in collaboration with


ISLAMIC URBAN HERITAGE
Research, Preservation and Management School

Summer Program REPORT
June 20- July 05, 2013

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2013 SUMMER PROGRAM

Report:
Following the successful completion of the first two Islamic Urban Heritage Summer Schools that took place in 2011 and 2012 in various cities, successive Summer Programs have been organized for 2013-2014 with the initiative of IRCICA and Al-Turath within the framework of its work programs on urban studies and architectural heritage. The Program, founded in 2011, is an academic program aimed to underscore the importance of preserving, promoting and encouraging the economic, cultural and touristic development of urban heritage in Islamic countries. It is designed to complement the studies of postgraduate researchers as well as young educators and professionals with lectures given by key international experts and field trips organized to important sites and projects. The School presents contemporary approaches to urban heritage preservation at different educational and governmental levels and in this respect is also of interest to tourism managers, local administrators in municipalities and professionals/practitioners in the field of preservation of urban heritage.

2013 The Islamic Urban Heritage – Research, Preservation and Management School was focused on:
• Technical practice on site, and design of preservation and urban development projects;
• Management, planning and evaluation of the economic and social impact of urban heritage and its conservation, and provision of appropriate financial solutions;
• Research, analysis and documentation of urban heritage sites and buildings as a basis for the development of the “IRCICA-Prince Sultan bin Salman Architectural Heritage Database”

The program was comprised of two main sections including the historic conservation practice and the case study field trips:
1. Practical issues on historical preservation – The section involved lectures given on site or at the facilities by internationally recognized professors and leading experts in the field of history, architectural restoration and urban conservation practices.
2. Practical case studies field trips – The case study field trips included visits to important urban heritage sites in Turkey, Greece and Bulgaria where seminars took place along with the site visits. The seminars was concerned with the sharing of local preservation practice and experiences, which were complemented with case studies on site.

Practice and Theory of Historic Preservation section was focused on the history, theory and practice of historic preservation. It aimed to introduce international and national approaches to the research, preservation and management of Islamic urban heritage by the presentation of local, national and international cases and discussion of experiences.

The Summer Program was arranged as a two-week program with lectures, panels, case studies and field trips. It began on Thursday, 20 June 2013 and ended on Friday, 05 July 2013.
In the program participated 35 students, 25 lecturers and speakers, 2 program coordinators and 3 assistant program coordinators.
PHOTOS OF PARTICIPANTS DURING PROGRAM
The program was designed for participants (students) who hold at least a Bachelor degree in architecture, urban planning, archaeology, art history, history, civil engineering or project management.

The courses were held in English and involved case studies of preservation practices on site, academic panels and heritage sites visits in the Balkans during the Summer Program.

The school travels included several trips to heritage sites in Turkey, Greece and Bulgaria. The trip began in Edirne and involved visits to the following historical cities, whose significances are explained below: Edirne – Turkey; Plovdiv, Sofia – Bulgaria; Giannica, Serres, Thessaloniki, Kavala and Komotini - Greece. Among these historical cities, there are two World Heritage Sites (Edirne-Turkey; Thessaloniki-Greece) inscribed on the List of UNESCO.

Visits were followed by seminars organized with the participation of national and international experts as well as the representatives of local authorities. During visit of Thessaloniki in Greece Consul General of Turkey Mr. Tugrul Biltekin organized reception for the participants of the Program and also mayor of city Mr. Yiannis Boutaris welcomed all participants. These seminars were focused on the safeguarding and management of the sites and the promotion of sustainable development.

Last three days of the program included panels focused on the main themes, presentation by participants, grouped in a 4-5 person teams, and the closing ceremony.

The 2013 program was closed by speeches given by Dr. Halit Eren, Director General of Research Centre for Islamic History, Art and Culture (IRCICA) Istanbul, Turkey and Mr. Hasan Duruer, Governor of Edirne, Turkey emphasizing the importance of education and the summer school as good example of promotion of Islamic urban heritage.

