hospice, stables, school, imaret and the tomb of Sehzade Mehmed.

Selim’s royal mosque complex, which was completed posthumously in 1522, consisted of his türbe, and an imaret, medrese and hospital.

From this point on the new Ottoman capital began to find its own identity through buildings constructed by Mimar Sinan. In 1548 he built Mihrimah Sultan Mosque for Mihrimah Sultan, the daughter of Süleyman the Magnificent, in Üsküdar. It was surrounded by a complex consisting of medrese, guest house, stables, food store, warehouse and han. The two great pillars inside this mosque were in the shape of four-leafed clover.

Süleymaniye Mosque, which Sinan referred to as his ‘journeyman’s piece’, was constructed in 1557. The genius of Sinan’s architecture seemed to symbolise the power of Süleyman. The composition of the great domed inner space illustrates the culmination of Ottoman mosque design. In order to draw off the smoke from the burning lamps and candles, and keep the air fresh when the mosque was full of people, he created a ventilation system whereby the air circulated through a chamber over the main entrance. Moreover the particles of carbon in the smoke were deposited in this chamber and scraped off for making the lamp black ink used by calligraphers.

The Atik Valide Mosque was constructed between 1570 and 1579 for Nurbanu Valide Sultan, the mother of Murat III (1574-1595). Again the mosque and its complex were designed by Sinan, and consisted of mosque, medrese, tekke (dervish lodge), children’s school, darülhadis(school for teaching the hadith), darülkurra (school for teaching the Koran), imaret, hospital and hamam. The courtyard encircling the mosque to the north, east and west, contained a Sadırvan (fountain for ablutions) and gave access to the mosque through four doors. The finest of the tiling decoration are two exquisite panels on either side of the mihrap niche. The wooden doors and window shutters are inlaid with mother-of pearl and ivory.

Semsı Pasa Mosque on the water’s edge in Üsküdar was built by Sinan for Semsı Ahmed Pasa in 1580. This is the smallest of the mosque complexes built by Mimar Sinan. It is in classical Ottoman style, and consists of the founder’s türbe and a medrese as well as the tiny mosque.

Sultanahmet Mosque was built at the southern end of the ancient Hippodrome between 1609 and 1616 for Sultan Ahmed I (1605-1617). Its architect was Sedefkar Mehmed Aga. On the eastern side of the mosque was an arasta,or market of shops to provide income for the upkeep of the mosque, and to the north a hünkâr kâsir, or suite of private rooms for the sultan’s use prior to and following prayers. The mosque was celebrated not so much for its architecture as for its exquisite şızlık tiles of the last great period.

The Galata Tower built in 1349 was part of the defences of the old Genoese city facing Istanbul proper across the mouth of the Golden Horn. Its original name was the Christ Tower. During Ottoman times it was used first as a prison and later as a fire tower. In the seventeenth century, during the reign of Murad IV (1623-1640), a scientist by the name of Hezarfen Ahmed Çelebi launched himself off the top of the tower wearing wings which he had made for himself, and successfully completed the flight across the Strait of Istanbul to Üsküdar.

In 1660, during the reign of Mehmed IV (1649-1687), the Misir Çarşısı (Egyptian Bazaar) was built, and between 1661 and 1663 the half-finished Yeni (New) Mosque was completed by Hatice Sultan. This mosque had been begun in 1597 by Safiye Sultan, the mother of Mehmed III. After the death of Davud Ağa, the original architect, Mimar Dalgıç Ahmed Ağ a continued with the construction until 1603. With the accession of Ahmed I the project was left unfinished, and meanwhile Ahmed I began construction of his own mosque in Sultanahmet.

The magnificent baroque fountain of Sultan Ahmet III (1703-1730) which has a fountain in each of its four walls and a sebil where cups of water were distributed to passersby at each corner, was built outside the main gate of Topkapı Palace.

The ancient Hippodrome, known in Turkish as Atmeydanı, was used for playing the equestrian game of cirit (jereed) and for public celebrations of the circumcision of royal princes. One of the monuments on the spina of the Hippodrome was a stone column originally sheathed in bronze, but this was melted down to mint coins by the Fourth Crusaders after they occupied Istanbul in the thirteenth century and set up a Latin empire which lasted until the middle of the century. During the Turkish period climbing this bare column was regarded as an acrobatic feat, as recorded by eyewitnesses and contemporary miniatures.

In 1755 Mahmud I (1730-1754) built the Nuruosmaniye Mosque at one of the entrances to the Covered Bazaar. With its polygonal projecting
miharap and western stylistic influences, this mosque was very different from its predecessors. Its complex consisted of an imaret, medrese, library, türbe, sebil, fountain and shops.

