



## Holistic Conservation Approach to Intangible Cultural Heritage and Places of Eyüp

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### Abstract

Dating back to the Byzantine period, the province of Eyüp in Istanbul is home to a multi-layered structure that was sacred to Muslims during the Ottoman period and today, is an important settlement with both tangible and intangible cultural heritage. In this study, Eyüp's tangible and intangible cultural heritage and places are discussed regarding the idea of their joint protection in UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage. With this in mind, Eyüp's intangible cultural heritage was identified from the literature and area works; classified according to the categories in its contract; and associated buildings, spaces, textures, and regions were identified. As a result of these identifying factors, it has been observed that social practices related to religious belief continue in Eyüp, however, handicrafts have almost lost their importance and could disappear while some gastronomy remains. In parallel, it was understood that the intangible cultural heritage sites examined were also negatively affected and some were destroyed. As a result, suggestions have been presented to protect both the tangible and intangible cultural heritage together and in situ.

**Keywords:** Eyüp, tangible cultural heritage, intangible cultural heritage (ICH), place.

## Bütüncül Koruma Yaklaşımı ve Eyüp'ün Somut Olmayan Kültürel Mirası ve Mekânları

### Öz

Tarihi Bizanslılara kadar dayanan, Osmanlı Döneminde ve günümüzde de Müslümanlar için kutsaliyet içeren ve çok katmanlı bir yapıya sahip olan Eyüp, içerisinde barındırdığı somut ve somut olmayan kültürel mirası ile önemli bir yerleşim yeridir. Bu çalışmada Eyüp'ün somut ve somut olmayan kültürel mirası ve mekânları, UNESCO'nun Somut Olmayan Kültürel Mirasın Korunması Sözleşmesi'nde ortak olarak korunması düşüncesi çerçevesinde ele alınmaktadır. Bu düşünceyle Eyüp'ün somut olmayan kültürel mirası literatür ve alan çalışmaları ile tespit edilmiş, sözleşmesindeki kategorilere göre sınıflandırılmış, bunlarla ilişkili yapılar, mekânlar, dokular ve bölgeler tespit edilmiştir. Tüm bunların sonucunda Eyüp'te dini inanca dair olan toplumsal uygulamaların devam ettirildiği, el sanatlarının neredeyse önemini yitirdiği ve kayboymaya yüz tuttuğu, gastronomi varlığının da bir kısmının devam ettiği görülmüştür. Bunlara paralel olarak da incelenen somut olmayan kültürel miras mekânlarının da olumsuz etkilendiği, bazılarının da yok olduğu anlaşılmıştır. Sonuç olarak hem somut hem de somut olmayan kültürel mirasın bir arada ve yerinde korunmasına yönelik öneriler sunulmuştur.

**Anahtar kelimeler:** Eyüp, somut kültürel miras, somut olmayan kültürel miras, mekân.

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## 1. Introduction

UNESCO states: “Heritage is our legacy from the past, what we experience today and what we will pass on to future generations”, and have classified cultural heritage into two categories: tangible and intangible (Figure 1). Tangible heritage includes buildings and historic places, monuments, and artefacts (eg. mosques, churches, houses, fountains, and works of art), which are considered worthy of preservation for the future. Intangible cultural heritage (ICH) includes traditions or living expressions inherited from ancestors and passed on to their descendants, such as oral (Language and dialect) traditions, performing arts, social practices, rituals, festive events, knowledge, and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts (UNESCO, 2003).

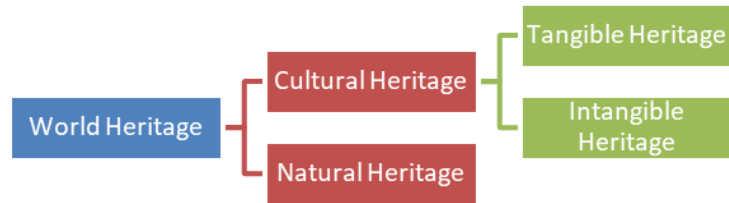


Figure 1. Classification of world heritage presented by UNESCO

Eyüp district of Istanbul, which has a multi-layered cultural structure, was chosen as the study area. The reason why the study area was chosen as Eyüp is that the tangible and ICH of Eyüp is intertwined within its multi-layered structure. The main problem in the study is that although tangible heritage areas are protected in Eyüp, ICH cannot be protected. To protect cultural heritage holistically, tangible and ICH must be protected together.

The values attributed to the Eyüp settlement (ie, the culture created by the society by settling in Eyüp) and the coexistence of different societies and the crafts performed by them to make a living, constitute the ICH of Eyüp. As such, the ICH is reflected in the architectural texture of the settlement and created spaces. There is a relationship between tangible cultural heritage and ICH sites. In the second article of the Convention for the Safeguarding of the Intangible Cultural Heritage published in 2003, the importance of cultural spaces and the practices that communities and individuals define as a part of cultural heritage is emphasized. Also in the statute, it is stated that natural areas and memory-related spaces necessary to express ICH should be protected. Oğuz (2007) emphasizes the importance of the place where people produce culture and that when the producer and the place of production disappear, the product also disappears. For this reason, the places where folklore originates become extremely important (Oğuz, 2007). Gülçayır (2011) states that ICH does not focus on creating awareness and results regarding the preservation of traditional architectural techniques. The master–apprentice relationship during the construction of the architectural structures in question is important in terms of the transfer of experience from generation to generation and the ICH of which the cultural and social structure of the architectural structure is a part (Gülçayır, 2011). Basat (2013) stated that ICH experiences a change–transformation parallel to the characteristics of time and place, which is important for the sustainability of culture. Based on these ideas, this article considers the ICH of Eyüp, heritage elements, heritage features, and places. As a result, Eyüp's intangible cultural heritage was documented through literature reviews and fieldwork, categorized per the contract's specifications, and linked with relevant buildings, spaces, textures, and regions. The findings reveal that while religious social practices persist in Eyüp, traditional handicrafts have nearly vanished and risk extinction, although some gastronomic traditions still endure. Additionally, it was found that many of these intangible cultural heritage sites have suffered damage or have been destroyed.

### 1.1. History of the Eyüp settlement

The Eyüpsultan district is situated on the Çatalca Peninsula, which is located on the European side of Istanbul (Figure 2). Eyüp is adjacent to the Historical Peninsula and has managed to uphold its identity as a settlement throughout its history by its location, thereby providing a home to various buildings and communities. Eyüp, which has roots from the Byzantine period, became one of the significant

settlements outside the city walls after the Ottoman conquest of Istanbul. As a consequence, people migrated to Eyüp and the people under Ottoman protection settled there. The settlement of different communities in Eyüp contributed to the sociocultural and socioeconomic richness of the area. In parallel to this, the physical and social fabric of the settlement expanded and gave rise to unique places and traditions specific to Eyüp. Due to the religious characteristics attributed to Eyüp since its establishment, churches were constructed during the Byzantine period while mosques, social complexes, cemeteries, and mausoleums were built during the Ottoman period.



