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*Kuzey Kıbrıs'ta Bulunan Osmanlı Somut Kültürel Mirasının Turizme  
Kazandırılması*

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## UTILIZATION OF OTTOMAN TANGIBLE CULTURAL HERITAGE IN NORTHERN CYPRUS FOR TOURISM PURPOSES

### *Kuzey Kıbrıs'ta Bulunan Osmanlı Somut Kültürel Mirasının Turizme Kazandırılması*

Seden TURAMBERK ÖZERDEN

**Abstract:** The aim of this study is to bring to light the tangible Ottoman cultural heritage in Northern Cyprus and to contribute to its utilization in cultural tourism. In the introduction section of the study, the history of the island of Cyprus is discussed, along with the examination of the Ottoman heritage in the region's construction activities. In the main part of the study, mosques converted from churches, tekkes, tombs, caravanserais, baths, libraries, and fountains that were constructed during the Ottoman period are examined. While this study does not serve as an inventory, it provides information about the Ottoman structures that hold cultural heritage value in Northern Cyprus, particularly in the context of cultural tourism, which is a significant branch of alternative tourism. In the concluding section of the study, recommendations are presented regarding the preservation of Ottoman tangible heritage and its contribution to the country's tourism.

**Key Words:** Cyprus, Ottoman Heritage, Cultural Tourism, Mosque, Tombs

**Öz:** Bu çalışmanın amacı Kuzey Kıbrıs'taki Osmanlı somut kültürel mirasını gün yüzüne çıkarmak ve söz konusu mirasın kültür turizmine kazandırılmasını sağlamaktır. Çalışmanın giriş bölümünde Kıbrıs Adası'nın tarihinden bahsedilmiş ve Osmanlı mirasının bölgedeki inşası ele alınmıştır. Çalışmanın ana kısmında ise Osmanlı döneminde inşa edilmiş ve kiliseden dönüştürülmüş camiler, tekkeler, türbeler, hanlar, hamamlar, kütüphane ve çeşmeler incelenmiştir. Çalışma bir envanter niteliği taşımamakla birlikte alternatif turizmin oldukça önemli bir kolu olan kültür turizmi kapsamında Kuzey Kıbrıs'ın kültürel miras değeri arasında yer alan Osmanlı eserleri zikredilmiş, bu eserlerden önemli olanlar hakkında detaylı bilgiler verilmiştir. Çalışmanın sonuç kısmında Osmanlı somut mirasının korunması ve ülke turizmine kazandırılması ile ilgili öneriler sunulmuştur.

**Anahtar Kelimeler:** Kıbrıs, Osmanlı Mirası, Kültürel Turizm, Cami, Türbe

### Introduction

The island of Cyprus, which is believed to take its name from the abundant "henna flower plant" known as "kına çiçeği" in Turkish, has an alternative theory for its name. It is thought to be named after its most valuable underground resource, copper, since the Latin words "cyprum" or "cuprum" refer to copper.<sup>1</sup> Throughout its emergence in history, this island hosted many civilizations, and it was referred to as "Alasya" and "Asi" by the Egyptians and Hittites, "Hettim" by the Phoenicians, and "Yatnana" by the Assyrians.<sup>2</sup>

Cyprus, the third-largest island in the Mediterranean after Sicily (25,710 km<sup>2</sup>) and Sardinia (24,090 km<sup>2</sup>), spans an area of 9,251 km<sup>2</sup>.<sup>3</sup> The island shares its borders with Turkey

<sup>1</sup> Cevat Rüştü Gürsoy, "Kıbrıs Maddesi", 1. Bölüm, TDV İslam ansiklopedisi, C. 25 içinde (Ankara: TDV İslam Araştırmaları Merkezi, 2012), 371-373

Yaşar Kandemir, "Kıbrıs" TDV İslam ansiklopedisi, C.42 (Ankara, TDV İslam Araştırmaları Merkezi, 2012), 370

<sup>2</sup> Ekrem Yaşar Akçay, "Roma Dönemi'nde Kıbrıs'ın Yaşadığı Dönüşüm", *İstanbul Gelişim Üniversitesi Sosyal Bilimler Dergisi*, (2018), 5 (2):138

<sup>3</sup> Zeki Koday, "Kuzey Kıbrıs Türk Cumhuriyeti Devleti'nin Coğrafi Özellikleri", *Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi*, (2010) 0 (2): 17.

to the north (70 km), Syria to the east (102 km), Lebanon to the east (165 km), Israel to the southeast (233 km), Egypt to the south (347 km), and Greece to the northwest (835 km). Geographically, Cyprus has always been a sought-after territory for various states, changing hands at least fifteen times from the Hittites to the present day<sup>4</sup>. Throughout history, Cyprus has consistently been of interest to the most powerful civilizations in the region, seeking to establish dominance over the island. Over the course of its history, dating back to ancient times, Cyprus has been ruled and inhabited by Egyptians, Hittites, Phoenicians, Assyrians, Persians, Macedonians, Ionians, Ptolemies, Romans, Byzantines, Islamic states, Lusignans, Venetians, and Ottomans, each claiming the island for various durations<sup>5</sup>. Hosting these diverse civilizations for centuries, it seems unlikely that Cyprus remained untouched by the cultures, traditions, values, lifestyles, and architecture of these civilizations. In this sense, Cyprus, as a cradle of civilizations, has encompassed numerous cultures, shaping its unique island culture. While presenting its own culture to the civilizations it hosted, Cyprus, on the other hand, was influenced by the cultures of the dominant civilizations during the respective periods of rule.

Since ancient times, humanity has been traveling for the purpose of inspiration and religious devotion. Thus, pilgrimage tourism has persisted since the times when people embarked on journeys within the scope of their beliefs.<sup>6</sup> While many people in European countries are effectively living in a secular era, the appeal of established heritage associated with religious traditions remains. As a result of this interest, numerous churches, cathedrals, mosques, and temples have become integral components of tourism products, and castles, museums, or archaeological sites have been effectively utilized.<sup>7</sup>

Archaeological research indicates that the first inhabitants of Cyprus were Neolithic humans. The materials found in grave excavations serve as evidence of the belief in an afterlife among the Neolithic people of Cyprus<sup>8</sup>. When we look at ancient periods, a complex structure of religious beliefs is observed among the people of Cyprus. Throughout the island, alongside Mesopotamian and Egyptian religions, Roman and Greek religions were also present. Research suggests that the people generally held a "polytheistic" belief, but it is known that there were Jews with a "monotheistic" inclination. The Jews who settled in Cyprus after migrating from Jerusalem, the center of Judaism, constituted a significant portion of the Cypriot population. In the following years, this community contributed to the spread of Christianity on the island<sup>9</sup>. In the year 46 AD, Barnabas, a native of Cyprus, and his friend from Antioch, Paul, began to spread the teachings of Jesus, the prophet of the Christian religion, on the island. They had a close relationship with Cyprus's governor at the time, Sergius Paulus, who converted to Christianity. This led to the rapid spread of the new religion<sup>10</sup>.

The relationship between the island of Cyprus and the Islamic religion begins with a hadith attributed to the Prophet of Islam, Muhammad (PBUH). The companion who transmitted this hadith and is known as "Umm Haram," or "Hala Sultan," is buried in Larnaca, located within the borders of present-day South Cyprus. The Islamic expedition to Cyprus, known as the first overseas campaign by the Muslims, took place in 649 AD during the reign of Caliph Uthman (644-656) and was initiated by the Governor of Damascus, Muawiyah. Umm Haram

<sup>4</sup> Ahmet Mor, A. & M. Dursun Çitçi, "KKTC'de Kentleşme". *Doğu Coğrafya Dergisi*, (2011) 12 (18): 227

<sup>5</sup> Mehmet Özyürek, Mehmet Karamanoğlu, Fikri Özler, Halil Selçuk, Rasim Taş, Ulaş Beratlı ve Mercan Gergin, *Kıbrıs Türk Tarihi*, KKTC Milli Eğitim Bakanlığı Yayınları, KKTC. (2014):2

<sup>6</sup> Durán-Sánchez, Amador, José Álvarez-García, María De la Cruz Del Río-Rama, and Cristiana Oliveira, *Religious Tourism and Pilgrimage: Bibliometric Overview* *Religions* 9, (2018) no. 9: 249. <https://doi.org/10.3390/re19090249>

<sup>7</sup> Simon Charles Woodward "Faith and tourism: Planning tourism in relation to places of worship", *Tourism and Hospitality Planning & Development* (2004), vol: 1, no. 2:174

<sup>8</sup> <http://users.metu.edu.tr/birten/tarihoncesi.html>, Access date: 23.09.23

<sup>9</sup> Münür Yıldırım "Dünü ve Bugünüyle Kıbrıs Yahudileri", *Dinler Tarihi Araştırmaları-VIII Bütün Yönleriyle Yahudilik Uluslararası Sempozyumu*, 18-19 Şubat, 2012: 309

<sup>10</sup> <http://users.metu.edu.tr/birten/roma.html> Access date:20.09.23

Hala Sultan participated in this expedition, but during the campaign, she fell from her horse, broke her neck, and was considered a martyr. She was buried at the location where she lost her life, thus attaining the status of a martyr<sup>11</sup>.