Participants who successfully completed the program were awarded a Certificate issued and signed by the organizers: Research Centre for Islamic History, Art and Culture (IRCICA, Istanbul), Al-Turath Foundation, together with the collaborating academic institutions.
2013 SUMMER PROGRAM

2013 ACADEMIC TOUR

The Summer Program included visits to important selected cultural heritage sites in Turkey, Bulgaria and Greece. The heritage cities that were visited are as follows:

IRCICA
Architectural preservation training program
Balkans, Summer 2015
15 days

Summer School 2013 Program
Day 1: Istanbul-Edirne
Day 2: Edirne
Day 3: Edirne-Kavala
Day 4: Kavala-Thessaloniki
Day 5: Thessaloniki-Zagora
Day 6: Zagora-Serres
Day 7: Serres-Sofia
Day 8: Sofia-Plovdiv
Day 9: Plovdiv-Shumen
Day 10: Shumen-Göreme
Day 11: Göreme-Edirne
Day 12: Edirne
Day 13: Edirne
Day 14: Edirne
Day 15: Edirne
Day 16: Edirne-Istanbul
## 2013 REALIZED PROGRAM

### TURKEY

<table>
<thead>
<tr>
<th>Date</th>
<th>Activity</th>
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<tbody>
<tr>
<td>Thr 20 June</td>
<td>&quot;Istanbul during the day&quot; &gt; 238 km to <strong>EDIRNE</strong></td>
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<tr>
<td>Fri 21 June</td>
<td><strong>EDIRNE</strong></td>
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<tr>
<td></td>
<td>17:30 <strong>Opening of the Program</strong></td>
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<td>18:30 <strong>Workshop</strong></td>
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### GREECE

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<tr>
<th>Date</th>
<th>Activity</th>
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<tr>
<td>Sat 22 June</td>
<td><strong>EDIRNE</strong> 190 km via to <strong>KOMOTINI</strong> (Gümülcine)</td>
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<tr>
<td></td>
<td>12:00 <strong>Komotini</strong> (Gümülcine) <strong>Site presentation:</strong> Islamic Heritage in the city and its vicinity.</td>
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<tr>
<td></td>
<td><strong>Komotini</strong> (Gümülcine) 18:00 &gt; 95 km to <strong>KAVALA</strong></td>
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<tr>
<td>Sun 23 June</td>
<td><strong>KAVALA</strong></td>
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<tr>
<td></td>
<td><strong>Site Presentation:</strong> Islamic Heritage in Kavala and its vicinity</td>
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<tr>
<td>Mon 24 June</td>
<td><strong>Kavala</strong> 16:30 &gt; 153 km to <strong>THESALONIKI</strong> (Selanik)</td>
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<tr>
<td></td>
<td>12:00 <strong>Site Presentation:</strong> Islamic Heritage in the city and its vicinity</td>
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<tr>
<td>Tue 25 June</td>
<td><strong>THESALONIKI</strong> (Selanik)</td>
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<tr>
<td></td>
<td>Site visit <strong>Thessaloniki</strong> after lunch <strong>Presentation Dinner with consulate</strong></td>
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<tr>
<td>Wed 26 June</td>
<td><strong>THESALONIKI</strong> (Selanik) 09:00 &gt; 84 km via Giannitza (Yenica-i Vardar) to <strong>SERRES</strong></td>
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<td></td>
<td><strong>Site Presentation:</strong> Islamic Heritage in Serres and its vicinity</td>
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<tr>
<td>Thr 27 June</td>
<td><strong>SERRES</strong> 09:00 &gt; 230 km to <strong>SOFIA</strong></td>
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### BULGARIA