**Figure 2.** Location of Eyüpsultan (Yandex, 2024)

During the Roman and Byzantine periods, two main axes were formed from the city center of Constantinople surrounded by walls, to the entrance gates of these walls. One of these axes is the Victory Road parallel to the shores of the Marmara Sea, which includes the monument ceremonial gate through which the Emperor entered the city of Constantinople, which was the capital of the Mediterranean Basin in the 6th century. Another axis passes from the north outside the walls connecting the hills in Istanbul's topography, and through the Eyüpsultan district (Yenen, Akin & Yakar, 2000). The settlement called Eyüpsultan today (2024) was named Kozmıdyon during the Byzantine period. The Byzantines saw the region as a hunting area and built a hunting palace and a monastery. During this period, interest in Kozmıdyon increased and palaces and churches were built in the settlement and on the shores of the Golden Horn. The palaces and churches were plundered by the Crusader armies from Bulgaria who wanted to conquer Constantinople. Before the conquest of Istanbul, the buildings in the settlement were in ruins (Haskan, 1996). One of the important sieges in the history of Istanbul was carried out by the troops under the command of Yazid, the son of the Umayyad caliph Muaviye (Ayvansaraylı, 1864). What makes the siege important is Hz. Halid Bin Zeyd Ebû Eyyûb el-Ensari, the owner of the first house where Prophet Muhammad stayed in Medina after the Hijra, participated in this siege to support the army (Sevindik, 2010). During the siege, Ebû Eyyûb el-Ensari was martyred in front of the walls of Istanbul (Ayvansaraylı, 1864). His body was taken to the farthest point they could reach by the Muslims in the siege army and buried, and his grave was lost over time (Artan, 1995). With the conquest of Istanbul by Sultan Mehmet the Conqueror in 1453, Ebû Eyyûb el-Ensari's grave was found, zoning and settlement policies were continued, and the city (which was surrounded by walls during the Byzantine period) was expanded beyond the walls and a Turkish-Islamic identity developed inside and outside of these walls (Ensari Kara, 2003). The settlement of Eyüp, which started with the discovery of the tomb of Eyüpsultan, became the center of spiritual symbolism over time with the spirituality of the region increased with the collection of holy relics of the Prophet Muhammad. In the same period, the Eyüpsultan district became the most important holy place of pilgrimage for Muslims after Mecca, Medina, and Jerusalem. For this reason, with the expectation of holiness, the Eyüpsultan settlement expanded with creating lodge buildings belonging to different sects and tombs and cemeteries belonging to scholars and palace members (Yenen et al., 2000). With the construction activities that gained momentum in the 16th century, mausoleums, social complexes, and madrasahs (religious education institute) were built, and after this century, monument building construction activities began to gradually decrease. In Eyüp, there are important buildings

from the Ottoman period, such as Eyüp Sultan Mosque, Zal Mahmut Pasha social complex, Mihrişah Sultan Imaret, Sultan Reşat Tomb, and Feshane. Since the settlement was first established, a religious feature has been attributed to the place. Although this feature has been preserved until today, some parts of Eyüp have undertaken different functions in terms of settlement that have changed over time. During the process, the function of the Golden Horn shores changed the most, and the coastal palaces were replaced by industrial buildings from the mid-19th century until the 1980s. After the 1980s, as a result of the construction activities around the Golden Horn, factories were demolished and these areas were converted into green areas and parking lots for example. According to the Istanbul Metropolitan Municipality Inventory (2017), there are 1193 registered buildings in Eyüp. These buildings include examples of civil architecture (eg, houses, mansions, and outbuildings), social complexes, mosques, soup kitchens, medrese, libraries, schools, lodges, churches, graves, cemeteries, water structures (eg, baths, fountains, wells, and public fountains), and industry buildings. Furthermore, there are other items, such as buildings, monument trees, and registered parcels that are registered. In the process, in addition to all its tangible cultural assets, Eyüp's ICH has also developed specifically.

## **1.2. Development of intangible cultural heritage**

UNESCO's first initiative towards the protection of cultural heritage was the Convention and Protocol for the Protection of Cultural Heritage in the Event of Armed Conflict in 1954. This contract aimed to protect objects that are important in terms of art and history. The second document is the Convention on Measures to Prevent and Prohibit the Illegal Import, Export and Transfer of Ownership of Cultural Property dated 1970. The main goal of this contract was to prevent the smuggling of historical artefacts. On November 16, 1972, a contract was published under the title of the Convention on the Protection of the Cultural and Natural World Heritage, outside the scope of the earlier two conventions. This contract was object/object and building/architecture focused. Although these agreements were aimed to ensure protection in terms of objects and architecture, increased criticism resulted in, for the first time in the Bolivia Declaration, folklore being defined and accepted as a cultural heritage that should be protected (Oğuz, 2013). As stated by Oğuz (2013), folklore has been included in the concept of cultural heritage, which continues to develop. Following the 1973 Bolivia Declaration, it was understood that the definition of folklore was insufficient, and the Recommendation for the Protection of Traditional and Popular Culture was presented in 1989 (Oğuz, 2013). UNESCO reached a common opinion on the concept of ICH at its first conference in 2003. As a result of this meeting, the Convention for the Safeguarding of the Intangible Cultural Heritage was accepted on October 17, 2003. In the acceptance of the agreement, the concepts of cultural heritage and folklore were developed in the historical process and took their final form in this agreement.

In Türkiye, various institutions (especially universities), conduct ICH studies and provide suggestions for its preservation. The identified ICH items are evaluated as a result of the Ministry of Culture's applications to UNESCO, and the list is updated every year. The contract was accepted by the Council of Ministers in Türkiye in 2006. When Türkiye's representative list of humanity's ICH is examined, there were 30 elements registered by UNESCO (2023). Meddah (storytelling) tradition was first included in the list in 2008, and lastly, traditional knowledge and methods and practices regarding olive cultivation were included in the list in 2023.

## **2. Materials and methods**

While conducting the study, the ICH of Eyüpsultan was researched in line with the ICH declaration published by UNESCO in 2003. Information about Eyüp was obtained from literature searches and Eyüp's ICH and ICH places were evaluated by on-site investigations.

Eyüp's ICH was discussed under five headings according to the classification determined for heritage in the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. These are: (a) oral traditions and expressions along with language that serve as a carrier in the transmission of ICH; (b) performing arts; (c) social practices, rituals, and festivals; (d) knowledge and practices related to nature and the universe; and (e) handicraft tradition.

The ICH elements identified in Eyüp were grouped under three main headings: social practices, handicrafts or production, and gastronomy (eating and drinking). While creating these headings, UNESCO’s Convention for the Safeguarding of the Intangible Cultural Heritage was taken into account. In the case of Eyüp, beliefs and rituals are also discussed within the social practices element. In particular, the fact that Eyüp is a religious center, the practices based on Eyüp in this context, the presence of different religious groups here, and the fact that a Christian community lives in Eyüp and are buried here are reasons for this topic to be discussed separately. With the data obtained, Eyüp's ICH and places were identified, examined on site, and their condition evaluated. While evaluating, the breaking points of the ICH over time were discussed; the relationships between them were examined; and the common points of these relationships in terms of rituals, space, and material were tabulated.

### 3. Results

With the importance attached to the Eyüp district since the day it was founded, the social practices implemented in the district have differentiated and become specific to Eyüp. Most of these applications are focused on Eyüp Sultan El Ensari and Eyüp has many traditions of its own. Eyüp became an important center for Muslims after the conquest, with the discovery of the grave of Eyüp El Ensari and his tomb and social complex located there. In Eyüp, many traditions, customs, various crafts, and production activities have been formed along with religious beliefs. While all these were discussed within the scope of the study, UNESCO’s Convention for the Safeguarding of the Intangible Cultural Heritage was discussed and Eyüp's ICH and places were examined within the scope of the social practices, rituals and feasts, knowledge and practices related to nature and the universe, and handicraft tradition items (Figure 3). Social practices was examined as two titles: religions and social practices in the context of Eyüp. Other headings are handicrafts and food-beverage-gastronomy.

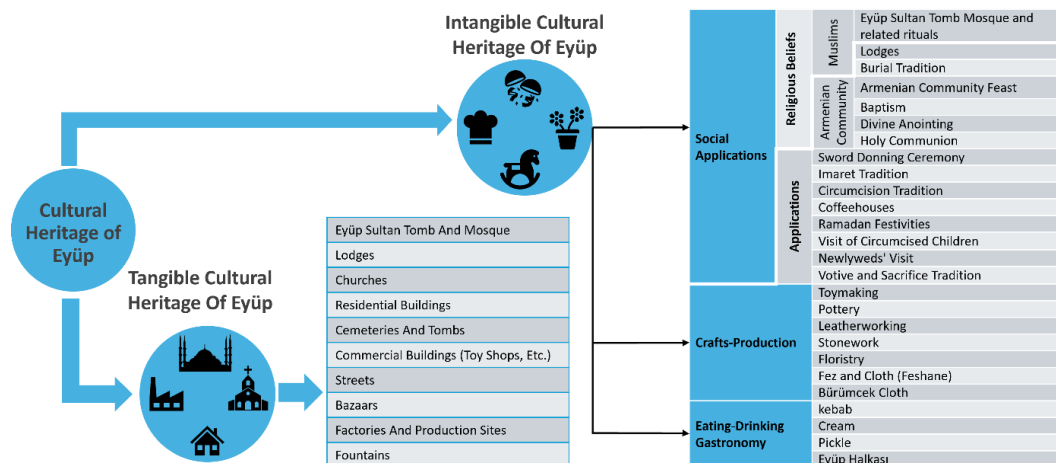


Figure 3. Tangible cultural heritage and ICH of Eyüp

#### 3.1. Social practices, rituals and festivities

Social practices that are accepted throughout a country can vary by region. This diversity of practices reveals the unique identity of each region and ensures the cultural continuity of that region. Birth, death, holidays, weddings, and various life events constitute important building blocks of our culture by integrating them around a ritual (Isparta'nın Somut Olmayan Kültürel Mirası, 2019).