When we examine the period during which the Ottomans established their dominion over the island, we can discuss the reflections of Turkish-Islamic culture. The most significant factor in these reflections, which began in the era of Sultan Selim II in 1571, was the resettlement (iskân) of people. Approximately thirty thousand people from various provinces of Anatolia were resettled in Cyprus following its conquest<sup>12</sup>. This resettlement continued until the late 19th century<sup>13</sup>. As a result, it can be said that Turkish-Islamic culture had a significant influence on the formation of both tangible and intangible cultural heritage elements present on the island today.

Culture encompasses all tangible and intangible accumulations that give identity to societies, handed down from generation to generation and blended with the geography in which they live<sup>14</sup>. The formation of societies' ways of life and cultures, the preservation of these cultures over the years, their transformation, or their disappearance are closely related to the value given by these societies to their ethnic identities. Culturally significant values passed down from generation to generation and preserved are one of the most important factors for the existence of a society. In this sense, cultural tourism not only contributes to the diversification of tourism within its own balances but also plays a significant role in the protection of cultural values.

Sacred places and places of worship are known as gathering places for people with common beliefs. In addition, madrasas serve as centers of education, fountains, caravanserais, and baths are not only for meeting certain needs but also serve as socialization centers for the public. Over the centuries, these structures, whose numbers have increased and reached our day, have played a crucial role not only in helping the local population to preserve their ethnic identity and not lose their cultural roots but also in conveying tangible and intangible values of the region to people from different cultures.

In terms of the classification of cultural heritage, buildings and structures fall under the category of immovable cultural assets<sup>15</sup>. For countries that prioritize the development of the tourism industry, the tourism economy plays a significant role in the growth of their economies<sup>16</sup>. The same holds true for countries that value cultural tourism. Travel undertaken by individuals to develop their spirituality, enhance their cultures, and perhaps find healing in line with their beliefs has given rise to the relationship between culture and tourism. This relationship is realized when travelers benefit from the services offered by tourism establishments in the regions they visit<sup>17</sup>.

The Ottoman Empire, during its rule over Cyprus, made significant contributions to the development of the island and left important architectural legacies. While governing Cyprus, the Ottomans not only supported the island's development in various ways but also constructed

<sup>11</sup> Baha Tanman, B. "Hala Sultan Tekkesi", TDV İslam Ansiklopedisi, Cilt 15 içinde (Ankara: TDV İslâm Araştırmaları Merkezi, 1997 :225-22 <https://islamansiklopedisi.org.tr/hala-sultan-tekkesi>.

<sup>12</sup> Turan Gökçe, "1572-73 Yıllarında Kıbrıs'ta İskân Edilmek Üzere Karaman Ve Rum Vilâyetlerinden Sürülen Aileler", *Türk Dünyası İncelemeleri Dergisi* 2.2 (1997): 1-78.

<sup>13</sup> Celal Erdönmez, "Kıbrıs Tarihi Ders Kitaplarında Osmanlı Devrinde Kıbrıs'a Yapılan Sürgünlerle İlgili Bazı Tespitler", *SDÜ Fen Edebiyat Fakültesi Sosyal Bilimler Dergisi*, (2007)15, p.72.

<sup>14</sup> Unesco Milli Komisyonu, "Somut Olmayan Kültürel Miras Nedir?",(2003): par.1 <https://www.unesco.org.tr>, Access date: 22.09.23

<sup>15</sup> Yeter Gündüz, Y. (2016). "Kültürel miras açısından inanç turizmi: Türkiye örneği" (Yüksek Lisans Tezi, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, (2016), 11

<sup>16</sup> İsmail Bilgiçli ve Fırat Altınkaynak, "Turizm Endüstrisinin Türkiye Ekonomisi İçindeki Yeri ve Önemi; Ekonomi Paradigmasıyla Yaklaşım", *Uluslararası Yönetim İktisat ve İşletme Dergisi*, (2016) 16:562

<sup>17</sup> Gündüz, "Kültürel miras açısından" 37-38

mosques, tekkes (dervish lodges), hans (inns), hamams (bathhouses), fountains, and various public buildings. Some of these structures became unusable over time due to human activity, while others succumbed to natural disasters. However, a few have managed to survive to the present day. Some continue to serve their original purposes, while others struggle to survive within the island's cultural heritage. In the current divided structure of the island, some of these structures remain in Northern Cyprus, primarily in cities such as Nicosia, Girne, Lapta, and Lefke, while others are located within the borders of Southern Cyprus, mainly in cities like Nicosia, Larnaka, Limasol, Baf, and Dali<sup>18</sup>. This study focuses on the cultural heritage sites within the borders of Northern Cyprus that can be considered within the scope of cultural tourism. The first phase of establishing routes within the framework of cultural tourism, which is essential for its integration into tourism economics, will be the determination of the destination.

## 2. The Ottoman Tangible Heritage in Northern Cyprus

### 2.1. Mosques and Musjids

Throughout the history of Islam, individuals adhering to the Islamic faith have regarded collective worship as sacred<sup>19</sup>. The concepts of mosques and musjids are derived from the Arabic root word "cem," meaning "to gather" or "bring together." The term "câmi," meaning "the gatherer" or "the one that brings together," was initially a shortened form of the phrase "el-mescidi'l-câmi,"<sup>20</sup> which referred to the large mosques where Friday prayers were held, signifying their role in gathering the congregation. In Islamic belief, mosques are not just places of worship for communities; they are also viewed as social and cultural institutions. Due to the significance of the Islamic Prophet Muhammad (PBUH) and his companions, mosques have served as meeting points for various activities. As a result, mosques, where positive and constructive activities take place, have been at the center of life, holding importance in terms of spirituality, education, and socialization within communities<sup>21</sup>.

In general, the development of mosque architecture following the Ottoman conquest of the island has taken various forms. It has sometimes involved the conversion of churches and cathedrals into mosques, which could be associated with the general conversion of the Muslim population. At other times, new structures have been built to meet the worship needs of the population. When the Ottoman Period began in Cyprus, the increase in the Muslim-Turkish population on the island led to the necessity of constructing places of worship to meet their religious needs. Observations indicate that in buildings constructed to address this need, modest structures were preferred to showcase the richness of the empire, focusing on meeting the needs of the local population.

The mosques in Cyprus are observed to follow the classical Ottoman architectural style. Two different types of mosque models can be seen in Cyprus, with some mosques featuring domes, while others prefer a rectangular plan that extends either longitudinally or transversely. These mosques, constructed with cut stone materials, typically have a single minaret<sup>22</sup>.

Arab Ahmet Mosque in Nicosia, the capital of Northern Cyprus, serves as an example of mosques with domes, which are relatively rare. Typically, these domed mosques have been observed from the 19th century onwards and have become more common. In the case of mosques with a rectangular plan, which began to be seen during the 19th century, the design

<sup>18</sup> <http://users.metu.edu.tr/birten/osmanli.html> (Erişim tarihi: 20.09.2023)

<sup>19</sup> Zakkarya Mohamed Abdel-Hady, "The Masjid, Yesterday and Today", *CIRS Center For International and Regional Studies, Georgetown University School of Foreign Service Qatar*.(2010), No: 2:2

<sup>20</sup> Ahmet Önkal, Nebi Bozkurt, "Cami", *Türkiye Diyanet Vakfı İslam Ansiklopedisi (DİA)*, İstanbul: TDV Yayınları, 1993, 7:91-92

<sup>21</sup> Abdel-Hady, 2010, "The Masjid, Yesterday", 2010,3

<sup>22</sup> Zihni Turkan "Kıbrıs'ta Osmanlı Dönemi'nden Günümüze Türk Mimarisi Eserleri", *The Turkish Online Journal of Design, Art and Communication - TOJDAC* (2016) Volume 6 Issue 4: 480.

features two long walls connected by arches at certain intervals, covered by a sloped wooden roof. Examples of such mosques in Nicosia include Bayraktar Mosque, Sarayönü Mosque, İplik Pazarı Mosque (Kıbrıs Muhasılı Hacı Ahmet Ağa Mosque), Turunçlu Mosque, Tahtakale Mosque, Dükkânlarönü Mosque, Dali Mosque (Ziya Paşa Mosque), in Lefke, Lefke Aşağı Mosque (Mahkeme Mosque), Piri Paşa Mosque (Minareli Mosque), in Girne, Ağa Cafer Paşa Mosque, in Lapta, Seyit Mehmet Ağa Mosque (Lapta Yukarı Mosque), Ozanköy's Kazafana Mosque (Hüseyin bin İsmail Ağa Mosque), and Mehmetçik's Galatya Mosque<sup>23</sup>.