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<th>Date</th>
<th>Activity</th>
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<tr>
<td>Fri 28 June</td>
<td><strong>SOFIA</strong> 09:00 &gt; 146 km via Ihtiman to <strong>PLOVDIV</strong> (Filibe)</td>
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<tr>
<td></td>
<td>12:00 <strong>Site Presentation</strong></td>
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<tr>
<td>Sat 29 June</td>
<td><strong>PLOVDIV</strong> (Filibe)</td>
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<td></td>
<td>Visit the Importance monuments</td>
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<tr>
<td>Sun 30 June</td>
<td><strong>PLOVDIV</strong> 175 km to <strong>EDIRNE</strong></td>
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<tr>
<td></td>
<td>14:00 <strong>Site Presentation</strong></td>
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### TURKEY

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<tr>
<th>Date</th>
<th>Activity</th>
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<tr>
<td>Mon 1 July</td>
<td><strong>EDIRNE</strong> 09:00 <strong>Panel 1</strong></td>
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<td></td>
<td>14:00 <strong>Panel 2</strong></td>
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<td>Tue 2 July</td>
<td><strong>EDIRNE</strong> 09:00 <strong>Panel 3</strong></td>
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<td>14:00 <strong>Panel 4</strong></td>
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<tr>
<td>Wed 3 July</td>
<td><strong>EDIRNE</strong> 09:00 <strong>Panel 5</strong></td>
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<td></td>
<td>14:00 <strong>Panel 6</strong></td>
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<td>Thr 4 July</td>
<td><strong>EDIRNE</strong> 09:00 <strong>Panel 7</strong></td>
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<td></td>
<td>14:00 <strong>Panel 8</strong></td>
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<tr>
<td>Fri 5 July</td>
<td><strong>EDIRNE</strong> 10:00 <strong>Closing ceremony of the Program:</strong> Dr. Halit Eren, Director General of IRCICA and Mr. Hasan Duruer, Governor of Edirne and</td>
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### Lodging (15):
- Edirne 2+5
- Kavala 2
- Thessaloniki (Selanik) 2
- Serres, Sofia, Plovdiv 2,
Edirne
Historically named Hadrianopolis and Edrinus, Edirne had a major role in the historic, cultural and political life of the Ottoman Empire. It was designed as a castrum (military camp) during the Roman times, and since it is positioned on the route from Europe to Istanbul, it remained a significant city throughout history. Due to its strategically important location, it has been one of the most sought after and invaded cities. Recently inscribed on the UNESCO World Heritage List, the city served as the capital of the Ottoman Empire from 1365 to 1453. Even after Istanbul was conquered and announced to be the new capital by Fatih the Conqueror, Edirne remained to be the city where military strategies were developed.
**Old Mosque:** located in the historical city centre, it is the earliest Ottoman building in Edirne and was built between 1403 and 1414 by Sultan Bayezid’s sons who were fighting for the throne after their father’s death. The mosque is an example of the multiple dome type which marks the architectural transition from the Seljuks to the Ottomans. The taller minaret was added later by Sultan Murat II. The interior of the mosque is decorated with paintings and large scale calligraphy works which date to the second half of the 19th century. Also, on the northern façade of the mosque, large calligraphy works are flanking the entrance portal. The mosque is built in cut stone except for the porch which is in brick and stone and which was added later.

**Üç Şerefeli Mosque:** named after its minaret with three balconies (sherefe), the mosque was built by Sultan Murat II, between 1437 and 1447. Stylistically, it falls between the early Ottoman and classical Ottoman styles. The dome was the largest during its time and it was inspiration to Mimar Sinan to build larger domes and finally achieve his unique work, the Selimiye Mosque, right across the Üç Şerefeli Mosque. The mosque is composed of an oblong prayer hall and an open courtyard with porticoes. It is the first example of a rectangular layout and first example of a porticoed courtyard in Ottoman architecture. It is among the first examples of single-domed mosque type. The hand-drawn works inside the domes are the oldest Ottoman examples.

**Sultan Bayezid Darüşşifa:** built in 1488 during the reign of Sultan Bayezid as the hospital of a larger complex, this centre was famous in the Ottoman period for healing patients with mental disorders through the use of different modes in classical Turkish music. It now functions as a Health Museum connected to Trakya University.