Many events are held on holy days in the district, which has become a religious center. Apart from these, one of the most important traditions is the Sword Girding Ceremony. After the abolition of the sultanate, urban traces of this tradition can be found in the district. The desire to be close to Eyüp Sultan and to be buried in Eyüp gave rise to the tomb tradition. With this tradition, many cemetery areas were created in Eyüp and many mausoleums were built. Another tradition that takes place within the scope of visiting Eyüp Sultan is bringing circumcised children to Eyüp. This tradition was reflected in the district as the toy seller’s bazaar. Another practice conducted in the Eyüp district is the imaret tradition from the Ottoman period. Although this tradition, which disappeared with the proclamation of the Republic, is performed with different practices today, it continues in Eyüp Mihrişah Valide Sultan Imaret, preserving the original function of the building.

### 3.1.1. Religious rituals

While examining the ICH of Eyüp Sultan, development and stratification occurred around the Eyüp Sultan Mosque and tomb. Accordingly, mosques, lodges, madrassas, and cemeteries were built in Eyüp, which became a religious center. There are also churches in Eyüp as the province hosts different beliefs. Within the scope of ICH, Eyüp Sultan Mosque and tomb, lodges, and churches were discussed. The abundance of rituals performed by the public in the Eyüp Sultan Mosque and tomb, which is at the center of these, draws attention. The reason why lodges are included in the scope of this study is that it is thought that the rituals performed by the sects to which the lodges belong are related to the place. By examining the churches separately, it was aimed to determine the differences in the religious rituals of the Christian sects and how this difference is reflected in the church buildings.

#### 3.1.1.1. Beliefs-rituals developed in Eyüp Sultan Mosque and tomb and its surroundings

Eyüp Sultan Mosque and tomb is the most important factor for the settlement and development of the Eyüpsultan district. The settlement policy in Eyüpsultan since the Ottoman period, the religious character of the district, and the preference of the district as a settlement place due to its location have enabled the district to grow gradually. The mosque and the tomb greatly contributed to the development of Eyüp and to the religious rituals and traditions of Eyüp. The reason why Eyüp Sultan Mosque and tomb are discussed separately is that many rituals and beliefs performed in the mosque and tomb are specifically intended for Eyüp Sultan (Figure 4).



Figure 4. Eyüpsultan Mosque and tomb (İBB Şehir Haritası, 2024)

Eyüp Sultan tomb is one of the most well-known and visited tombs in Istanbul. The Eyüp district is considered sacred and as important as Mecca by Muslims. People who come to Istanbul to visit include those who want to have children, those who will go on pilgrimage from Istanbul, newlyweds, children to be circumcised, and those who have various wishes will all pray in front of the prayer window (Göktaş, 1994). There are different practices and rituals developed in and around the Eyüp Sultan tomb. Kalafat (2008) identified rituals such as circumambulation around the tomb, sanctifying the rainwater accumulated around the tomb, and making vows (Kalafat, 2008). The importance attributed to Eyüp Sultan Tomb Mosque was perceived as very high by the sultans and society in the Ottoman Empire. Tomb visits were made by the sultan and the people. The sultans visited the tomb for sword-donning ceremonies and it was believed that visiting the tomb before going to war would boost morale and give strength to the sultan and the army. In the last periods of the Ottoman Empire, the tradition of visiting shrines before the war gradually came to an end, as the sultans did not participate in the war (Efendioğlu, 2011).



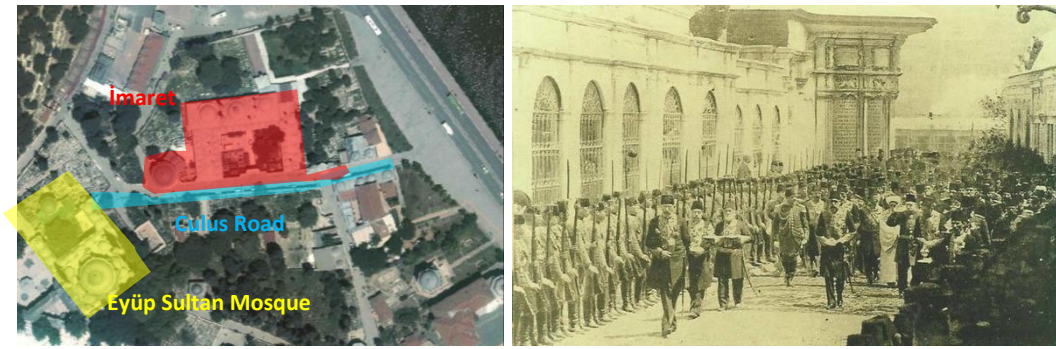
Figure 5. Eyüp Sultan Tomb visit and children who are to be circumcised visit Eyüp

Some of the traditions in Eyüp Sultan Mosque and tomb continue in and around the tomb, while some have ended. People who believe in the sanctity of Eyüp Sultan associate the beliefs and rituals in their customs and traditions with Eyüp Sultan and perform these rituals in the Eyüp Sultan Mosque, tomb, and places belonging to it. Many areas and features related to these spaces that can be associated with ICH have been identified in mosques and tombs. These places are related to the beliefs and rituals formed by the existence of tombs and mosques. Other places associated with mosques and tombs include the Çifte Gelinler Tomb, Eyüp Sultan Mosque place of sacrifice (sacrifice and offering), kismet fountains, water well in the northeast of Eyüpsultan Mosque, intention well in Gümüşsuyu, Cülus Road, and the toymaker's bazaar. The identified places and the elements belonging to the Eyüp Sultan Mosque and tomb were considered sacred by the believers, and this holiness significantly affected the way the rituals were performed. In this respect, the place has an effect on the ICH. Some places, such as the toymaker's bazaar have become important because of belief and values and are places of ICH.

### 3.1.1.2. Sword donning ceremonies-culus road

The word cülus was used in the Ottoman Empire to describe the accession of princes to the throne. The enthronement ceremony was held for the accession of princes to the throne in Muslim Turkish states (Figure 6). This enthronement ceremony varies by the states where they take place. In the Ottoman Empire, the prince's accession to the throne was held by various state officials and after the ceremonies in the palace, the new sultan would be taken to Eyüp Sultan and the sword-girding ceremony held. After the ceremony, the new sultan would visit Eyüp Sultan's tomb and the tombs of previous sultans (Özcan, 1993). The sultan would come to Eyüp Sultan by sea for the enthronement ceremony and after, they would use a land route to enter Divanyolu from Edirnekapı and return to the palace (Uyaniker, 2010). Sword girding ceremonies for religious and military ceremonies took place in two stages. In the ceremony performed as taklîd-i seyf, the first is the sword procession to and from the place where the ceremony is held, and the second is the donning of the sword brought from the sacred relics. The ceremony would start in the palace and continue in Eyüp. During the sultan's visit to the tomb, the Sheikh al-Islam (the head of religious affairs) prays and after the sultan prays, he girds himself with a sword. This ceremony could be either open or closed to the public. Then, a sacrifice (cow or sheep) was made in Eyüp (Özcan, 2002).