It is known that the Ottoman Empire, upon conquering the largest temples of the cities they occupied, converted them into mosques while preserving architectural and artistic features as much as possible. Therefore, initially in Nicosia, St. Sophia, St. Augustin, St. Katerin, Yenicami, and in Famagusta, St. Nikolas Cathedrals were converted into mosques and opened for worship, incorporating elements such as the mihrab, pulpit, minaret, and ablution fountain<sup>24</sup>.

The list of mosques and masjids mentioned in the study does not serve as an inventory but has been examined as cultural heritage elements that can be evaluated within the scope of cultural tourism. Furthermore, the mosques that continue to exist are provided in Table 1, and some of them are presented in subheadings.

**Table 1:** Mosques from the Ottoman Empire Period to the Present

The Name of the Mosque	Initial Construction Date	Conversion to Mosque Date	Region
Sarayönü Mosque	14th Century	1902	Nicosia
İplik Pazarı Camii-Kıbrıs Muhasılı Hacı Ahmet Ağa Mosque	1826	-	Nicosia
Piri Paşa Camii -Minareli Mosque	7th Century	-	Upper Lefke
Ağa Cafer Paşa Camii	1589	-	Kyrenia
Seyit Mehmet Ağa Camii -Lapta Yukarı Mosque	17th Century	-	Lapitos
Kazafana Camisi -Hüseyin bin İsmail Ağa Mosque	17th Century	-	Kyrenia
Galatya Mosque	1897	-	Mehmetcik
Arap Ahmet Paşa Mosque	16th Century	-	Nicosia
Haydarpaşa Mosque	14th Century	1573	Nicosia
Lala Mustafa Paşa Mosque	1312	1571	Famagusta
Selimiye Mosque	1326	1595	Nicosia
Turunçlu Mosque	1824	-	Nicosia
İplik Pazarı Mosque	1826	-	Nicosia
Sarayönü Mosque	15th Century	1902	Nicosia
Laleli Mosque	16th Century	1827	Nicosia
Dükkânlar Önü Mosque	16th Century	1838	Nicosia
Akkavuk Muşjid	16th Century	1895	Nicosia
Yazıcızade Mosque	1895	-	Kyrenia
Akkule Muşjid	1619	-	Famagusta
Sinan Paşa Camii- Buğday Mosque	1358	1571	Famagusta
Sazlıköy (Livadya) Mosque	1882	1910	Karpas
Lefke Orta Mosque	1879	-	Lefke
Lefke Aşağı Mosque	1819	-	Lefke

<sup>23</sup> Seden Özerden, Burcu Ilgaz, "Somut Kültürel Miras Kapsamında Kuzey Kıbrıs'ta Bulunan İslami İnanç Merkezlerinin İnanç Turizmi Açısından Değerlendirilmesi", *II-International Conference on Global Practice of Multidisciplinary Scientific Studies*, (2022): 1376

<sup>24</sup> Tuncel Bağışkan, "Kıbrıs'ta Osmanlı-Türk Eserleri", Lefkoşa: Kuzey Kıbrıs Müze Dostları Derneği Yayını, KKTC (2005), 31

### 2.1.1. Ağa Cafer Paşa Camii

Located in a cobblestone street that leads from Girne harbor to the city center, Ağa Cafer Paşa Mosque is one of the oldest two mosques in the central Girne. It was built in the late 16th century, specifically in August 1599, by Câfer Paşa, who served as the Cyprus Beylerbeyi within the Ottoman Empire. The mosque suffered damage during the period of the EOKA terrorist organization before 1974. Following the Cyprus Peace Operation, with the assistance of an association established after 1974 and the Religious Affairs Department, it underwent restoration and renovation, eventually reopening for worship between September 1974 and July 1975<sup>25</sup>.

The mosque is constructed from cut yellow stone and is the largest among the three prayer places built in Girne. It features a minaret located at the northwest corner of the mosque. Information related to Ağa Cafer Paşa, after whom the mosque is named, has been recorded on a marble plaque mounted on one side of the mosque<sup>26</sup>.

The mosque was built using high foundations, and like many other mosques in Cyprus, it has a rectangular shape with an elongated space. The main prayer hall follows a last congregation place with three arches supported by two columns and is covered with a roof resting on arches laid in the direction of the qibla wall. As is typical in many Cypriot mosques, a section on the left is separated from the main hall by a wall. The minaret, adjacent to the last congregation place, is constructed from cut stone. The minaret features a simple architectural design on its balcony<sup>27</sup>. It has a square base, a cylindrical body, and a single balcony. Some decorative elements can be found on the minaret's balcony<sup>28</sup>.

### 2.1.2. Arap Ahmet Paşa Mosque

Although the exact construction year of the mosque is not definitively known, it is believed to have been built within the same century as Ahmet Pasha, who was originally from the Algeria Beylerbeyi and later became the Beylerbeyi of Cyprus, and was known by the nickname "Arap." Considering that Ahmet Pasha lived in the 16th century and participated in the conquest of Cyprus, it is likely that the mosque was also built in the same century<sup>29</sup>. This classic Ottoman structure, located in the "Arap Ahmet" neighborhood from which it derives its name, is said to have been built on the site of a 14th-century cathedral and underwent renovations in 1845, based on the information available<sup>30</sup>.

The mosque, situated in Nicosia, is distinguished as the only mosque built in accordance with the traditional structure of Anatolian mosques. Having a square plan, the mosque is constructed from cut stone and features a rectangular plan extending transversely to the northwest, with a last congregation area covered by three domes resting on square pillars. These domes are supported by a large dome, approximately six meters in diameter, placed on a drum with half-domes at its four corners. Access to the interior of the mosque is through a low-arched doorway in the last congregation area. Eight plaster piers supporting the domes adorn the walls. The mosque, crafted from marble, contains a mihrab, intricately adorned with stalactites, muqarnas motifs, and a latticework pattern, encircled by a dado. A cypress tree motif stands out in the central dado. In the northwest of the prayer hall, a wooden women's gallery is supported by single marble-columned posts. The mosque's minaret, constructed from cut stone and

<sup>25</sup> Semavi Eyice, "Cafer Paşa Camii", TDV İslam Ansiklopedisi, (1992), 554-555. <https://islamansiklopedisi.org.tr/cafer-pasa-camii>

<sup>26</sup> Bağışkan, Kıbrıs'ta Osmanlı-Türk Eserleri, 30-33

<sup>27</sup> Semavi Eyice, "Cafer Paşa Camii", TDV İslam Ansiklopedisi, (1992), 554-555. <https://islamansiklopedisi.org.tr/cafer-pasa-camii>

<sup>28</sup> Altan, "Gizemli Kıbrıs", 404

<sup>29</sup> Semavi Eyice "Arap Ahmet Paşa Camii", TDV İslam Ansiklopedisi, (1989), 115

<https://islamansiklopedisi.org.tr/ahmed-pasa-camii--lefkose>

<sup>30</sup> Altan, "Gizemli Kıbrıs", 327



situated adjacent to the northwest wall, opens into the mosque's interior. It is characterized by a stone base, a polygonal shaft, intricate stalactite ornamentation, a single balcony, and a metal spire<sup>31</sup>. In the mosque's courtyard, there is a fountain (şadırvan), as well as graves belonging to prominent Turks who have served in significant roles, such as İshak Pasha and Kâmil Pasha<sup>32</sup>.

### 2.1.3. Haydarpaşa Mosque

In Nicosia, at the intersection of Haydarpaşa and Kirlizade Streets, the most notable structure following St. Sophia and converted into the Haydarpaşa Mosque during the Ottoman period is the Lusignan construction known as St. Catherine's Church. This Catholic church, dating back to the 14th century, is recognized as one of the most elegant and perfect examples of the Gothic Flamboyant style, a variant of the Gothic style prominent in Southern France<sup>33</sup>. The defining characteristics of the Gothic Flamboyant style include intricately carved door entrances and octagonal buttresses that separate tall and narrow windows. What sets this church apart is the absence of tombstones, an altar, and a crucifix on the floor<sup>34</sup>. The windows feature geometric decorations made of plaster, placed in the upper sections. Access to the church is provided through three doors. The southern entrance, made with exquisite stonework, reflects the Gothic style. Although the figurative elements are absent, it includes a jamb (the part of the door forming the pointed arch) and a finial (the decorative top part of monumental doorways). Lusignan coats of arms and reliefs adorn the top of the doorway. All the capitals of the columns are intricately carved. The central column, along with the two on the sides made of white marble, encases the door lintel and arch<sup>35</sup>.