In 1763 Mustafa III (1757-1774) built his royal mosque in Laleli, with its complex of imaret, fountain, sebil, türbe, han, medrese, mukakkethane(horologe room), houses for the imam and müezzin, and shops. Its architect is thought to be Hacı Mehmed Aga.

**Dersaadet of the Ottomans**

In the nineteenth century Istanbul’s population consisted of Muslim Turks, Orthodox Greeks, Gregorian and Catholic Armenians, Jews, Levantines and colonies of foreign merchants.

This century was a time of modernisation and reform for the Ottoman Empire, and naturally the capital city was at the forefront of these changes. In the process of westernisation in the military, economic and social fields foreign experts from Europe were appointed to important posts, particularly in the army, which had German, Swedish, British and French pashas in its ranks. The sultans adopted the dress of their western counterparts, rejecting kaftans and Salvarin favour of trousers and jackets, and replacing the turban with the fez. In the cultural field, western style painting, architecture and music became popular.

The reign of Mahmud II (1808-1839) marked the first most important phase of these changes. In 1824 the empire’s first newspaper, Smyrnén, went into publication in Izmir. Convinced that the tradition-bound Janissary Corps was no longer capable of defending the empire, Mahmud II laid plans to found a new modern army, resolving to pick 150 of the ablest soldiers from each of the 51 janissary regiments in Istanbul for this purpose. When the news got out it sparked off a janissary revolt on the night of 4 June 1826. The janissaries rampaged through the city looting, but when they found that they had no popular support from citizens who backed the sultan’s plans, they retreated to their barracks. The sultan’s own forces surrounded the barracks and bombarded them, killing all those inside and then set fire to the building. Thus, after 465 years, the Janissary Corps was dissolved on 15 June 1826. Sultan Mahmud II set about founding his new army.

Mahmud II’s own royal mosque, the Hüsreviye, was built by Kirkor Amira Balyan for the sultan in 1826. The adivan in the stone courtyard has twelve taps and a conical roof resting on twelve slender columns. The first steam driven vessels began to replace sailing ships around this time. Meanwhile, fires continued to ravage the city at frequent intervals, since almost all the houses were made of wood. In 1828 the Balyan family of architects built the 50 m high Beyazıt fire tower.

The first bridge connecting the walled city of Istanbul to Galata on the other side of the Golden Horn was constructed in 1836. It was a pontoon bridge designed by Admiral of the Fleet Ahmet Fevzi. Since no toll was charged to cross it, it was known as the Hayratiye (Charity Bridge).

Mahmud II was the first Ottoman sultan to have his portrait hung in government offices. He also had a decoration inaugurated bearing miniature portraits of himself, known as Tasvir-i Hümayun (Imperial Portrait), which he presented to his most loyal state officers, hanging the decoration around their necks himself. Conservative factions began to stir up public opposition on the grounds that portraiture contravened religious doctrine. Following the death of Sultan Mahmud in 1839, his portraits in government buildings were covered over by curtains. But gradually people became used to the idea, as they were to become used to photographs. Mahmud II’s son Sultan Abdülmecid (1859-1861) proclaimed a series of reforms known as the Tanzimat Ferman or Gülhane Hatt-ı Hümayun almost immediately after his accession to the throne. The reforms had been drawn up by Mustafa Resid Pasa and were proclaimed by the latter in Gülhane Gardens behind Topkapi Palace on 3 November 1859.

In 1847 the first demonstration in the Ottoman Empire of the newly invented telegraph was conducted at the large wooden palace of Beylerbeyi in the presence of Sultan Abdülmecid, who himself sent the first message over the line. He then ordered that a telegraph line be set up between Istanbul and Edirne.

In 1850 Sirket-i Hayriye, Istanbul Maritime Lines, was established and began to organise regular steam ferry services across the Strait of Istanbul and to the Islands.

In 1851 Sultan Abdülmecid had the Empire style Hırka-i Serif Mosque (Mosque of the Holy Mantle) constructed in Fatih. Here the mantle presented by the Prophet Muhammad to Veyesel Karani was to be kept and visited during the month of Ramazan.

Another member of the Balyan family of architects, Níkosos, built the neo-baroque Ortaköy Mosque on the European shore of the Bosphorus in 1855. The same year the Ottoman Empire and its allies France and Britain began fighting Russia in the Crimean War.

Topkapi Palace, which had been both the sultan’s private residence and seat of government since the fifteenth century, lost this status in 1855 when the court moved to the new palace of Dolmabahçe. This palace, designed by the Balyan family of court architects, was in an eclectic style heavily influenced by contemporary western architecture.