Cülus Road was called Sultan Reşat Dead End at the time the study was conducted (Figure 6). Hüsrev Pasha Library, Mihrişah Valide Sultan Fountain, Imaret, tomb, and a primary school can be found on the road. Until 1995, the Cülus Road was an axis extending from Bostan Pier to the Eyüpsultan Mosque and tomb. With the completion of the Golden Horn coastal road in 1996, Cülus Road was cut off from the sea.



**Figure 6.** 2024 satellite image (İBB Şehir Haritası, 2024) and Sultan Mehmet V's sword donning ceremony from Cülus Road (Eyüpsultan Belediyesi, 2024)

The tradition of cülus was made for the last sultan of the Ottoman Empire, Sultan Vahdettin, and ended with the abolition of the sultanate in 1922. The fact that the tradition ended with the change of the ruling system does not cause this tradition in Eyüp to lose its significance. This ceremony, which was important in Ottoman political life, contributed to the development of the district. Although the name of the street where the ceremony was held has changed, the street is called Cülus Road and its remnants remain in the society, emphasizing its importance in terms of ICH value.

### **3.1.1.3. Visit of circumcision children, school children and newlyweds to Eyüp Sultan Tomb**

It is common that children to be circumcised visit Eyüp Sultan Mosque and tomb (Figure 5). It is widely acknowledged that Eyüp El-Ensari loved children, so it has become a tradition for circumcised children and those starting school to visit Eyüp Sultan's tomb (Yalçın, 2004). Efendioğlu (2011) suggests that the tradition of bringing circumcised children to the shrine is that the child, after this stage of his life, depends on his religion, loves his homeland and nation, is well-behaved and moral, and believes in Hz Abu El Ansari. Hz Abu El Ansari was a companion of the Prophet Muhammad and children are expected to pray according to the Prophet (Efendioğlu, 2011). Bektaş (2001) states that circumcised children visit Eyüpsultan where the day is celebrated as a holiday with gifts and toys for the children. This tradition continues at the time of the study, and children visit the tomb and Eyüp wearing their circumcision clothes. Another tradition that has developed in Eyüp is the visit of school-aged children to the Eyüp Sultan tomb. This visit is called the Amin procession and Bed'i Besmele. Although the start date of this ceremony is unknown, the ceremony is performed on holy nights, Mondays, or Thursdays. A child going to school is mockingly taken away from home by his teacher and other children. During the procession, the children in the front sing hymns together, and the children in the back say amen in between. Children coming to school start by reciting the Bismillah prayer in front of their teachers. The part related to Eyüp is that before the ceremony, children come to the Eyüp Sultan tomb with their families and relatives and pray there for their success (Öcal, 1993). This tradition did not occur during the period in which the study was conducted. However, it is known that schoolchildren are still brought to Eyüp and pray here. Newlyweds also visit the tomb of Eyüp Sultan and pray.

### **3.1.1.4. Votive and sacrifice tradition**

Istanbul is a settlement where votive places and traditions developed in votive places are rich. People have aspirations (attributed to wishes) and if these come true, they visit the place where a vow and sacrifice is made. Eyüp Sultan and its surroundings have an important place among the votive places in Istanbul and are where people come to make wishes (Koz, 1993). The tradition of sacrificing animals continued in Eyüp during the period when the study was conducted. Places sell various votive offerings and sacrificial animals in Eyüp. One of these is the center located to the north of Eyüp Sultan Mosque. The sacrificed animals here are used in the Mihrişah Valide Sultan imaret soup kitchen.

### **3.1.2. Lodges of Eyüp**

After the Ottoman conquest of Istanbul, Eyüp became a religious center for Muslims and hosted sects of different beliefs. In the process, the sects built lodges for themselves and the lodge structures created an important physical character of Eyüp. Studies on lodges across Eyüp report 29 lodges and 13 sects to which some lodges belong were identified (Table 1).



**Table 1.** Lodges of Eyüp

	<b>Building</b>	<b>The period in which it was built</b>	<b>Neighbourhood</b>	<b>Sect</b>	<b>Function in 2024</b>
1	Evlice Baba Lodge	1453, 1481, 1892 Reconstruction	İslambey	Nakşibendi	Mosque
2	Alaca Tekke- Sultan Osman Lodge, Ahmet Efendi, Şeyh Seyyid Ahmet, Siraserviler	1494, 1754 Reconstruction	Nişanca	Nakşibendi, Sadi, Rifai	Dilapidation
3	Yavedud Lodge	1456	Defterdar	Kadiri	Mosque
4	Abdullah İl Huderî Lodge	15. century	Ayvansaray		
5	Emir Buhari Mosque- Lodge	1512, 1520	Could not be located	Nakşibendi	---
6	Baba Haydar Mosque- Lodge	1520, 1566	Nişanca	Nakşibendi	Mosque
7	İslambey Mosque- Lodge	1521	İslambey	Bedevi	Mosque
8	Yahyazade Tekkesi Saçlı Abdülkadir Efendi Mosque- Lodge	1537	Merkez	Kadiri, Sümbüli, Şemsi, Rifai	Mosque
9	Karyağdı Tekkesi	1544	Merkez	Bektaşî	---
10	Davut Ağa Cami Sertarikazede Lodge	1555,2010 Reconstruction	Nişanca	Sivasi	Cultural Centre
11	Şah Sultan Mosque- Lodge	1555, 18.yy. Reconstruction	Merkez	Halveti Sümbüli	Mosque
12	Ümmî Sinan Lodge	1568,1839 Reconstruction	Düğmeciler	Sinani, Sadi, Rifai	Cultural Centre
13	Cemalizade Lodge	1574, 1595	Defterdar	Halvetiyye, Kâdiriyye, Sâ'diyye	Mosque
14	Cafer Paşa Lodge	1585	Merkez	Halveti, Kadiri, Sadi	Cultural Centre
15	Molla Çelebi Lodge	1590	Could not be located	Kadiri, Nakşibendi	----
16	Balçık Lodge	1591	Merkez	Sümbüli-Uşakki-Sadi	Dilapidation
17	Hacıhüsrev Mosque	1591	Defterdar		Mosque
18	Ferhat Paşa Tomb	1595	Merkez		Tomb
19	Cemalizade Lodge	1599	Defterdar	Halveti, Cemali, Sümbüli Şabani	Mosque
20	Sivasi Lodge	1639	Nişanca	Sivasi, Halveti	Tomb
21	Şeyh Murat Lodge	17. century, 1715	Nişanca	Nakşibendi	Masjid
22	Hatuniye Lodge	1732	Merkez	Nakşibendi	Masjid
23	Kalenderhane Lodge	1743	Merkez	Nakşibendi	Mosque
24	Şeyhülislam Lodge	1744, 1745	Merkez	Nakşibendi	Mosque
25	Kaşgari Lodge	1744, 1746	Merkez	Nakşibendi	Dilapidation
26	Özbekler Lodge	1752	Merkez		Public Building
27	Selami Efendi Lodge	1798	Nişanca	Rifai	Cultural Centre
28	Afife Hatun Lodge	1844	Nişanca	Nakşibendi	Cultural Centre
29	Bahariye Mevlevihane	1877- Reconstruction	Merkez	Mevlevi	Cultural Centre

Tanman (2015) states that Istanbul lodges contain different architectural programs depending on the sect, and the places where worship services are held are named according to the sect. The places where the rituals take place are called semahane among Mevlevîs (sect), square among Bektashîs, and tevhihane among members of other sects. How the tevhihane and semahane, which are the places of worship of the lodges in Istanbul, are shaped according to the worship choreography of the sect.

Apart from the squares of Bektashi lodges, the places of worship in other sects are designed according to the Islamic form of worship with features such as qibla direction (direction of prayer), mihrab (niche in a wall), pulpit, and congregation gathering place (Tanman, 2015).



**Figure 7.** Şeyh Murat Lodge and Selami Efendi Lodge

From the literature search conducted for Eyüp, 29 lodge structures were identified. The sects that used the searched lodges have changed occasionally. The rituals performed by Muslims in the lodge are important in terms of ICH. The main places of worship of the lodges mentioned in table 1 are square or polygonal in shape. When the users of the lodges are examined throughout the process, they had different sects, but had similar characteristics in terms of worship styles so their spaces are suitable for their needs.