### 2.1.4. Lala Mustafa Paşa Mosque

Lala Mustafa Pasha Mosque, known as the earliest structure in Famagusta, is a building with Gothic architectural features dating back to the Lusignan era. Originally known as St. Nicholas Cathedral before the Ottoman conquest of the island, it was also referred to as Aya Sofya. Historical records from the Genoese period suggest that the construction of the cathedral began on August 3, 1300. Following the Ottoman Empire's takeover of the island on August 1, 1571, Lala Mustafa Pasha converted the cathedral into a mosque on Friday, August 17, 1571, leading the Friday sermon on behalf of Sultan Selim II. During the conversion of the cathedral into a mosque, a minaret, a mihrab (prayer niche), and a minbar (pulpit) were added. In Ottoman architecture, sultan's mosques typically had two or more minarets, while mosques associated with viziers or pashas usually featured a single minaret, usually placed at the entrance facade. Lala Mustafa Pasha Mosque follows this practice with a single minaret at the front facade. It was a tradition in Ottoman rule to convert the largest existing structure in newly conquered regions into a mosque. This tradition continued with the conquest of Cyprus, and Lala Mustafa Pasha Mosque was adopted as the Grand Mosque of Famagusta<sup>36</sup>. The mosque, constructed with ashlar stone, has a longitudinal plan with three naves and basilical characteristics. The southern nave of the mosque houses two mihrabs and a minbar added during the Ottoman period. The minaret, located at the northwest corner of the building and displaying a harmonious Gothic style, has an octagonal body and a single balcony<sup>37</sup>.

### 2.1.5. Piri Mehmet Paşa Mosque

The mosque located in Lefke, known as the oldest among the mosques in the region, is also referred to as Yukarı Mosque or Minareli Mosque<sup>38</sup>. It was built on the ruins of the Aya

<sup>31</sup> Altan, "Gizemli Kıbrıs", 330

<sup>32</sup> <https://www.lefkosabelediyesi.org/tarihi-ve-turistik-yerler/arabahmetpasa-camii>, Access date:15.09.23

<sup>33</sup> Celal Öztürk, Huriye Gürdallı, "Lefkoşa ve Mağusa'da Gotik Yapıların Mimari Elemanlara Göre Analizi", Mimarlık Fakültesi Dergisi-Journal of Faculty of Architecture (2021), Cilt-Volume:3 Sayı-Issue:1:10

<sup>34</sup> Altan, "Gizemli Kıbrıs", 363

<sup>35</sup> Öztürk and Gürdallı, "Lefkoşa ve Mağusa'da", 9

<sup>36</sup> Aygün Ülgen, "Klâsik Devir Minareleri", İstanbul: Alfa Yayınevi, (1996):157-164

<sup>37</sup> Altan, "Gizemli Kıbrıs", 460

<sup>38</sup> <http://www.evka.org/site/sayfa.aspx?pkey=1410> Access date:19.09.23

Yorgi Church during the Ottoman administration of Cyprus. While the exact construction year is not known, various sources mention that the area where the current mosque stands was the location of the Ayia Yorgi Church. According to historical accounts, during the early Arab raids to Cyprus, which began in 649 AD, it is believed that the Ayia Yorgi Church stood in the same location. It is also recorded in some sources that during one of the raids to the island, the church was converted into a mosque, but it remained neglected until the Ottoman administration of Cyprus in 1571.

Ebu Bekir Bey, the grandson of Piri Mehmet Pasha, who participated in the conquest of Cyprus and served as the grand vizier for both Yavuz Sultan Selim and Kanuni Sultan Süleyman, arrived in Cyprus to oversee the administration of the "Baf Sancağı" (District of Paphos). During his inspection in Lefke, he noticed the neglected state of the church and ordered its renovation and conversion into a mosque. The old church, which was transformed into a mosque, was then named after his grandfather, Piri Mehmet Pasha<sup>39</sup>. The Pir Pasha Mosque features a rectangular structure made of cut stone and has a three-arched prayer hall. The last congregation area is located on the north side. Access to the mosque's main prayer area is through a low-arched entrance door located in the last congregation area. The mosque's wooden roof is supported by four arches. The cut stone minaret, with a polygonal body and a single balcony, is accessible from the last congregation area. It is constructed on a high base<sup>40</sup>.

In typical Ottoman architectural style, it is constructed with an octagonal body, where three sides face forward and five sides face backward, with columns on the front corners. This mosque also boasts the distinction of having the only cut stone dome in Lefke<sup>41</sup>. There are two tombs in the mosque garden, with the more magnificent one belonging to Vizier Osman Pasha, who passed away in 1839. This tomb can be considered one of the finest examples of Ottoman tombs, adorned with natural motifs. The second tomb in the mosque garden is less grand and belongs to Hüseyin Ağa, known for connecting Lefke with water and constructing the aqueducts that linked the area's other settlements<sup>42</sup>.

### 2.1.6. Selimiye Mosque

The construction of the mosque with its twin minarets, which serves as an Islamic place of worship today, began in 1208 under the auspices of Latin Archbishop Eustorge de Montaigu. The mosque was built in the Gothic style, similar to Notre Dame of Paris in France<sup>43</sup>, and was consecrated during a religious ceremony on November 5, 1326, after which it was opened for worship under the name St. Sophia. This structure witnessed the coronation ceremonies of the Lusignan kings and stands out as one of the most important masterpieces of pure Gothic architecture built by the Lusignans in Cyprus. It is known that Lusignan kings were crowned with the Cyprus royal crown here, and some of the nobles and kings of the time were also buried within this cathedral<sup>44</sup>.

On the northern side of the cathedral, the Latin Archbishopric building (1329), which currently stands on what is the southern facade of the cathedral, was constructed to serve as the residence for the archbishops serving at St. Sophia Cathedral. The southern facade features a double-winged Gothic arched door and another Gothic-style arched window, adorned with the coats of arms of the contemporary Lusignan royal families. Immediately to the southwest of the cathedral, a Gothic-style church dedicated to St. Nicholas was built in the 14th century on

<sup>39</sup> Altan, "Gizemli Kıbrıs" s.560

<sup>40</sup> Bağışkan, "Kıbrısın Geçmişine Yolculuk", 16-19

<sup>41</sup> <https://www.lefkebelediyesi.com/lefke-hakk%C4%B1nda/gezilecek-yerler/item/20-piri-mehmet-pasa-turbesi.html>  
Access date: 12.09.23

<sup>42</sup> Bağışkan, "Kıbrısın Geçmişine Yolculuk", 16-19

<sup>43</sup> Zihni Turkan and Çimen Özbek, "Lefkoşa Tarihi Kent Dokusunda "Selimiye Meydanı". Journal of History Culture and Art Research, (2018), 7(2), 432. doi: <http://dx.doi.org/10.7596/taksad.v7i2.1486> , s.432

<sup>44</sup> <https://www.lefkosabelediyesi.org/selimiye> Access date:15.09.23

Byzantine remains. The soffit above the north door of the church displays coats of arms belonging to noble families from the Middle Ages<sup>45</sup>. Following the Ottoman conquest of the island, St. Sophia Cathedral underwent a transformation into a mosque, with the addition of two minarets built onto the bell towers, and its name changed to Ayasofya Mosque. The mosque featured five main entrances, with an additional eastern entrance named the Aziziye Gate. Furthermore, a hexagonal domed ablution fountain, supported by eight columns, was added to the western section of the mosque's courtyard. Serving under the name of Sultan II. Selim, it became not only the largest mosque in Lefkosia but also on the entire island<sup>46</sup>.

### 2.1.7. Turunçlu Mosque

Turunçlu Mosque is situated in the İplikçi neighborhood of Lefkoşa, on Kadınlar Pazarı Street. According to the inscription above the mosque's entrance, it was commissioned by Seyyid Mehmed Ağa and built in 1825 (1240 in the Islamic calendar). The mosque has a rectangular plan measuring 8.78x15.00 meters. An "L"-shaped last congregation area surrounds the north and west facades of the building. The wooden roof is supported by four arches that run in an east-west direction. The ceiling of the gallery, which is located in the northeast corner and supported by wooden columns, is coffered. On the north façade of the last congregation area, there are six pointed arches resting on cylindrical columns, and on the west façade, there are four pointed arches. The pulpit (minber) exhibits Baroque-style ornamentation, particularly noticeable in the motifs on the pulpit's side railings. The cylindrical minaret, located in the northeast corner, is constructed from stone and features four rows of minaret balconies. The horizontal profiles defining the base of the balcony are a characteristic of the period's architectural style<sup>47</sup>.