**Edirne Sarayı:** The Bayezid II Complex built in 1488, is of the külliye type comprising a large collection of buildings of which the mosque is central. Located on the north shore of the Tunca River, it occupies an area of some 22,000 sq m and is surrounded by walls. It consists of a mosque, two guest-houses adjoining the mosque, a madrasa, a hospital darussifa, a soup-kitchen (imaret), food-storage areas, and (outside the courtyard walls) a double hammam and a bridge. The double bathhouse at the west of the complex no longer survives. The bridge over the Tunca River, built to connect the külliye to the city, has large spans of pointed arches.
Selimiye Mosque Complex: this mosque bearing the name of the Ottoman Sultan Selim II, was built between 1569 and 1575 and designed by the Ottoman Empire’s greatest master architect, Mimar Sinan. It has the highest minarets in Turkey, at 70.9 meters and a dome slightly higher than that of Hagia Sophia Mosque in Istanbul. It is also a showcase of Turkish marble work and is covered with valuable Iznik tiles and fine paintings. Enclosed in a large rectangular courtyard, the complex consists of the mosque and educational buildings arranged in a symmetrical layout. The arasta and darül kurra were later additions by architect Davud Ağa, during the period of Murad III.
GREECE

Komotini (Gümülcine)

Komotini is the capital of the region of East Macedonia and Thrace and of the Rhodope regional unit. It was the administrative centre of the Rhodope-Evros super-prefecture until its abolishment in 2011. Komotini went under Ottoman rule in 1361 after Gazi Evrenos conquered the city. In the Ottoman Era, Komotini was known as Gümülcine. The city continued to be an important hub connecting the capital city of Constantinople with the European part of the Empire, and grew accordingly. In Ottoman times, Komotini belonged to the Edirne Eyalet and was the seat of the Komotini kazas. Many monuments we see in the city today date to this era.

Gazi Evrenos Imaret: was built between 1364 and 1383 in Komotini by Gazi Evrenos. It has an inverted T-shaped plan which is generally used for zaviyes. The type, construction and form of the Imaret suggest that Byzantine workers were involved in the building. The central part of the building is open on its north side and is covered by a dome raised on an octagonal base and a brick vault on its south side. The two rectangular side rooms are also domed. In the past, the Imaret had a Turkish bath. The Turkish bath was demolished a short time ago and a home for the aged was built in its place by the Municipality of Komotini. The Imaret which used to distribute food to poor people in the past was used by the Electricity Administration until the past few years. Recently, the Imaret was turned into a Church Museum with an EU program and some icons are exhibited here.

The Old Mosque: located in the centre of Komotini, the Old Mosque was built in 1608, according to Evliya Celebi and also to the architectural style of the Early Ottoman Era. The official Ottoman yearbook of the Vilayet of Edirne states that an ancient church used to be in the place of the Old Mosque. It is a small single-cell mosque which was later restored in 1854. The mosque was damaged in the Balkan Wars of 1912 and its inside decoration was renovated in 2002. The fountain on the right side of the mosque, though still present, is covered by a newly built fountain in Byzantine style. The original is still hidden behind the new one.

The Clock Tower: was built in 1884 by Sultan Abdulhamid in Komotini (Gümülcine) and was deviated from its Ottoman architectural style in 1950. The clock tower went through a recent restoration process in 1997-98. The panels with inscription above the entrance door are still present.
**Kavala**

Kavala is the second largest city in northern Greece, the principal seaport of eastern Macedonia and the capital of Kavala regional unit. The city was part of the Ottoman Empire from 1391 to 1912. In the middle of the 16th century, Ibrahim Pasha, Grand Vizier of Suleyman the Magnificent, contributed to the prosperity and growth of Kavala by the construction of an aqueduct, a caravanserai and the Mosque and Complex of Ibrahim Pasha. The Ottomans restored the city and extended the Byzantine fortress on the hill of Panagia. Muhammad Ali, the founder of a dynasty that ruled Egypt, was born in Kavala in 1769. His house has been preserved as a museum.