### **3.1.3. Death and burial customs**

According to Islamic belief, death and graves remind Muslims of the afterlife. The grave represents the place where the dead are buried in many celestial religions and beliefs. Grave-making in Turkish society dates back to before the invention of writing, and it has been determined that cemeteries have existed since the 11th century. Turkish people built cemeteries called kurgan with the belief that life would continue after death (afterlife). With the arrival of Islam in Türkiye, tombstones in the Ottoman Empire began to become classics (in terms of design) in the 15th century. There are tulipant (sarık) on male gravestones depending on the status of the deceased and there are flower motifs on female graves (Çetin, 2019).

With the discovery of the tomb of Ebû Eyyûb el-Ensari in the Eyüp district, the desire for people to be buried close to him led to the formation of the Eyüp Cemetery, with thousands of people buried around the tomb. Due to this demand, various charitable works such as mausoleums, soup kitchens, dervish lodges, and public fountains were built in Eyüp. Although not in terms of architectural design, these cemeteries clustered around the Eyüp Sultan complex have created an Islamic necropolis ie, a group of mausoleums and cemeteries that are unique to the Turkish–Islamic world (Tanman, 1994). The desire to be buried close to Eyüp Sultan stems from the belief that those who are close to the tomb will benefit from Eyüp Sultan’s spirituality and will not suffer the torment of the grave (Efendioğlu, 2011). This belief was revealed by the tombstones of those buried in Eyüp after the conquest of Istanbul. The diversity of tombstones in Anatolia can be seen in Eyüp and information about the identity of the dead was given on the tombstones, each of which was a work of art (Yücel, 1994). Eyüp Cemetery, located to the north of Eyüp Sultan Mosque, is important in terms of settlement and believers. Other important cemetery areas in Eyüp are Edirnekapı and its surroundings. Edirnekapı Cemetery spans across both sides of the road leading from outside the city walls to Eyüp and Rami. This cemetery is the continuation of Tokmaktepe Cemetery. There are important Sheikh al-Islams buried in these cemeteries. There are also cemeteries belonging to non-Muslims in the areas close to the gates in the Eyüp district. Among these cemeteries are a Greek cemetery under the walls between Edirnekapı and Eğrikapı and a Jewish cemetery in Otakçılar (Kuşu, 2019).

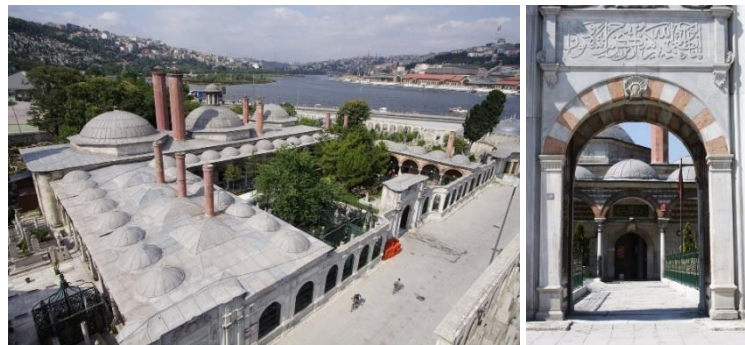
In addition to the aforementioned cemeteries, there are also those belonging to lodges and social complexes in Eyüp that are of different sizes. Various rituals are performed in social life, from birth to death. As such, the cemeteries were created out of the desire to be close to Eyüp Sultan and that this has been a tradition since the conquest of Istanbul. The tradition that developed with this desire turned

into an ICH with the process of death and is unique to Eyüp. Death and the desire to be buried in Eyüp was effective in increasing the number of cemeteries throughout the district and was reflected in the district as urban spaces. Cemeteries in Eyüp are places where the relationship between burial rituals and ICH can be established.

#### **3.1.4. Imaret tradition**

Imaret is a charity house and soup kitchen that was established to distribute food to the poor and serve as a madrasah to students, residents of the kalenderhane, and travelers (Hasol, 2014). Although imaret is located within a complex, there are many building groups within the complexes, such as mosques, madrasahs, bimarhanes, temples, schools, caravanserais, libraries, hânkâhs, arastas, baths, and constitutional buildings. In Muslim–Turkish society, imaret was established to meet the food needs of madrasah students, poor and lonely people, travelers, and for charitable purposes based on the foundation system (Şeker, 1984). Guests, the poor, and the rich regardless of religion can benefit from imaret (Gelir Çelebi, 2017).

The tradition of imaret in Eyüp from the Ottoman period to the present day continues in the Mihrişah Sultan Complex (figure 8). The architectural program of the social complex, which was built by the Sultan Mihrişah in 1795, includes a mausoleum, imaret, public fountain, primary school, and cemeteries. The imaret served from the year it was built in 1795 until the law on the closure of imaret in Der Saadet was enacted in 1911 (Aydın, 1998). In 1950, the imaret was reopened for its original function by the General Directorate of Foundations (T.C. Vakıflar Genel Müdürlüğü, 2020). Gelir Çelebi (2017) states that among the soup kitchens in Türkiye, it was the only one retaining its original function is the Mihrişah Valide Sultan Almshouse. (Gelir Çelebi, 2017).



**Figure 8.** Mihrişah Valide Sultan complex (Eyüpsultan Belediyesi, 2024)

What is discussed in the study is the tradition of solidarity and cooperation in Mihrişah Valide Sultan Almshouse since 1795 (Figure 8) and the ICH of Türkiye and Eyüp. Mihrişah Valide Sultan imaret, which is a tangible example of solidarity and sharing, preserves its original function and continues the tradition. Eyüpsultan is one of the intangible examples where the ICH and place are preserved.

#### **3.1.5. Ramadan festivities**

Various events take place around Eyüp Sultan Mosque and tomb every year during Ramadan. These events are held in Eyüpsultan Square, Zal Mahmut Pasha social complex, and Mihrişah Valide Sultan imaret. Iftar (the time of breaking the fast) tables are set and various concerts and social practices are held to continue the ICH, such as Karagöz-Hacivat.

#### **3.1.6. Armenian churches and church beliefs-rituals**

Surp Asdvadzadzin and Yeghia churches, which form the physical layer of Eyüp, were made by Armenians. Armenians create an important sociocultural and ICH for Eyüp and their traditions, worship, handicrafts, and food and beverage culture enrich the ICH of Eyüp. Religious services continue in the Surp Asdvadzadzin Armenian Church (Figure 9). Tchilingirian (2019) states that there are sacraments that must be performed in Christianity including baptism, confirmation (strengthening and anointing), eucharist (holy communion and badarak -The last part of the Sunday ritual in Armenia, where holy bread and wine are presented to represent the body and blood of Jesus), repentance, marriage, holy ranks (clerical blessing and anointing of the sick), and holy communion (holy rite-

badarak) is the main sacrament. In Christianity, holy communion celebrates the death and resurrection of Christ (Tchilingirian, 2019). Although the Surp Asdvadzadzin Armenian Church is open for worship, there is no congregation and no rituals, such as baptisms, weddings, or funerals.



Figure 9. Eyüp Surp Asdvadzadzin Armenian Church

The Armenian community has holy days and holidays that they celebrate according to their own beliefs. Hançer (2005) found that in documents from the 20th century, the Eyüp Armenian Community held a religious ceremony in Surp Yeghya Armenian Church on the first Sunday of June for the feast of Prophet Elijah (Christian holiday). After this ceremony, a cow was slaughtered in the church garden and distributed to the poor. A mass was held again on the Monday and people from Eyüp and other districts attended this ceremony. Donations were offered at the table of love, and church and school expenses were covered. In church, the feast of the Virgin Mary is celebrated annually on the first Sunday of July (Hançer, 2005). Based on Hançer (2005)' findings, a practice that was once a tradition for the Armenian community has since become a ritual and continued by helping poor people after it was done collectively. This falls under the section of practices and rituals performed by societies within the scope of the Convention for the Safeguarding of Intangible Cultural Heritage. Some of these practices are continued in Surp Asdvadzadzin Church.