### 2.1.8. İplik Pazarı Mosque

The small mosque located on İplik Pazarı Street in the old city of Lefkoşa, also known as Nicosia, was named after the cotton market that used to be in the area during Ottoman times. The information about this mosque is derived from two inscriptions located above the entrance, which indicate two different construction periods. The initial construction of the mosque was undertaken by Hacı Ahmet Ağa, the last Muhassıl of Cyprus, in 1826, and during that period, it was known as the "Muhassıl Hacı Ahmet Ağa Mosque." However, the mosque is commonly referred to as the "İplik Pazarı Mosque" due to the fabric market in the region during the Ottoman era. The second inscription in the mosque states that the original building was demolished in 1899 and replaced with the current mosque. The expansion of the mosque was necessary to accommodate the increasing number of worshippers in the area<sup>48</sup>.

The mosque's eastern minaret, accessible from the inside, is a remnant of the original Hacı Ahmet Ağa Mosque and is one of the two stone minarets with a conical design made from cut stone in Northern Cyprus. The mosque has a rectangular plan constructed from cut stone and rubble fill, displaying a utilitarian character. Inside, a wooden ceiling is supported by two arches, and the main prayer area is illuminated by arched windows. Wooden stairs lead to a separate section for women<sup>49</sup>.

<sup>45</sup> Oktay Aslanapa, "Kıbrıs'da Türk Eserleri", İstanbul: Kültür Bakanlığı Yayınları,(1975)

Hakkı Atun, "Kıbrıs'taki Osmanlı Mirası", Osmanlı Mimarlığının 7 Yüzyılı "Uluslar üstü Bir Miras", İstanbul: Yapı-Endüstri Merkezi Yayınları, (1999), 349-354,

Turkan and Özbek, "Lefkoşa Tarihi Kent Dokusunda", 433

<sup>46</sup> Turkan and Özbek, "Lefkoşa Tarihi Kent Dokusunda", 435

<sup>47</sup> Kenan İnce, K. " Kuzey Kıbrıs Türk Cumhuriyeti ve Güney Kıbrıs'ta 1789-1839 Yıllarındaki Osmanlı Cami ve Mescitleri", Atataürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi, (1996), Sayı: 4, ISSN:1300-9052, s.5.

<sup>48</sup> <https://lefkosabelediyesi.org/tarihi-ve-turistik-yerler/12> Access date:22.09.23

<sup>49</sup> Altan, "Gizemli Kıbrıs", 340

### 2.1.9. Sarayönü Mosque

The place where the mosque stands was originally a Catholic church built during the Lusignan rule. While some sources suggest that this church might have belonged to the Carmelite order, more recent research argues against this possibility due to the location of the mosque and proposes that the church was the Notre-Dame de Sur Monastery of the Benedictine order. This Gothic-style church, with its Gothic architectural features, was converted into a mosque after the Ottoman Empire captured Nicosia in 1570 and has been referred to by various names, including "Orduönü Musjid," "İbrahim Paşa Mosque," and "Ali Paşa Mosque"<sup>50</sup>.

The old structure, which was severely damaged in an earthquake in January 1900, was demolished by the British administration against the wishes of the Cyprus Waqf (Religious Endowments) Administration. In its place, a new mosque was designed by the British architect Fenton Atkinson, incorporating influences from Maqribi architecture. In 1962, it was closed for worship with the opening of the adjacent Saray Hotel. From 1963 onwards, it was repurposed as an exhibition hall, and starting in 1964, it was used as a marriage registration office. In 2005, due to objections raised, the building was converted back into a mosque, and a new marriage registration office was constructed nearby<sup>51</sup>.

### 2.1.10. Laleli Mosque

Laleli Mosque is located in the northern part of Nicosia, in the Abdi Çavuş neighborhood. The name "Laleli Mosque" is thought to have originated from the tulip motifs that adorned its original minaret. Originally, it was a small church from the medieval period. After the Ottoman conquest of Cyprus, it was initially converted into a small mosque (a prayer hall) without a minaret. It was referred to as "Laleli Mosque with Minaret" during the 18th century. In 1827, it was expanded and converted into a full-fledged mosque with the addition of a minaret, pulpit, mihrab, a new roof, and a congregation area. The original minaret of the mosque, made from cut stone and adorned with a balcony (sherefe), was demolished in 1978-79 due to safety concerns, and the current minaret was built in its place. The new minaret situated in the northeast of the mosque does not replicate the features of the original one<sup>52</sup>.

The entrance to the garden is through an arched gate. The mosque has a rectangular structure with dimensions of 12.85 meters in length and 3.30 meters in width. The congregation area (son cemaat yeri) is located to the north and has three pointed arches. Access to the prayer area (harim) is provided through a pointed arched door with a 1827 inscription containing the name of Ali Ruhi Efendi<sup>53</sup>. To the east of the prayer area, you can find the apse of the old chapel. The painted mihrab is adorned with floral and leaf motifs. In the western part of the mosque, there is a door providing access to the women's section along with a wooden staircase<sup>54</sup>.

## 2.2. Dervish Lodges and Tombs

In individuals of the Islamic faith, the tombs dedicated to significant figures, known as "türbe" are also referred to by various names such as "kümbet, makam, meşhed, buk'a, darîh, kubbe, ravza" in the context of their spiritual significance<sup>55</sup>. The term "tekke," written in Ottoman Turkish as "tekye," is the historical word for what is commonly known as a "tekke" today. In earlier times, it is observed that tekkes were often built by spiritual leaders, disciples, or by rulers and officials. The favorable view of Sufism by state officials can be considered a significant reason for the notable increase in the number of tekkes. After the 13th century, there was a noticeable rise in the number of tekkes. Tekkes, especially those with the tomb of the

<sup>50</sup> Altan, "Gizemli Kıbrıs", 325

<sup>51</sup> <https://kulturenvanteri.com/tr/yer/sarayonu-camii-lefkosa/>, Access date: 22.09.23

<sup>52</sup> Altan, "Gizemli Kıbrıs", 372

<sup>53</sup> İnce, "Kuzey Kıbrıs Türk Cumhuriyeti ve", 10

<sup>54</sup> Altan, "Gizemli Kıbrıs", 372

<sup>55</sup> İsmail Orman, "Türbe", "TDV İslam Ansiklopedisi, Cilt.41. (2012), 464-466

founder of the order, serve as the central tekkes of that specific Sufi order and are managed by the head of the order, the sheikh<sup>56</sup>. In 1924, with the establishment of the Directorate of Religious Affairs, the administration of tekkes (Sufi lodges) and dervish convents, along with mosques and prayer rooms, was transferred to this institution. By the law dated November 30, 1341 (1925) and numbered 677, titled "Law on the Closure of Tekkes, Convents, Tombs, and the Abolition of Certain Titles," all tekkes within the boundaries of the Republic of Turkey were closed. This decision was also applied in Northern Cyprus. Currently, all places referred to as tekkes are open for visitation, and they can only be used for prayer and making religious vows. In Northern Cyprus, there are shrines and tekkes associated with Islamic belief. All the known tombs and tekkes built during the Ottoman Empire era are cultural heritage elements of the country, with significant tourism potential under the scope of faith and cultural tourism. Furthermore, the existing tombs and tekkes are provided in Table 2, with some of them presented under subheadings.

**Table 2:** Tombs and Tekkes from the Ottoman Empire Period to the Present Day

Tomb / Tekke Name	Construction Year
Hız. Ömer Tomb	1570
Kırklar Tekke	1816
Mevlevi Tekke	1593
Yediler Tekke	1570
Canbulat Paşa Tomb	1571
Cezayirli Sadık Paşa Tomb	1571
Kutup Osman Hazretleri Tomb	1691
Kurt Baba Tomb	1570
Garip Dede Tomb	Unknown
Kavaklı Dede Tomb	Unknown
İttik Dede Tomb	1570
Aziz Efendi Tomb	1571
Kara Baba Tomb	1570
Yirmisekiz Çelebi Tomb	1732
Yeniçeri Efendisi Veli Efendizade Mehmet Emin Efendi Tomb	1724
Mustafa Zühdü Efendi Tomb	1904
Pertev Paşa Tomb	1570

### 2.2.1. Hız. Ömer Tomb

The tekke, located on the coast of Çatalköy (Ayios Epiktitos) in Girne, is also known as the Hazreti Ömer Türbesi (Tomb of Hazreti Ömer). It is situated seven kilometers east of Girne. The tekke benefits from the visual appeal of tectonic depressions and cavities on the volcanic rock mass upon which it was built<sup>57</sup>. There are seven graves in the shrine. According to legend, the bodies of the individuals found in a cave just behind the current shrine were discovered in a preserved state without decomposition during the Ottoman conquest of the island. It is said that those who came during the Arab raids on the island (7th century AD) were martyred and their bodies remained undecomposed in the cave until the Ottoman conquest in 1571<sup>58</sup>.

