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Section:	B
Dept:	BEC (Civil Eng)
Topic	Islamic architecture of Turkey (Seljuk & Ottoman architecture)
Assignment:	Introduction to architecture and town planning

History

The Seljuq Turks were descended from the Oghuz Turks of the Caspian. They were Sunni Muslims and mainly adapted the Persian culture. They shot to poser around the 10th century and bore the brunt of the first crusades. The Ottomans migrated into Turkey mainly in the 13th century, settled around Anatolia and rose to power soon after, especially with the conquest of Constantinople in the 15th century. They were a group of nomadic Islamic trebles initially.

The Bayezid II Mosque (Turkish Beyazit camii, Bayezid Camii) is an early 16th century Ottoman imperial mosque located in the Beyazit square area of Istanbul, Turkey, near the ruins of the Forum of Theodosius of ancient Constantinople.



SULTAN BAYEZID II MOSQUE

Religion
Location

Sunni Islam
Istanbul, Turkey



Location within the **Fatih** district of
Istanbul

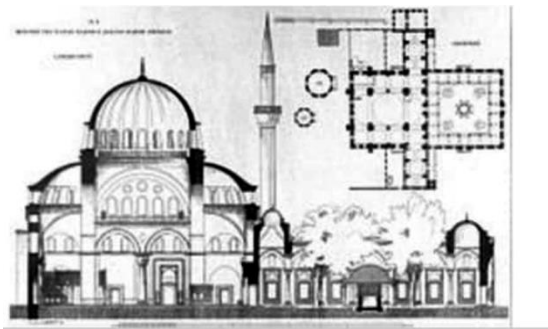
Geographic: 41°00' 37" N

Coordinate: 28°57' 55" E

Architect(s)	Mimar Hayruddin
Type	Mosque
Groundbreaking	1501
Completed	1506

SPECIFICATIONS

Length	40meters (130")
Width	40 meters (130")
Dome height (Outer)	44meter (144")
Dome dia (Outer)	17 meter (56")
Minarte	2
Materials	Granite, Marble





MODERN ARABIC ARCHITECTURE PLANNING



TRADITIONAL ARABIC ARCHITECTURE PLANNING

- The distinguishing characteristic of Seljuk architecture is the monumental portal, built of stone, ornately decorated in a wide variety of techniques. These portals extend outward from the façade. The entrance gate is surmounted by a triangular arch filled with elaborate stalactite carving (known as muquarnas)
- Decoration in stone and faience
- The Seljuk design intricate stone carving and colorful glazed ceramic decoration in a palette of turquoise blue, cobalt blue, black and white
- Design elements include calligraphy, polychrome bands of stone, vegetal and geometric patterns, and human and animal figures
- Tradition of mummifying the dead gave rise to the construction of domed tombs and turbe.
- Seljuk buildings are made of rubble or rough stone which was then faced with large blocks of beautifully dressed stone, laid with great accuracy.
- Seljuk architecture is often described as “Poetry in stone”
- Several sources of inspiration shaped the style of the Anatolian Seljuk art. A strong influence came from Islamic Sufism.

Comparison between traditional architecture style and modern architecture style

Islamic Arab architecture was able to switch from a speculator in the countryside to the huts in the villages, and then to the buildings and monuments in the city, vector authentic elements, consistent with human needs with traditions, and the environment, is characterized from Islamic art that there is a general unity, collectively so that it can distinguish between every piece produced under Islamic civilization in any country of the Muslim world, and, perhaps, the secret of secrets of Islamic civilization and its art products artistic dye in all countries. The characteristics of Islamic Arabic architecture have been linked to the physical aspects addressing some meanings and contents, as follows.

- 1) Focus and opening to the inside (content) not to the outside.
- 2) Flexibility, adaptability and horizontal extension
- 3) Human-scale, human architecture
- 4) Resolved content with changes in shape
- 5) Rhythmic and engineering
- 6) Abstraction and symbolism
- 7) Unity and diversity

In Islamic architecture unity is formed and in diversity, unity without diversity leads to monotony and diversity without unity leads to chaos. Arabic modern architecture, Arabic is combined with heritage and tradition, offers us a living example of a rich and distinctive architecture that shows urban civilization since ancient times in form and content. For Example the functional aspect or the division of internal functional space. Modern architecture of a traditional nature crystallizes and embodied many aspects of social and economic life and customs. And the Arab and Islamic tradition were divided into architectural spaces to be an extension of the pervious architecture, which was based on different principles, including complete isolation of the emptiness of the guests, for example in residential buildings the housing is divided into three main spaces varying in the scope of the relationships between these spaces direct and indirect relations or axis.