Proposal

• Fellowship premise: “the individual”, “the local”, “the particular”

• Proposal: research and document Byzantine churches in Asia Minor that were converted to Ottoman mosques

• Focus is on religious “markers” in the space and the transformation of the orientation of prayer

• Study the hybrid space and its potential influences on Ottoman architecture

• Goal: establish a series of case studies that outline the attitudes regarding the perception and construction of religious space
Acknowledgements
proper direction and the Mshroub + Minbar have an angled (degrees?) arrangement.

Carpet shifts / patterns

QUBA (N.N.E.)

Most of the time, the arrangement consists of a
St. John Studion
Imrahhor Mosque
Istanbul, 463 AD
Ss. Sergius and Bacchus
*Kucuk Ayasofya Mosque*
Istanbul. 536 AD
Ss. Sergius and Bacchus
*Kucuk Ayasofya Mosque*
Istanbul, 536 AD
Hagia Sophia
Ayasofya Mosque
Istanbul, 537 AD
Hagia Sophia
Ayasofya Mosque
Istanbul, 537 AD
Theokotos Tou Libos
*Fenari Isa Mosque*
Istanbul, c. 907 AD
Myrelaion
*Bodrum Mosque*
Istanbul, c. 922 AD
Christ Pantepoptes
Eski Imaret Mosque
Istanbul, c. 1087 AD
St. Theodore (?)  
*Kilise Mosque*  
Istanbul, c. 1100 AD
Christ Pantokrator
Zeyrek Mosque
Istanbul, c. 1100 AD
St. John in Trullo
Ahmet Pasa Mosque
Istanbul, 12th c. AD
St. Theodosia

*Gul Mosque*

Istanbul, 13th c. AD
Kyriotissa
Kalenderhane Mosque
Istanbul, 13th c. AD
Theokotos Pammakaristos
*Fethiye Mosque*
Istanbul, 13\textsuperscript{th} c. AD
Christ in Chora
*Kariye Mosque*
Istanbul, 13\textsuperscript{th}/14\textsuperscript{th} c. AD
Monastery of Manuel (?)  
*Kefeli Mosque*  
Istanbul, 13\textsuperscript{th}/14\textsuperscript{th} c. AD

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*Note: The image contains a sketch and a diagram of the Monastery of Manuel. The text mentions that a mihrab was inserted into the wall.*
Chapel of the Theokotos (?)
*Manastir Mosque*
Istanbul, 13th/14th c. AD
Castle of Galata
Yeralti Mosque
Istanbul, 6th c. AD
Conclusion