**The Imaret:** a big edifice of the late Ottoman period, a classic example of Islamic architecture, the Imaret is located on the west side of the peninsula of Panagia (old town). It was built Muhammad Ali Pasha, the founder of the last Egyptian dynasty, between 1817 and 1821. The Imaret consists of four separate units arranged in a line. Each unit is placed around a courtyard. Starting from the north, the first unit is the poorhouse with the school, then there is the more recent madrasa and the main prayer hall, next is the older madrasa and the smaller prayer hall, and finally the conveniences and the offices of the wakf are located on the south side of the Imaret.
**Konak of Muhammad Ali Pasha:** on the Panagia peninsula in the Old Town Square you can find the house that Muhammad Ali, founder of the last Egyptian dynasty, was born. This beautiful building, based on Macedonian architecture, is considered to be the property of Egypt. The "konak" of Muhammad Ali consists of two separate buildings (harem and selamlik) which connect on the ground floor. A bronze equestrian statue was built in the centre of the square in 1934 in honour of the Sultan of Egypt, a work of Greek sculptor Dimitriadis. Nowadays, the building is used for the purposes of Muhammad Ali Institute.

The Castle of Kavala: dominates the top of the peninsula, where the old city is built. The earliest course of stones on the city wall is traced back to 5th c. BC. The ancient fortification remained until Roman period. During the Byzantine period and later, repeated reconstruction works and fortification repairs were made by the Byzantines, Venetians and Ottomans. Substantially, all the phases of the modern history affected the castle and left their traces on its walls. The castle (Citadel) in its current form was built in the first quarter of the 15th century, by the Ottomans, during the reign of Suleyman the Magnificent, relying on foundation from the Byzantine period. The citadel went under conservation in 1964 and is open to the public as an archaeological site. Restoration of the sea walls was held between 2003-2008 and conservation of the citadel started in 2007.

*Ibrahim Pasha Mosque:* built in 1530 by Ibrahim Pasha, brother-in-law and grand vizier of Suleyman the Magnificent. Being the largest in Kavala, Ibrahim Pasha Mosque was once part of a complex. Among other buildings of the wakf, only parts of the double bath house are preserved today. The mosque is a simple domed structure with a square prayer hall topped by a lead-covered dome with a false tympanum. Covered by five domes, the portico extends to the sides of the prayer hall. The building was converted into a church in
1926-27 and repairs were made in 1940-45 during when the minaret was demolished, a bell-tower was added and the decoration of the mihrab was removed.

**Kamares – Aqueduct:** Connecting the water from the mountains known as “Mother of Water” to the Panagia peninsula, the medieval aqueduct is part of a water supply system that extends over 6 km. The aqueduct in Kavala was built by Ibrahim Pasha in the first half of 16th c. on the site of an earlier wall constructed by Byzantine emperor Andronikos II Palaiologos. The structure is 280 m. long and the highest point is at 24.30 m. It is built in three tiers consisting of two rows of arches and an upper tier over which the water runs. In the 19th c. a second construction phase was made. Conservation work was started in 1997 by the Second and Third Community Support Framework.

**Thessaloniki (Selanik)**

Thessaloniki is the second-largest city in Greece and the capital of the region of Central Macedonia as well as the capital of the Decentralized Administration of Macedonia and Thrace. Its honorific title meaning ‘co-capital’ stands as a reference to its historical status as the "co-reigning" city of the Eastern Roman Empire, alongside Constantinople. Founded in 315 BC by Cassander of Macedon, Thessaloniki’s history spans some 2,300 years. An important metropolis by the Roman period, Thessaloniki was the second largest and wealthiest city of the Byzantine Empire. Thessaloniki is home to numerous notable Byzantine monuments, including the Paleochristian and Byzantine monuments of Thessaloniki, a UNESCO World Heritage Site, as well as several Roman, Ottoman and Sephardic Jewish structures.
Thessaloniki was captured by the Ottoman Sultan Murad II on 29 March 1430 and remained as the capital of the Selanik sanjak within the Rumeli Eyalet (Balkans) until 1826, and subsequently the capital of Selanik Vilayet (between 1826 and 1864, Selanik Eyalet). This consisted of the sanjaks of Selanik, Serres and Drama between 1826 and 1912. The last few decades of Ottoman control over the city were an era of revival, particularly in terms of the city’s infrastructure. It was at that time that the Ottoman administration of the city acquired an “official” face with the creation of the Command Post while a number of new public buildings were built in the eclectic style in order to project the European face both of Thessaloniki and the Ottoman Empire.