### 3.1.7. Coffeehouse tradition

Since the Ottoman period, coffeehouses have become important places for society. With the emergence of coffeehouses in the 16th century and their arrival in Istanbul, these have spread to a wider base and become a universal social feature. With the rapid increase in the number of coffeehouses, they have turned into public spaces where different cultures come together, are a place for developing cultural accumulation, and are a place for socializing and where political ideas are discussed (Yaşar, 2005). Yaşar (2004) identified 74 coffeehouses in Eyüp in the first half of the 18th century and 36 in the second half. According to Yaşar (2004)'s findings, these coffeehouses are small neighborhood coffeehouses. Kara (1994) states that Eyüp is a rich district in terms of coffeehouses and that there were coffeehouses between Ayyansaray Pier-Defterdar Pier-Eyüp Pier-Bahariye Pavilion in the early 19th century. The largest of these coffeehouses is the Bostan İskeleyi Coffeehouse. It is also the most famous tulumbacı (fireman) coffeehouse in Istanbul in the Defterdar District. In this coffeehouse, instruments were played and entertainment provided during Ramadan. After the declaration of the Constitutional Monarchy, it became a boatman's coffeehouse. The last coffeehouses on this route were demolished during the coastal demolitions between 1984 and 1985 (Kara, 1994).



Figure 10. Pierre Loti coffeehouse (Eyüpsultan Belediyesi , 2024)

Within the scope of intangible cultural heritage, one of the places that have an important place in the social memory of those who live in Eyüp and those who visit Eyüp are coffeehouses. These coffeehouses, where various professional groups gathered, influenced social life and became places where economic income was earned. The coffeehouse tradition started with the arrival of coffee in Istanbul in the 16th century. In the process, coffeehouses were opened in Eyüp and continue today on Pierre Loti Hill in Eyüp (Figure 10).

### 3.2. Crafts and production

Handicrafts play an important role in transferring and continuing the lifestyle, traditions, and customs as they reflect the artistic tastes and cultural characteristics of the society in which they are made. These handcrafted products are made with materials obtained by traditional methods and techniques learned from ancestors (Isparta'nın Somut Olmayan Kültürel Mirası, 2019). In terms of traditional handicrafts in Eyüp, toy making, pottery and brick making, leather making, bürümcek fabric, fez (hat), and stone making have been identified. Over time, the handicrafts discovered in Eyüp have turned into both a tradition and economic gain for the people living in the Eyüp district. The tradition of floristry, which turns into an economic gain in production and handicrafts, is the ICH of Eyüp. At the time of the study, most of Eyüp's traditional handicrafts had no experts left, their places and production sites had disappeared, and were on the verge of being forgotten. Within the scope of the study, information about the development, locations, and current situation of handicrafts was discussed.

#### 3.2.1. Eyüp toy making and toy making places

Dökmeci Hasan Ağa made the first Eyüp toy during the reign of Sultan Mahmud II. Later, shops were opened in Gümüşsuyu and toy art became widespread. Eyüp toys have been sold for centuries in Eyüp toy shops, attar (medicinal goods) shops in different districts of Istanbul, and street toy sellers. Evliya Çelebi recorded that there were 100 shops in Eyüp in the 17th century (Koçu, 1971). In Koçu (1971)'s study, it was stated that the old name of Camii Kebir Street was Toymaker's Bazaar and that there were 25–30 toy shops in this bazaar with no experts and sellers of Eyüp toys. While 25–30 toy shops were in operation at the beginning of the 19th century, many shops were burned down as a result of a fire in the bazaar in 1921, with only two shops surviving. In the interview with Kadir Şengöz in 1939, Şengöz stated that he had two shops of his own and another shop in the market, and that handmade toys did not attract attention compared with imported toys (Geleş, 2015). In the 20th century, with the industrialization of the toy industry, interest in handmade toys gradually decreased and interest in fabricated toys increased. The reason for this is that handmade toys could not improve themselves by processing and innovation (Ersoy İnci, 2006). Gürpınar (2014) states that the raw materials used in the production of Eyüp toys are obtained from recycling and these raw materials consist of leather, wood, tin, and clay. With these materials provided, the masters in the Toymaker's Bazaar were producing their toys in the workshop at the back of their shops and selling them in the shops at the front (Gürpınar, 2014) (Figure 11). In Eyüp, there are decks with mirrors on them, tambourines with tin cymbals, drums, wheeled cars, pilgrims, cradles, crop whistles, şak şak (sound toy), various animals, mosque minarets, Ferris wheels, and so on (Ersoy İnci, 2006).



Figure 11. Eyüp Toys and Toymakers' Bazaar (2023)

The toy-sellers' bazaar built on Camii Kebir Street in Eyüpsultan Central District, one of the most important axes leading to Eyüp Sultan Mosque and tomb (Figure 11), partially preserves its original function during the period when the study was conducted. In these shops, toys, religious materials, books, and clothing are sold at present. Apart from these commercially functional buildings, there are mausoleum structures and cemeteries. The fact that Camii Kebir Street was called Toymaker's Bazaar during the period when the study was carried out is a concrete reflection of the heritage of the district. With the development of the toy industry, toy production in the toy shops ended and the function of these shops changed and became sales places for religious materials. In the findings made within the scope of the study, it was determined that these shops were single spaces and that the setup of the toy workshops and shops mentioned by Gürpınar (2014) was disrupted and the buildings were used as single spaces. Eyüpsultan toy making, the ritual of bringing circumcision children to Eyüp, and buying toys for children from here are considered ICH in terms of the value of the toys manufactured in terms of traditional handicrafts, the value of the master–apprentice relationship, and the fact that they can be named as Eyüp toys within the borders of the country. Toy making contributed to Eyüp both economically and culturally. At the time of the study (2023), toy production continues in toy workshops in Kapatan Pasha Mosque (İskele Street) and Zal Mahmut Pasha social complex in Eyüp.

### 3.2.2. Pottery and brickwork

The market called Çömlekçiler Çarşısı in Eyüp is located on Çömlekçiler Street in Nişanca District. In addition to the bazaars in Eyüp, this bazaar consists of shops staffed by pottery professionals. In the information compiled by Kuşu (2019), Evliya Çelebi, and Kömürçiyan, the potters who gave their name to the bazaar consist of approximately 40 shops and state that these shops are lined up opposite each other throughout the bazaar. The raw material (clay) used to make pottery is provided from Kağıthane, Sarıyer streams and the Golden Horn, and this material reaches the bazaar from Balçık Pier, which is near the Potters' Bazaar. Along with pottery, bowls, glasses, pipes, bottles, bricks, and tiles were also produced in the bazaar (Kuşu, 2019) (Figure 12).

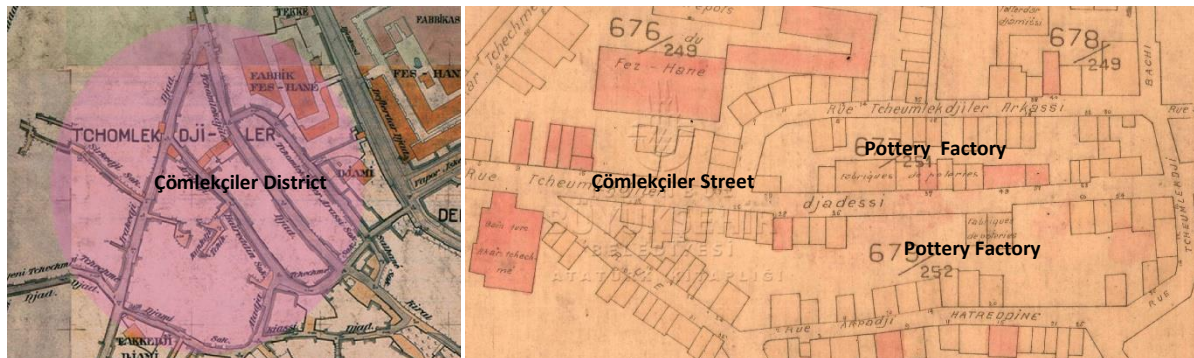


Figure 12. Eyüp Çömlekçiler District Alman Mavileri (1913–1914) (Atatürk Kitaplığı, 2020) and Pervititch Maps (Atatürk Kitaplığı, 2024)

Yenişehirlioğlu found pottery pieces during his archaeological excavations in the Eyüp Çömlekçiler District. The pottery pieces found during these excavations date back to the 19th century. It has been revealed that the rough Istanbul pottery of the 19th century is Eyüp pottery. In the 19th and 20th centuries, as a continuation of pottery production in Eyüp, brick and tile workshops were established especially around the Golden Horn, and the bricks and tiles produced during this period were used in the structures built in the surrounding area (Yenişehirlioğlu, 2005–06). Soyhan (1997) states that in the Ottoman period, pottery was used not only for cooking, but also for storing food ingredients and water, producing bowls, jars, glasses, jugs, pitchers, and water pipes. Additionally, pots were used to preserve flowers (Soyhan, 1997).