### 2.2.2. Kırklar Lodge

Located southwest of the village of Dilekkaya, on the way to Ercan Airport in Cyprus, this shrine is believed to contain the remains of forty martyrs. It is known that the tekke was built in two stages during the Ottoman period. Although the exact date is uncertain, historical sources suggest that the shrine for 23 of the martyrs was completed in 1816, and the rest of the

<sup>56</sup> Mustafa Kara, "Tekke", TDV İslam Ansiklopedisi, Cilt.40. (2011), 368

<sup>57</sup> Bağışkan, "Kıbrısın Geçmişine Yolculuk", 326

<sup>58</sup> Altan "Gizemli Kıbrıs", 428

17 were added later<sup>59</sup>. Over the years, during the ongoing conflicts between Greeks and Turks, it is believed that the Forty Martyrs acted as the most significant deterrent against the Greek attacks on the people of Dilekkaya<sup>60</sup>. These tombs are open for visits today and are among the shrines frequently visited by the people of Cyprus.

### 2.2.3. Mevlevi Tomb

The Mevlevi Tekke, one of Nicosia's most important cultural heritage sites, is located just behind the Girne Gate within the area known as the "surlar içi" (within the walls). Established in 1593 by Arap Ahmet Pasha, one of the conquerors of Cyprus, it includes a mosque named after him, a semahane (a place for the famous whirling dervish perform their sema), and a tomb<sup>61</sup>. Since its establishment, the Mevlevihane has served as a stopover for pilgrims traveling to Mecca by ship. Through its educational and spiritual services, it has become one of the significant institutions in Turkish Cypriot history.

The main entrance of the tekke, constructed from cut stone, features a flat-arched door with the inscription "Ya Hazreti Mevlana Ketebe Ahmet Burhanettin" located above it. You enter an "L"-shaped courtyard through this gate. In the courtyard, you can find predominantly tombstones belonging to the historical Girne Kapısı Cemetery, along with inscriptions from some structures that haven't survived to the present day. To the east of the courtyard, you enter a square-plan semahane through a flat-arched door. The semahane is divided into two sections, supported by an inclined wooden ceiling, two columns, and arches connecting them to each other and the walls. The first section is the part in front of the entrance, initially having a rectangular plan, and after the square columns, the second part starts, extending towards the south with an arch. In this section, there is a mihrab, a platform for sema ceremonies, a wooden gallery, and a kitchen. A simple plaster mihrab can be found on the south wall of the semahane. To the left side of the tekke's entrance, there is a fountain<sup>62</sup>.

### 2.2.4. Yediler Tomb

The tomb is located in the Yediler neighborhood of Nicosia, sharing its name with the area. The rectangular structure houses seven tombs inside. According to legend, these tombs belong to soldiers who became martyrs during the Ottoman conquest of the island<sup>63</sup>. However, according to information from the caretaker of the tomb, the tombs contain the remains of seven siblings who were martyred during battles in the Venetian period<sup>64</sup>. This Tekke continues to be a place of devotion for the people of Cyprus. Candles are lit, prayers are offered, and wishes are made to Allah in honor of the spiritual souls resting there.

### 2.2.5. Canbulat Paşa Tomb

Canbulat Bey, whose real name was Canbulat bin Kasım El Kürdi, is believed to have been the Sanjak Bey of Kilis. According to some sources, he was martyred during the Ottoman conquest of Famagusta<sup>65</sup>. Other sources, however, suggest that he returned to Anatolia after the Ottoman conquest of the island and was rewarded by Sultan Selim II on August 1, 1571. He was granted the title of Beylerbeyi of Aleppo by the Sultan and was awarded the title of Pasha on March 22, 1572<sup>66</sup>. As you enter the walled city of Gazimağusa through the port gate, you can find Canbulat Bey's tomb under a tower.

<sup>59</sup> Bağışkan, "Kıbrısın Geçmişine Yolculuk", 190

<sup>60</sup> Ayşe Çakır, "Kuzey Kıbrıs Türk Cumhuriyeti'ndeki Yatırlar ve Kutsal Adak Yerleri", (Yüksek Lisans Tezi Yakın Doğu Üniversitesi, 2009), s.68

<sup>61</sup> <http://www.evka.org/site/sayfa.aspx?pkey=86> Access date:25.09.23

<sup>62</sup> <https://www.lefkosabelediyesi.org/muzeler/mevlevi-tekkesi> Access date:25.09.23

<sup>63</sup> Altan "Gizemli Kıbrıs", 335

<sup>64</sup> Çakır "Kuzey Kıbrıs Türk Cumhuriyeti'ndeki", 87.

<sup>65</sup> Altan, "Gizemli Kıbrıs", 469.

<sup>66</sup> Bağışkan "Kıbrısın Geçmişine Yolculuk", 449

### 2.2.6. Cezayirli Sadık Paşa Tomb

During the literature review, it was found that the real name of Canbulat Bey is Canbulat bin Kasım El Kürdi, and he served as the Bey of Kilis Sanjak. It is mentioned that he was martyred during the Ottoman conquest of Famagusta. However, some opinions suggest that after the Ottoman conquest of the island, he returned to Anatolia on August 1, 1571. Then, on March 22, 1572, he was rewarded and granted the title of Beylerbey of Aleppo and the rank of Pasha by Sultan Selim II. As you enter the walls near the harbor gate of Gazimağusa, you can find Canbulat Bey's tomb located under a tower<sup>67</sup>.

### 2.2.7. Kutup Osman Hazretleri Tomb

Atpazarî Kutup Osman Fazlı Efendi (1632-1691) was one of the most prominent representatives of the 17th century in the history of Sufism, following in the footsteps of Muhyiddin Ibn Arabi and Sadreddin Konevi's traditions. He was a renowned Sufi and a scholar in Sufi studies. He was also the master of Ismail Hakkı Bursevi, known for his work "Rûhu'l-beyân tefsiri." He was exiled from Istanbul to Cyprus. After Osman Fazlı Efendi's passing in 1691 in Famagusta, the Kutup Osman Tekke was built next to his tomb<sup>68</sup>. The Kutup Osman Tekke is located in Famagusta, near the Namık Kemal High School. Osman Fazlı Efendi faced false accusations by individuals close to the Ottoman authorities, leading to his exile to Famagusta in 1690. He passed away a year after his exile and was buried in the former Turkish cemetery, now part of the garden of Namık Kemal High School. All these details about Kutup Osman can be found in the wooden epitaph written by Hafız Seyit Feyzullah Dede, one of the dervishes of the Lefkoşa Mevlevi Tekke. This epitaph is currently located in the Canbulat Paşa Museum at the entrance of the Famagusta port<sup>69</sup>. The Kutup Osman Tekke consists of three rooms, two of which are covered with domes, while the third room has a tonos ceiling. The rooms on the right side of the arched entrance area also belong to the tekke<sup>70</sup>.

### 2.3. Inns

The word "Han" originates from the Persian term "hane," meaning "house." In Arabic literature, it was initially observed due to the construction of Han-al-Akaba in Syria in 1213. Over the centuries, the term "Han" has been used to refer to two distinct types of structures, both functionally and architecturally different: caravanserais, also known as "menzil han," and urban inns, known as "şehir han."<sup>71</sup> Hans represent some of the earliest architectural works of the Ottomans in Cyprus. They were constructed to accommodate foreigners arriving in Cyprus and villagers visiting the town for trade, mirroring the concept of inner-city trading inns found in Anatolia<sup>72</sup>. In the Ottoman period, eighteen hans of varying sizes were built in Cyprus, yet only two of them, the Great Inn (Büyük Han) and the Gamblers' Inn (Kumarcılar Hanı), both situated within the walled city of Nicosia, have survived to the present day. These hans are constructed using cut stone materials and are two stories high. They feature an open courtyard surrounded by arcades, with rooms opening into these arcades. The lower-level spaces served as storage and areas for animals, while the upper floors were used for lodging purposes<sup>73</sup>.