Important sites:

**The Old Town:** is the heritage listed district north of Thessaloniki's city centre that was not engulfed by the great fire of 1917 and was declared a UNESCO heritage site by ministerial actions of Melina Merkouri, during the 1980s. It consists of Thessaloniki’s most traditional part of the city, still featuring small stone paved streets, old squares and homes featuring old Greek and Ottoman architecture. Ano Poli also, is the highest point in Thessaloniki and as such, is the location of the city's acropolis, its Byzantine fort, the Heptapyrgion and the city's remaining walls, with many of its additional Ottoman and Byzantine structures still standing.

**Bey Hamam:** alternatively known as the "Baths of Paradise", is a Turkish bathhouse located along Egnatia Street in Thessaloniki, east of Panagia Chalkeon. Built in 1444 by Sultan Murad II, it was the first Ottoman bath in Thessaloniki and the most important one still standing throughout Greece. For this reason, it is a part of those few important vestiges of Ottoman culture.

**The Atatürk Museum:** it is the house where the founder of modern Republic of Turkey, Mustafa Kemal Atatürk, was born in 1881. It is a three-story building with a courtyard on 24 Apostolou Pavlou Street, next to the Turkish Consulate. Before the acquisition of Thessaloniki by the Greek Army, it was known as "Koca Kasım Paşa district, Islahhane Street". The house was built before 1870. In 1935 the Thessaloniki City Council gave it to the Turkish State, which decided to convert it into a museum dedicated to Kemal Ataturk. The house is now part of the Turkish consulate complex. The museum contains historical information about Mustafa Kemal Atatürk and his early life in Thessaloniki.
New Mosque (Yeni Djami): is an important monument of the Turkish period of Thessaloniki. It is the last mosque that was built in Thessaloniki and the only mosque ever built outside the city walls, at the Hamidiye area. It was constructed in 1902 by the Italian architect Vitaliano Pozeli, for the Donme; the Thessaloniki Jews that converted to Islam, many of which resided in the nearby area at the time. After the Donme left the city in 1925 it was used as an Archaeological Museum. According to the architects that studied the monument, this mosque is "an amalgam of influences and styles, revealing the mix of European and Islamic culture and identity of its builders". Today it is used as an exhibition center.

Alaca İmaret (Ishak Pasha Mosque): built by Ishak Pasha in 1484, after completing his time as grand vizier. It is an inverted T-shaped mosque with a large central room and smaller side rooms. The closed courtyard and the prayer hall are equally spaced and divided by a broad arch. Two domes are covering each space. Side rooms are covered by smaller domes. A five-part colonnaded portico is on the façade. The mosque has a monumental portal with bands of scalactite work and an inscription. The mosque derives its name by multi-colored tiles that once decorated the interior. The mosque was restored after an earthquake in 1969 and also in 1993-1996. The building is now used as an exhibition center.

Giannica (Yannitsa I Vardar)

Giannitsa (Greek: Γιάννιτσα, in English also Yannitsa, Yenitsa, Yenije, Yenice) is the largest city and a former municipality in Pella regional unit, Greece. It is 48 km from Thessaloniki. About 7 km from Giannitsa are the ruins of ancient Pella, birthplace of Alexander the Great and capital of Ancient Macedonia. Giannitsa (then called Yenije) was an important center in the Ottoman period, and several important monuments survive: the tombs of Gazi Evrenos (a 19th-century substitute for the original) and Gazi Ahmed Bey, Kaifoun Baths, the Great Mosque, the Army Mosque, the hammam of Evrenos, and the clocktower, which have been declared historical monuments by the Greek Archaeological Service. Points of interest include olsa the Cathedral
church of Giannitsa (1860), the neoclassical Multicenter, the open theater (3,000 seats), and the navigable Loudias river with a rowing center.