In the study, pottery and Eyüp pottery were examined in the field of handicrafts. In addition to the master–apprentice relationship, the importance of pottery for the people of the region is emphasized by the fact that the street where the potters are located is called Çömlekçiler Street, the pier where the raw materials are brought is called Balçık Pier, and the work of Mimar Sinan, Potter's Bath. The fact that the same professional group is gathered in this region has provided economic income to the

district and contributed to the development of handicrafts. After the end of pottery, the geographical and raw material opportunities of the region were taken advantage of and a fire brick factory was built on Çömlekciler Street. The construction date of the building, which was registered in 2009, is unknown. The factory built to use bricks in buildings is a derivative of pottery, and having a factory in the region making bricks from clay can be seen as a continuation of the pottery tradition. At the time of the study, there were no production areas or potters in the potter's bazaar. As a result, pottery was used in cooking and storing food in houses in Eyüp, in the production of toys, in storing flowers, in molds for shaping fezzes, and brick was used in the construction of residences and other architectural buildings. Pottery is an ICH value that affects Eyüp, but does not continue to exist today in the Eyüpsultan district.

### **3.2.3. Eyüp floristry**

Floristry is among the income sources of Eyüp identified within the scope of the study. Koçu (1971) states that a flower market is held in the Toymaker's Bazaar on Fridays where roses, hyacinths, tulips, and jonquil flowers are sold. The flowers sold in the market were grown in fields on the hills of Gümüşsuyu, and the area where they were grown was called Fulya Field. In the 1950s, these flower fields were replaced by slums as a result of unplanned urbanization (Koçu, 1971) (figure 17). In his archive studies on Eyüp floristry, Kuşu (2019) determined that violets, tulips, hyacinths, and jonquils were grown in the fields on the Bahariye ridges in Eyüp and Bahariye gardens and that confectioners made desserts and sherbet from these flowers. In the same study, it was also mentioned that the importance of jonquil cultivation increased in Eyüp in the 18th century and who the tradesmen who grew and sold them were. In the study, it was determined that the soils of Eyüp and Kağıthane valleys are very fertile and these are the areas where the Lale-i Rumi tulip first grew.

Floristry has been practiced in Eyüp for a long time and has provided an economic contribution to the people undertaking this business in the region. Eyüp is associated with floristry and the flower market in the Toymaker's Bazaar has become traditional and Lale-i Rumi (known as the Ottoman Tulip), was first grown in Eyüp. It has become Eyüp's ICH. It was determined that this ICH could not be sustained as floristry was done in a few shops during the period of the study and the Eyüp flower fields disappeared.

### **3.2.4. Bürümcek cloth**

The Turkish Language Association uses the word bürümcek or bürümcük to mean a thin fabric woven from raw silk and a headscarf made of raw silk (Türk Dil Kurumu, 2023). Haskan (1996) states that a spring named Bürümcekli Ayazmana in Eyüp is located near the Surp Yeğya Church and that there are looms in this region where the bürümcek fabric is woven. It was determined that bürümcek fabric was not produced in Surp Yeghya Church and its surroundings at the time of the study. Bürümcek fabric is only mentioned in the literature, and it is thought that this handicraft tradition ended in Eyüp when the Armenians living in the region left.

### **3.2.5. Fez production and Feshane**

Feshane is an industrial building built on Defterdar Street in Eyüp (Figure 13) in 1833 to meet the fez and fabric needs of the army. While the building was first built using cupboards turned by mules, in 1843, the production capacity was increased by introducing thread, weaving, and finishing machines powered by steam engines. The factory structure developed over time and became one of the most important production institutions. In 1895, a primary school attached to the factory was established to train workers and apprentices. All structures of the factory, which served various organizations after the Republic, were demolished in 1986 except for the large weaving hall (Dölen, 1994). Çalışlar Yenişehirlioğlu (2000) states in his study that the molds of the fezzes produced in Feshane might have been produced in the potter's bazaar.



**Figure 13.** Feshane (Mimarizm, 2020)

At the time of the study, Feshane (Figure 13) was used as a cultural center and served as a place where exhibitions, training, and workshops in different fields were held. Feshane considered a production place within the scope of ICH, played a major role in the production of fezzes, which were an important accessory of the period. In addition, the opening of a primary school within the factory and the work of those educated there in the factory is important in terms of the master–apprentice relationship, and thanks to this operation, fez production has been transferred from generation to generation and its ICH remains important. The use of pottery, an ICH element of Eyüp and the molds produced in the potter’s bazaar for fez production show the relationship between these two cultural heritages. The building’s current function and cultural activities contribute to the sociocultural richness of Eyüpsultan.

When discussing about tanneries in the Isparta Somut Olmayan Kültürel Miras Project, it states, “The tannery structures and each of the spaces they have are places, where people meet craft and craft meets space.” The sentence emphasizes the importance of these structures. Within the scope of the study, the existence of this building group in Eyüp shows the presence of leatherworking and leather processing arts. For leatherworking and processing of leather, there must be workshops, tanneries, and candle shops. These building types were identified in Eyüp and gave their names to some streets. In the literature studies, it was determined that leather material was used for Eyüp toys. In this context, this shows that both ICH elements are related to each other. When all these determinations are examined, the leather industry has become an ICH element of Eyüp in the field of handicrafts and has taken its place in social memory by giving its name to both the economy of society and the streets. Leather has also contributed to ICH as it is used as the raw material of Eyüp toys.

### **3.2.7. Stonework**

Another handicraft and professional group that is developing in Eyüp is stonework. Not much information about stonework could be found. However, as an ICH stonework handicrafts are present with their best examples in almost all monument buildings, residences, and cemeteries of Eyüp. The elements of Eyüp stonework that are reflected in the space as an ICH are stone and stonework. Although there is not enough information about the production places and locations, Kuşu (2019) stated that the quarries were built outside the land walls. In Eyüp, stonework can be seen in monument buildings, fountains, some examples of civil architecture, and especially tombstones.

### **3.3. Eating-drinking gastronomy**

Türkiye’s food and beverage culture, which has made a name for itself in the world, is an important ICH element. As an ICH, it reflects not only food, but also the preparation, cooking, and preservation of dishes passed down from generation to generation, and the tradition that develops along with it (Isparta’nın Somut Olmayan Kültürel Mirası, 2019).

Göktaş (1994) stated that visitors made their children happy by buying toys then eating Eyüp’s famous kebab and baked goods (known as Eyüp halkası), while Eyüp cream were bought as gifts for neighbors after the visit to the Eyüp Sultan tomb.

Four foods stand out in the gastronomy of the Eyüp district. These are the Eyüp kebab, Eyüp cream, Eyüp ring, and Eyüp stew. In line with literature studies and observations made in the field, it has been



determined that among these four foods belonging to Eyüp, Eyüp ring and Eyüp casserole were present during the period when the study was conducted.