Two years later Dolmabahçe Mosque, one of the last examples of Empire style in Istanbul, was designed
by Garabet Balyan. Its founder was Bezmialem Valide Sultan, the mother of Abdülmecid, who completed its construction after his mother’s death.

Around the same time the small summer palace of Küçüksu designed by Nikosos Balyan, chief architect to Abdülmecid, was constructed on the Asian shore of the Bosphorus in the area known to Europeans as the Sweet Waters of Asia.

The nineteenth century saw a rush of new inventions and an expansion of world trade, and from the middle of the nineteenth century onwards the fashion for trade and industrial exhibitions began. Here goods from all over the world and the latest inventions were displayed to the public. The first Ottoman trade fair was held in Sultanahmet in 1863 during the reign of Sultan Abdülmecid (1861-1876). The exhibits ranged from commodities like Turkish coffee and silk production, to the fine arts, including architectural models. The first two days of each week the exhibition was opened to women only. The same year Sultan Abdülmecid visited Cairo.

In 1865 the architect Sarkis Balyan built the new Beylerbeyi Palace in place of the old wooden palace on the Asian shore of the Strait of Istanbul.

On 21 June 1867 Sultan Abdülmecid became the first Ottoman sultan to pay a state visit abroad. He travelled by the royal yacht, the Sultanıye, to Toulon, from where he took the train to Paris, and then travelled to England. He returned by land via Belgium, Coblenz, Prussia, Vienna and Budapest, arriving back in Istanbul on 7 August.

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In 1871 Çıragan Palace was built by Sarkis and Agop Balyan according to a design by Nikosos Balyan. A royal hunting lodge was then built at Ayaza a
in Maslak, and the Valide Mosque founded by Pertevniyal Valide Sultan, mother of Sultan Abdülaziz in Aksaray, which had been commenced in 1869 but left unfinished, was completed in 1871. This mosque complex, consisting of school, türbe, muvakkithane and sebil, was designed and built by Sarkis Balyan. The diverse and ornate decoration on the façades distinguish it from other nineteenth century mosques, as do the neo-Gothic features of the interior.

Horse-drawn trams and the short underground funicular railway which carried passengers up and down the steep hill between the commercial district of Karaköy on the shore and the residential district of Pera introduced alternative means of transport in Istanbul.

In 23 December 1876, the year of his accession, Abdülhamid II (1876-1909) proclaimed the First Constitutional Government. For a brief time the Ottoman Empire was ruled by a constitutional monarchy, but three months later the sultan dissolved Parliament and repealed the constitution. The Academy of Fine Arts (Sanayi-i Nefise Mektebi) was founded, primarily due to the efforts of Osman Hamdi Bey, who was also instrumental in the founding of the Archaeological Museum, later housed in a building designed by Vallaury.

Sultan Abdülhamid II appointed photographers to document events, buildings and sights around the empire, and was the principal patron of photography in Ottoman Turkey. He sent albums of photographs to fellow heads of state around the world, as a means of illustrating the progress and achievements of his empire.

The area northwest of Beşiktaş had been forest in Byzantine times, and was a hunting ground for Sultan Süleyman the Magnificent and his successors. When the waterfront palaces were constructed there, the woodland was preserved as a park belonging to the palace grounds. Early in the nineteenth century Sultan Selim III had a country house constructed in this woodland for his mother Mihrı ah Valide Sultan, and in 1834 Sultan Mahmud II had another country house known as Yıldız built here. In 1842 Sultan Abdülmecid had a third house built here for his mother Bezmiâlem Valide Sultan. The area became known as Yıldız, and the small complex of royal summer residences here grew into a full-scale palace with the accession of Sultan Abdülmahid II in 1876. He constructed new state apartments, the şale Kasır (so named because its architecture was inspired by the chalets of Switzerland), and the köşk (pavilions or country houses) of Malta and Çadir designed by Sarkis and Agop Balyan. The Italian architect Raimondo d’Aronco designed the Winter Gardens and conservatories, the guard pavilion, the Harem Kösk, the Aides Kösk, the stable building, theatre, and exhibition building. In 1896 the terraced stone houses on Akaretler Hill were constructed to house palace officials.

The Second Constitution was proclaimed on 23 July 1908, and in 1909, the year that Haydarpaşa a Railway Station was opened, Abdülhamid II was deposed by the Young Turks.