**Serres**

Seized and captured several times by different empires including the Byzantines, the Bulgarians, the Latin Empire, the Nicaean Empire and Serbia, Serres was once again under Byzantine rule after the Battle of Maritsa in 1371. However, in 1383 the Ottomans conquered it. Serres became a sanjak centre in the province of Rumelia between 1383 and 1826, and afterwards of Selanik Vilayeti between 1826 and 1912. A Bulgarian army captured Serres during the First Balkan War on November 6, 1912 but was forced to withdraw by Greek forces during the Second Balkan War. The first to enter Serres was the colonel Napoleon Sotilis head of the seventh regiment on July 11, 1913. It was re-occupied by Bulgaria in both the First World War and Second World War.

**Museum - Bezistan:** the Bezesten, a late fifteenth-century building in Eleftherias Square in Serres town centre. This type of building was erected by the Ottoman Turks to serve as a covered market, and there are only two left in Greece now, in Thessaloniki and in Serres. The Serres Bezesten is a single-storey building 21 x 31 m with a tiled roof and six domes. It is in good condition and now serves as the Bezešteni Archaeological Museum of Serres.

**Mustafa Bey Mosque:** built in 1519 by Mustafa Bey, the mosque consists of a rectangular central space, with two side rooms and an open portico along the façade. Five marble columns are supporting four arches. The central room is covered by a dome raised on an octagonal tympanum. Four low domes cover the top of the portico. Both side rooms are covered by two domes. The construction indicates two building phases of which the inscription date (1519) is considered the latest.

**Zincirli Mosque:** The founder and the exact date of construction for this mosque in unclear. It is associated with Selçuk Hatun, the daughter of Sultan Beyazit II and the wife of Mehmed Bey according to its stylistic and architectural features which indicate to 16th c. The mosque has a rectangular ground plan arranged in southeast-northwest axis. The prayer hall is topped by an octagonal dome. A portico of five units is attached to the façade. The mosque shows similarities with the work of school of great Mimar Sinan.
BULGARIA

Sofia

Sofia is the capital and largest city of Bulgaria, as well as the 15th largest city in the European Union with a population of 1.3 million people. It is located in western Bulgaria, at the foot of Mount Vitosha and approximately at the centre of the Balkan Peninsula. In 1443 the city became the capital of the Ottoman province (beylerbeylik) of Rumelia for more than four centuries, which encouraged many Turks to settle there. In the 16th century, Sofia’s urban layout and appearance began to exhibit a clear Ottoman style, with many mosques, fountains and hamams (bathhouses). During that time the town had a population of around 7,000. The town was seized for several weeks by Bulgarian hayduts in 1599. In 1610 the Vatican established the See of Sofia for Catholics of Rumelia, which existed until 1715 when most Catholics had emigrated. In the 16th century there were 126 Jewish households, and there has been a synagogue in Sofia since 967. The town was the center of Sofya Eyalet (1826–1864).

Banya Bashi Mosque: was built in 1576 as a part of a larger complex around the mineral baths. ‘Banya Bashi’ meaning ‘a lot of baths’ is deriving from the neighbouring Central Baths. The dome of this brick building has a diameter of 15 metres, and the building is the only remaining model of a domed roof on a cubic base in Bulgaria. The greatest of all Ottoman architects, Mimar Sinan, who was a chief architect of the Sultan, built the present day Banya Bashi Mosque. It is the only working mosque in Sofia. The interior is decorated with fine calligraphy, citing texts from the Koran. It is a typical monument of the Ottoman architecture adding a different nuance to the colourful city centre of Sofia.