<sup>67</sup> Özerden and Ilgaz "Somut Kültürel Miras Kapsamında", 1384

<sup>68</sup> Ferruh Özpilavcı, "Atpazarî Kutup Osman Fazlı Efendi'nin İlim ve Bilgi Anlayışı", *Sürgün Bir Şeyhe Armağan* Atpazarî Kutup Osman Kitabı, Kıbrıs Sosyal Bilimler Üniversitesi Yay., (2019), ISBN: 978-605-80624-0-5: 69

<sup>69</sup> Ahmet Gazioğlu, "Kıbrıs'ta Türkler (1570-1878)", (Kıbrıs Araştırma ve Yayın Merkezi (CYREP), Lefkoşa, 2000): 415.

<sup>70</sup> Çakır, "Kuzey Kıbrıs Türk Cumhuriyeti'ndeki", 110

<sup>71</sup> Nursel Gülenaz, "Batılılaşma Dönemi İstanbul'unda Hanlar ve Pasajlar", (İTO (İstanbul Ticaret Odası Yayını), İstanbul, 2011):31

<sup>72</sup> Zihni Turkan, "Osmanlı Şehiriçi Ticaret Hanlarına Kıbrıs'tan İki Örnek: Büyük Han ve Kumarcılar Hanı", I. Uluslararası Hanlar ve Kervansaraylar Sempozyumu, 2007:30.

<sup>73</sup> Zihni Turkan, "Kıbrıs'ta Osmanlı Dönemi'nden Günümüze Türk Mimarisi Eserleri", The Turkish Online Journal of Design, Art and Communication - TOJDAC (2016) Volume 6 Issue 4: 482

### 2.3.1. Great Inn

According to historian Rupert Gunnis, the Great Inn (Büyük Han) was originally a typical medieval building before being reconstructed and adapted into an inn sometime before 1570. In the mid-18th century, as noted by Father Mariti, who lived in Nicosia, it was a han with a central courtyard surrounded by rooms and an entrance composed of five ancient marbles. It was said to have been built with the taxes collected from the Cypriots. Some interesting octagonal stone chimneys from the original structure have survived. George Jeffery also mentions that on the north-facing exterior wall of the Great Inn, there are four unique octagonal-shaped stone chimneys, each about 1.5 meters in height, rising from the parapet of the roof. This unusual feature, rare in Cyprus, was designed to allow smoke to exit through the narrow and tall chimneys. The Great Inn features an open square courtyard with covered vaulted arcades, a total of sixty-eight rooms, and ten shops lining the ground floor. In the center of the inner courtyard, there is an octagonal-plan mosque with a dome, built in 1820, supported by marble columns, and below it, there is a fountain. The entrance to the inn is provided through two gates located on the east and west sides, with the eastern gate opening to the Asmaaltı Square being the main entrance. The western entrance was designed at a higher level to allow easier entry for camels. On the east-facing exterior of the inn, ten shops are located, with five on each side of the main entrance, each opening onto the arcade in front of it. The ground floor rooms were used as stables, and each room, which opens onto the courtyard through double-centered pointed arches with flat-arched doorways, also has windows opening onto the arcades. Additionally, each room has fireplaces for heating. The room located east of the main entrance extends to the outer edge of the arcade in front of it, making it larger than the other rooms.<sup>74</sup> Today, the Great Inn houses shops that sell traditional handicrafts and unique Cypriot souvenirs, an authentic Turkish coffeehouse, and a restaurant offering exceptional examples of local cuisine.<sup>75</sup>

### 2.3.2. Kumarcılar Inn

The han formerly known as "Buğday Pazarı" is commonly referred to as the "Kumarcılar Hanı" or "Gamblers' Inn." Locally, it is also known as the "Seyyar Çalgıcılar Hanı" or the "Kemaneciler Hanı." This historical inn is located in North Nicosia, Northern Cyprus, just north of the Asmaaltı Square. It is one of the 18 hans constructed during the Ottoman era on the island. Among the hans in Nicosia, it is the second-largest, following the Great Inn (Büyük Han)<sup>76</sup>. The Inn of Kumarcılar, a han constructed from rough stone and featuring an irregular plan, is the second-largest and one of the oldest hans in Nicosia, following the Büyük Han. Although its exact construction date is not known, it is believed to have been built on the remains of structures from the 15th to 16th centuries, taking advantage of existing medieval architectural elements. The most significant evidence supporting this idea is the arched entrance gate seen immediately after the entrance of the han and the foundation remains displayed in the northwestern corner room, which are believed to date back to the Venetian or Lusignan period. The entrance gate, which dates back to the medieval period, leads to the central courtyard, showcasing elements typical of Ottoman-era trade hans<sup>77</sup>. Originally, the Kumarcılar Inn had 52 rooms, but only 44 of them have survived to the present day. These rooms are situated both above and below the round-columned arches surrounding the central courtyard. The typical arrangement used in hans is also seen here. The lower rooms were used for storage and stables, while the upper rooms were designed for people to stay. Access to the upper floor is provided

<sup>74</sup> Hasan Altan and Şefika Karaderi Özsoy, "Tarihsel Süreçten Günümüze Büyük Han Ve Yeniden Kullanıma Adaptasyonda Sosyokültürel Sürdürülebilirlik Bağlamında Mekân İşlevlendirilmesi", The Turkish Online Journal of Design, Art and Communication – TOJDAC, Volume 7 Issue 4, (2017): 639

<sup>75</sup> <https://lefkosabelediyesi.org/tarihi-ve-turistik-yerler/20> Access date:12.09.23

<sup>76</sup> <https://kulturenvanteri.com/tr/yer/kumarcilar-han-lefkosa/#17.1/35.177013/33.362621> Access date:12.09.23

<sup>77</sup> Gönül Öney, "Lefkoşa'da Büyük Han ve Kumarcılar Hanı", Milletler Arası I. Kıbrıs Tetkikleri Kongresi, Türk Kültürünü Araştırma Enstitüsü, Yayın:36 Seri I, Sayı:A2., (1971): 274



by a single staircase<sup>78</sup>. The upper rooms have cradle vaults, and the wooden arcade in front of the rooms is covered with tiles. Some rooms feature fireplaces, and the rooms have marble flooring, along with doors opening into the courtyard and rectangular windows facing outside<sup>79</sup>. Today, the inn serves as a tourist attraction with cafes and restaurants<sup>80</sup>.

#### 2.4. Hammams /Turkish Baths

Baths; among the Turkish architectural works of the Ottoman Period in Cyprus, they are the second most frequently encountered structures after mosques. With the arrival of Ottoman rule in Cyprus, building activities initiated for immediate public use were primarily related to the construction of bathhouses. According to the information from historical sources, the first turkish bath in Cyprus was permitted to operate in 1573. Furthermore, in a decree dated November 16, 1570, recorded in the 14th significant book of the Ottoman archives, it is stated that, in addition to the restoration of castles, it was deemed necessary to construct a mosque and a turkish bath for the castles of Girne and Baf<sup>81</sup>. Hammams are composed of three main sections. These are: the "changing" section, which is designed in a square or rectangular plan; the "tepidarium" section, an area covered with a dome or vault in a rectangular plan; and the "hot" section, consisting of four vaulted alcoves with four domed corners. In this study, existing bathhouses that have survived or are partially standing as cultural heritage are presented in Table 3, and some of them are explained under subheadings.

**Table 3:** Baths from the Ottoman Empire Era to the Present Day

Name of the Hammam	Constuction Date	Region
Büyük Hamam	16.YY	Nicosia
Cafer Paşa Hamamı	1601	Famagusta
Kızıl Hamam	16.YY	Famagusta
Keltikli Hamam (Gedikli Hamam)	12.YY	Famagusta
Korkut Hamamı(Çukur Hamam)	17.YY	Nicosia
Ömerge Hamamı	1570	Nicosia

##### 2.4.1. Grand Bath (Hamman)

Located on Irphan Bey Street in Nicosia, this bathhouse is constructed from cut stone and adheres to classic Ottoman bathhouse architecture. Research suggests that it was built using the remains of the St. George Church from the Lusignan Period. It is one of the two functioning bathhouses in Northern Cyprus. The "dressing room" section is accessed through an arched door on the northern side, which is believed to date back to the Lusignan Period. This square-shaped area has a wooden roof with tiles supported by two arches. From the "dressing room," one can enter the rectangular "tepidarium" section. This part is covered by a dome and half-dome. To the south of the tepidarium is a door with a hexagonal central stone, leading to the "hot room." This section consists of a domed central area with four vaulted alcoves (sitting areas) and four small domed chambers located in the corners<sup>82</sup>. The restoration of the Grand Hammam, which has continued its function since its construction, was completed in 2010 with financing from the European Union and has been revitalized.<sup>83</sup>