**Contemporary Istanbul**

**Area:** 5.712 km²  
**Population:** 7.309.190 (1990)

**Districts**

Adalar, Bakırköy, Besiktas, Beykoz, Beyoğlu, Eminönü, Eyüp, Fatih, Gazi Osman Pasa, Kadıköy, Kagthane, Kartal/Kuşluçekmece, Pendik, Sarıyer, Sisli, Ümraniye, Üsküdar, Zeytinburnu, Büyükçekmece, Çatalca, Silivri, Sile, Avcılar, Bağcılar, Bahçelievler, Bayrampasa, Esenler, Güngören, Maltepe, Sultanbeyli, Tuzla,

**Sites of Interest**

Dolmabahçe, Ortaköy, Pertevniyan Valide Sultan and Cerrah Pasha mosques, Covered Bazaar, Egyptian Bazaar, Simkeshane, Büyük Valide, Balkapanı, Vezir, Cebeci and Çuhaci Inns, Silivri, Büyükçekmece, Kucukçekmece, Çobançesme, Haramidere and Bostancı bridges, Dolmabahçe Clock Tower, Köprülü, Süleymaniye, Nuruosmaniye and Municipality Libraries, Istanbul Archeology, Istanbul Topkapı Palace, Istanbul Turkish and Islamic Works, Ottoman Classical (Divan) Literature, Istanbul Art and Sculpture, Arasta Mozaic, Ayasofya, Yerebatan Palace, Turkish Calligraphic Arts, Military, Navy Tanzimat, Agihan (Edebiyat-ı Cedide) and Sisli Atatürk Museums.

Cultural Centers

- AKM (Atatürk Cultural Center)
  Address: Istanbul AKM Müdürlüsü, Taksim
  Tel: (212) 251 56 00

Orchestras and Choirs

- Istanbul State Symphony Orchestra
  Address: Atatürk Kültür Merkezi, Taksim
  Tel: (0 212) 243 10 68

- Istanbul State Modern Folk Music Ensemble
  Address: Atatürk Kültür Merkezi, Taksim
  Tel: (0 212) 243 10 68

- Istanbul State Classical Turkish Music Choir
  Müdürlüğü
  Address: Atatürk Kültür Merkezi, Taksim
  Tel: (0 212) 243 61 65

- Istanbul Historical Turkish Music Ensemble Directorate
  Address: Altunizade Ord Prof. Fahrettin Kerim GöKay Cad. No:54 Üsküdar
  Tel: (0 216) 339 24 69 - 325 54 62

- Istanbul State Turkish Music Ensemble Directorate
  Address: Yıldız Sarayı - Kaskat Odası, Besiktaş
  Tel: (0 212) 225 99 54

- State Fine Arts Gallery Directorate
  Address: İstiklal Cad. No:209/49, Beyoğlu
  Tel: (0 212) 243 30 53

Museums

- Archeology Museum
  Address: Osman Hamdi Bey Yokuşu, Gülhane
  Tel: (212) 520 77 40

- Hagia Sophia Museum
  Address: Sultanahmet Meydanı
  Tel: (212) 528 45 00

- Ottoman Classical Literature (Divan) Museum
  Address: Galipdede Cad. 15, Beyoğlu
  Tel: (212) 245 41 41

- Carie Museum
  Address: Edirnekapi
  Tel: (212) 523 30 09

- Mozaic Museum
  Address: Sultanahmet Arastası
  Tel: (212) 511 97 00

- Rumelie Fortress Museum
  Address: Yahya Kemal Cad. No:42, Hisarönü
  Tel: (212) 263 53 05

- Anadolu Fortress Museum
  Address: Beykoz
  Tel: (212) 263 53 05

- Mausoleums Museum
  Address: Atmeydanı, Sultanahmet
  Tel: (212) 517 05 44

- Turkish - Islamic Works Museum
  Address: İbrahim Pasa Sarayı, Sultanahmet
  Tel: (212) 518 18 05

- Topkapı Palace Museum
  Address: Topkapı
  Tel: (212) 522 44 22

- Yıldız Sarayı Müzesi
  Adres: Besiktas
  Tel: (212) 258 30 80

Palaces

- Aynalikavak Pavilion
- Beylerbeyi Palace
- Dolmabahçe Palace
- Filizi Mansion
- Florya Ataturk Marine Mansion
- Hereke Silk Fabric and Carpet Factory
- İhlamur Pavilions
- Kucuksu Pavilion
- The Masiak Royal Lodges
- Yalova Ataturk Masions
- Yıldız Palace
- Yıldız Porcelain Factory

Registered Immobile Cultural and Natural Heritages in Istanbul

Sites

Archaeological Sites: 14
Urban Sites: 14
Natural Sites: 11

Other Sites

Archaeological and Natural Sites: 8
Historical and Natural Sites: 4
Archaeological and Urban Sites: 2
Historical and Urban Sites: 1
Natural and Urban Sites: 4
Total: 58

Cultural (at Single Construction Scale) and Natural Heritages: 19512

Total: 19570