Great Mosque of Mahmud Pasha – Museum: located in the centre of Sofia, Bulgaria, the stone building is the largest and oldest former Ottoman mosque in the city, built around 1474 with the orders of Grand Vizier Mahmud Pasha and was finished in 1491. During the Russian-Turkish War, the mosque was converted into a hospital. After the liberation, the state printing house was accommodated in it. At the period 1880 to 1893 it housed the National Library (at the beginning as Sofia Public Library). Since 1892 it has been housing The National Archaeological Museum which was established as a separate entity. The museum was officially opened and inaugurated in 1905.
Former Black Mosque - St. Sedmochislenitsi Church: was built in 1528 or 1548 by the famous Ottoman architect Mimar Sinan on the order of Suleyman the Magnificent with the intention to be more impressive and beautiful than the Christian churches in the city. It was constructed at the place of a former nunnery of the Rila Monastery and an Early Christian temple from the 4th-5th century, the ruins of which were excavated in 1901. An even older construction, a pagan temple of Asclepius from Roman Serdica, was also discovered in the mosque's foundations. The 25 m-long mosque had a square shape and a large lead-covered dome. The mosque was called Black Mosque because of its minaret made of basalt stone. It used to be part of a larger complex which included a madrasa, fountain, library, caravanserai and an imaret. The mosque was converted into a church between 1901 and 1902 and was inaugurated on 27 July 1903.

Plovdiv (Filibe)

Plovdiv is the second-largest city in Bulgaria after the capital Sofia. It is an important economic, transport, cultural and educational center, as well as the second-largest city in the historical international region of Thrace after Istanbul. It is also the thirteenth largest city in the Balkans after Istanbul, Athens, Belgrade, Bucharest, Sofia, Thessaloniki, Zagreb, Skopje and Tirana. It remained under Ottoman rule starting from the 14th century until 4 January 1878 when Plovdiv was taken from Ottoman rule by the Russian army. The city remained within the borders of Bulgaria until July, the same year, when it became the capital of an autonomous Ottoman region of Eastern Rumelia. In 1885, Plovdiv together with Eastern Rumelia, became part of Bulgaria.

The Old Town: three of Plovdiv's six hills are home to an extremely well-preserved Revival-era old town. Housing the city's art galleries, numerous museums and Revival-era homes preserved and opened to visitors, the Old Town is a must-see during a visit to Plovdiv. Many of the houses on the tour have courtyards walled in by high brick fences, and all feature smaller-area foundations and second and third floors that jut out into the street.
Djumaya Mosque: also known as Ulu Mosque, is a precious architectural monument in the center of Plovdiv which gives an idea of the old settlement of Plovdiv. Built in 1430s during the reign of Sultan Murad II, it is the oldest preserved Ottoman building and the first Friday mosque in the city. It is one of the biggest mosques in Bulgaria together with Great Mosque in Sofia and is an example of the few multi-domed mosques in the country. It is called Djumaya (from Turkish - Friday), because the service was held in Friday. It went under a major renovation in 1909 and was reconstructed completely in the late 18th century. The wooden doors of the shops were renovated and a lateral doorway was opened in 1990s.

Imaret Mosque: built on the banks of Maritsa River in 1444 during the reign of Sultan Murad II, the mosque was part of the Complex of Sihabeddin Pasha. The complex consisted of a T-shaped zaviye/imaret, a public bath, a madrasa, an inn and the mausoleum of the patron; Sihabeddin Pasha. The T-shaped zaviye/imaret was converted to a communal mosque in the 16th century. The building, still standing today, is the largest example of this type in the Balkans. This large single-domed mosque is still functioning as a mosque and its turbe is also preserved. The rest of the complex was destroyed at the end of 19th century.
GLIMPSES FROM THE CLOSING CEREMONY

Introduction by Prof. Amir Pasic, Dr. Osamg Algohori and Prof. Cengiz Tomar

Dr. Galit Eren

Mr. Hasan Duniar

Delivery of certificates and gifts
2013 SUMMER PROGRAM

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