##### 2.4.2. Korkut Hammam

The hammam, built in the 17th century, is located on Beliğ Paşa Street in the Korkut Paşa neighborhood of Nicosia. Its structure exhibits typical Ottoman architectural features. Like other

<sup>78</sup> Altan "Gizemli Kıbrıs":344

<sup>79</sup> Öney, "Lefkoşa'da Büyük Han",274

<sup>80</sup> <https://lefkosabelediyesi.org/tarihi-ve-turistik-yerler/21> Access date:12.09.23

<sup>81</sup> Bağışkan, "Kıbrıs'ta Osmanlı-Türk Eserleri", 326

<sup>82</sup> Enes Kavalçalan, "Kıbrıs'taki Konak Hamamları", Zeitschrift Für Die Welt Der Türken Journal Of World Of Turks Zfwt, Vol. 7, No. 3, S. 291-307,(2015): 253

<sup>83</sup> Turkan, "Kıbrıs'ta Osmanlı Dönemi'nden", 483

Ottoman-era bathhouses, it consists of three sections: the "undressing" (changing) room, the "tepidarium" section, and the "hot" section. The "tepidarium" and "hot" sections have lost their original features, while the "undressing" room has preserved its original characteristics. The bath section is relatively small and lacks a central platform. The water reservoir and the furnace (heating system) are located in the northwest corner of the building. The hot rooms and private chambers of the building are covered with domes, the undressing room has a pitched roof, and the remaining areas are covered with vaults. The dome features small openings that filter sunlight. Among the bathhouses in northern Cyprus, it is one of the two that have managed to preserve their original characteristics, alongside the Grand Bath<sup>84</sup>.

## 2.5. Fountains

Fountains, during the Ottoman Period, served as important elements of water architecture in cities and squares to meet the public's water needs. The majority of fountains were constructed by affluent individuals as acts of charity. Ottoman fountains, constructed from cut stone, are characterized by their facades with arched niches and inscriptions in Ottoman Turkish. The niches typically have pointed arches and contain faucets. The fountain structures terminate with projecting cornices at the upper parts. Today, almost all fountains have lost their functionality<sup>85</sup>. The study provides a list of fountains that are still in existence or have partially survived as cultural heritage in Table 4.

**Table 4:** Fountains from the Ottoman Empire Period to the Present

Fountain Name	Year	Region	Current Status
Ali Ruhi Efendi Fountain (Kuru Fountain)	1827-8	Nicosia	Out of Use
Laleli Cami (Ali Ruhi Efendi) Fountain	1828	Nicosia	Out of Use
Sarayönü Fountain	17.YY	Nicosia	Out of Use
Müftü Berberzade Hacı Mustafa Fountain	1893	Nicosia	Out of Use
Esseyid Mehmet Emin Efendi Vakıf Fountain	1817-8	Kyrenia	Out of Use
Girne Kalesi Arkasındaki Fountain	1817-8	Kyrenia	Out of Use
Hasan Muttalıp Fountain (Zehri Fountain)	1910	Nicosia	Out of Use
Selimiye Camii Fountain	1572	Nicosia	<b>In Use</b>
Selimiye Cami Fountain	18.YY	Nicosia	Out of Use
Derviş Paşa Konağı Fountain	1801	Nicosia	Out of Use
Dragoman Hadji Georgakis Konak Fountain -1	1803	Nicosia	Out of Use
Dragoman Hadji Georgakis Konak Fountain -2	1809	Nicosia	Out of Use
Dükkanlarönü (Tevfik, Tefikiye) Cami Fountain	1815-6	Nicosia	Out of Use
Büyük Medrese Ali Ruhi Efendi Fountain	1827-8	Nicosia	Out of Use
Küçük Medrese Ali Ruhi Efendi Fountain	1827-8	Nicosia	Out of Use
Samanbahçe (Şaban Paşa)Evleri Fountain	1920	Nicosia	Out of Use
Kuruçeşme Ali Ruhi Efendi Fountain	17.YY	Famagusta	Out of Use
Pabuçuzade Hüseyin Efendi Fountain	1933	Nicosia	Out of Use
Hasan Kavizade Hüseyin Efendi Fountain	1841	Kyrenia	<b>In Use</b>
Hacı Ömer/Haydar Paşazade Mehmed Bey Camii Fountain	1870-1	Lapta	Out of Use
Cafer Paşa Fountain	1596	Famagusta	Out of Use
Haydarpaşa (Ağalar) Cami Fountain	1573	Nicosia	Out of Use
Mevlevi Tekkesi Fountain	1607-8	Nicosia	Out of Use
Müftü Berberzade Hacı Mustafa Fountain	1892-3	Nicosia	Out of Use
Arap Ahmet Paşa Camii Fountain	1845	Nicosia	<b>In Use</b>
Doğancı Köyü Sarnıç Fountain	1742-3	Güzelyurt	Out of Use
Atatürk Meydan Fountain	18.YY	Nicosia	Out of Use
Lüzinyan Evi Fountain	19.YY	Nicosia	Out of Use

<sup>84</sup> Kavalçalan, "Kıbrıs'taki Konak Hamamları", 280

<sup>85</sup> Zihni Turkan, "Sarayönü Meydanı", Lefkoşa: Işık Kitabevi Yayınları, (2008):21.

As the table clearly shows, except for three fountains that have managed to survive from the Ottoman period to the present day, none of them serve their intended purpose, and they cannot receive the recognition they deserve as cultural heritage.

## 2.6. Libraries

### 2.6.1. Sultan Mahmud II Library

The library is only represented by one example in the present day, which is located in Nicosia. It is known as the Sultan Mahmud II Library, and it was built in 1828 during the reign of Sultan Mahmud II (1808-1839) by the then Governor of Cyprus, Ali Ruhi Efendi<sup>86</sup>. This library, reflecting the classical Ottoman architectural features of the 19th century, is constructed from cut stone. The building has a square plan with a single dome, and there are two small domed porticos on the east side. The interior decorations of the library feature baroque elements, and it currently functions as a museum<sup>87</sup>.

## Conclusion

Northern Cyprus, a country that has been present on the stage of history from its inception to the present day, has hosted numerous civilizations throughout its history. Just as all these civilizations were influenced by the culture of the island of Cyprus, Cyprus, in turn, has been enriched with tangible and intangible cultural heritage values from these civilizations until today. Especially, the Ottoman Empire, for over three centuries, contributed numerous cultural values to the island.

Whether we look at it from the perspective of cultural tourism, an important branch of alternative tourism, or from the perspective of faith tourism, Cyprus possesses many material and spiritual cultural heritage elements, the value of which cannot be expressed in monetary terms. As observed in this study, some of the cultural heritage values in Northern Cyprus have been forgotten, neglected, and left unused. Just as in every part of the world, tourism plays a significant role in the country's economy in Cyprus. For this reason, the cultural heritage elements in Cyprus should be given the value they deserve, and the existing values should be promoted and integrated into tourism to develop cultural tourism. In this regard, the region's brand value will rise with promotional activities, and its contributions to the tourism economy are inevitable.

In today's globally interconnected world, characterized by instant access to information, it is observed that the trends and travel preferences of tourism consumers are rapidly changing and evolving. In this context, tour operators and travel agencies worldwide are developing different marketing strategies within the scope of cultural tourism and organizing special tours to culturally significant regions in line with changing consumer trends. Cyprus has the potential to become a new destination with its cultural values.

Some research indicates that some mosques and shrines are not in a condition to be opened for visits, fountains cannot be used, or they are on the verge of extinction due to distortions in their plans and facades. In this context, restoration works should be initiated within the scope of cultural tourism, the acquired artifacts should be urgently evaluated, and existing artifacts should be placed under special protection. Workshops organized under the auspices of the Ministry of Tourism, Culture, Youth, and Environment, bringing together academics working in the field at universities in Northern Cyprus, local governments, and non-governmental organizations, can set a roadmap. Through these workshops, an inventory of the artifacts can be created, and a list of artifacts requiring urgent attention can be compiled. By incorporating these artifacts into tourism, they can be preserved and passed on to future generations.

<sup>86</sup> Bağışkan, "Kıbrısın Geçmişine Yolculuk", 103

<sup>87</sup> Altan, "Gizemli Kıbrıs", 360.

Moreover, academic studies and workshops can bring together scholars, local authorities, and civil society organizations to create a roadmap. The inventory of artifacts can be created through these efforts, identifying those in need of urgent attention. Subsequently, these artifacts can be integrated into tourism, ensuring their preservation and transmission to future generations. Additionally, promoting these artifacts at international tourism fairs can encourage tour operators who design package programs for tourists from abroad. With these concerted efforts, the country's heritage will be safeguarded, integrated into tourism, and, notably, transferred to future generations.

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