### **3.3.1. Eyüp halkası**

This is the ring furnace in Eyüp that is still effective today. It is thought that the oven called the New Bakery during the last period of the Janissaries (infantry unit), was built in the mid-18th century and early 19th century (Kara, 1994). Although the production date of the Eyüp halkası is not known exactly, the production of halkası has continued in the bakery run by the Akmanoğlu family since 1883. The bakery has been in the same place since then. Halkası, which belongs to the times of poverty, is produced only from flour, water, salt, and oil, which has an important place in the memories of the people of the district. The Eyüp halkası also attracts the attention of those who visit Eyüp Sultan. Eyüp halkası was still being produced only in the Akmanoğlu kiln at the time of the study (figure 14). When the production space is considered, the space is divided into three parts. Although the contents of Eyüp ring and the first production phase maintain their originality, with the development of technology, the cooking is done with an electric oven.



**Figure 14.** Akmanoğlu Bakery and Eyüp halkası

### **3.3.2. Eyüp cream, yoghurt, pickle and kebab**

Before the Ottoman Empire conquered Istanbul, the Eyüp settlement was a center that met the milk needs of Byzantium. During the Ottoman period, milk needs were met from this district with the dairies established in Eyüp (Kara, 1994). Yoghurt and cream are obtained from the milk produced in Eyüp, and the cream is famed as Eyüp Kaymakı. Eyüp cream shops, along with kebab shops, were located in the bazaar next to Mosque Kebir, and people who came to visit Eyüp bought cream from there. The cream makers in Eyüp were generally Bulgarian citizens (Koçu, 1971). After entertainment was held in the cream shops, complaints from the public increased and the cream shops were closed in the 1570s (Kara, 1994). The last two remaining cream shops were demolished during the expropriation between 1958 and 1960 (Koçu, 1971). Eyüp is also famous for its kebab and kebab shops. The two remaining kebab shops between 1935 and 1950 were eliminated with expropriation in 1956 (Kara, 1994). Koçu (1971) emphasized that Eyüp's tandoori kebab was famous and stated that Hacı Baba remained the last tandoori kebab restaurant between 1950 and 1958. During the period when the study was conducted (2022), Eyüpsultan cream shops, yoghurt shops, kebab shops, and the relevant production place and sales point could not be reached. Eyüp is famous for its gardens and flower growing. Vegetables produced in orchards are pickled and stored in Eyüp pots and the pickle festival is held in Kemerburgaz.

### **3.3.3. Eyüp güveci**

Eyüp güveci emerged with the economic depression in the 1960s. Since the people living in Eyüp and those who came to visit were not able to afford the regular casserole, güveci was produced by placing it on dough. The food that has survived in Eyüp since the day it was produced is Eyüp's ICH in the field of gastronomy. Eyüp güveci, which was examined within the scope of Eyüp's ICH, continued to be produced in the bakeries around Eyüp Sultan at the time of the study (Figure 15). The ovens discussed do not have any similar features and the casseroles are produced in wood-burning ovens.



**Figure 15.** Eyüp güveci

### **3.4. Discussion**

In the study, the ICH of Eyüpsultan was discussed and heritage places were evaluated together with the building groups and textures they formed. Eyüpsultan, a district with high spiritual value, has many religious building groups, cemeteries, examples of civil architecture, and bazaars where arts and crafts developed and where they were collected, from the time it was founded to the present day. No previous study has examined the intangible cultural heritage place, materials and rituals together of Eyüp.

Information about the ICH and places identified in Eyüp is given in table 2. The table includes information about whether the ICH continues or not and the existence of its location. While creating the table, Unesco's Convention for the Safeguarding of the Intangible Cultural Heritage was taken into consideration, and the ICH elements specific to Eyüp were examined under three main headings: social practice, handicrafts, and food and beverage gastronomy. Social practices have been examined under two headings: religion and practice. Eyüp is a settlement rich in religious beliefs. In this context, religious beliefs were divided as Muslims and Armenian Christians. Social practices are generally focused on Eyüp Sultan mosque and its surroundings. Under the title of handicraft production, the elements and spaces specific to Eyüp were examined. In the field of food and beverage gastronomy, in addition to foods specific to Eyüp, foods that contribute to the economy of the society were also discussed. In the columns of table 2, there are determinations about whether the ICH continues or not and the existence of the performance-production space.

It has been determined that some ICH is kept alive in Eyüp, while some are not preserved today. It is seen that the heritage considered as handicrafts has disappeared except for toy making. It is known that toy making continues in only a few workshops. The reason for this can be explained by the inability to keep up with the developing technology, changing production techniques, and the gradual decrease in interest of these handicrafts. Traditional toys are being replaced by factory-produced plastic toys, the interest in products such as pottery is gradually decreasing and being replaced by factory products, leather making is being replaced by modern factories in the clothing sector, flower fields are being replaced by slums and buildings, and modern construction materials are replacing stone with the development of construction techniques. The most important feature of ICH is transfer. With modernizing production, the biggest problem is that the master-apprentice relationship that will continue this legacy is lost and new experts are not trained. It is difficult to continue these arts today because apprentices cannot be found to train instead of traditional experts, hence why ICH studies are important. Documentation in ICH studies, which attach importance to the final product, production techniques and production sites is becoming increasingly important. For holistic protection, all these stages should be evaluated together with their spaces.

**Table 2.** ICH and places of Eyüp

Intangible cultural heritage		Currently practiced	Is the space available?			
Social Applications	Religious Beliefs	Muslims	Eyüp Sultan Mosque and Tomb related rituals	✓	Eyüp Sultan Mosque and Tomb	✓
			Lodges	-	29 lodge structures were identified	✓
		Burial Tradition	✓	Cemeteries	✓	
	Armenian Community	Armenian Community Feast	✓	Surp Yeghia Armenian Church, Surp Asdvadzadzin Armenian church	✓	
		Baptism	-	Surp Asdvadzadzin Church	✓	
		Divine Anointing	-	Surp Asdvadzadzin Church	✓	
		Holy Communion	✓	Surp Asdvadzadzin Church	✓	
	Applications	Sword Donning Ceremony	-	Eyüp Sultan Tomb and Cülus Road	✓	
		Imaret Tradition	✓	Mihrişah Valide Sultan Imaret	✓	
		Circumcision Tradition	✓	Toymakers' Bazaar	✓	
		Coffeehouses	✓	Pierre Loti Hill	✓	
		Ramadan Festivities	✓	Eyüpsultan Mosque-Square	✓	
		Visit of Circumcised Children	✓	Eyüp Sultan Tomb	✓	
Newlyweds' Visit		✓	Eyüp Sultan Tomb	✓		
Votive and Sacrifice Tradition	✓	Eyup Sultan Mosque	✓			
Crafts-Production	Toymaking	✓	Kaptan Paşa Mosque – Zal Mahmut Paşa Complex	✓		
	Pottery	-	Potters' Bazaar	-		
	Leatherworking	-	-	-		
	Stonework	-	-	-		
	Floristry	-	Toymakers' Bazaar	✓		
	Fez and Cloth (Feshane)	-	Feshane	✓		
Eating-Drinking Gastronomy	Bürümcek Cloth	-	Nişanca-Armenian Settlement	-		
	kebab	-	-	-		
	Cream	-	-	-		
	Pickle	✓	✓	-		
	Eyüp Halkası	✓	Akmanoğlu Bakery	✓		
Eyüp Güveci	✓	Karadeniz Bakery	✓			

Most of Rituals performed in Eyüp Sultan Mosque and tomb continue within the scope of religious belief. These rituals are developed specifically for mosques and tombs and performed according to the location. Almost all of these rituals can be interpreted as superstitious. However, in the definition of ICH in the convention on ICH; It is stated that it refers to the practices, representations, expressions, knowledge, skills and related tools, equipment, and cultural spaces that communities, groups and, in some cases, individuals define as part of their cultural heritage. These superstitions, practices, and representations fall within the scope of representations.

Regarding religious beliefs, lodges, zawiya, and tombs belonging to sects in Eyüp and throughout Türkiye were closed by the law enacted on November 30, 1925. During this period, the closed lodges and mausoleum structures were not used in their original function and became idle and damaged. Some mausoleums were opened in 1950. In 1990, the law on opening tombs was changed and subject to the approval of the Ministry of Culture. There are many tombs throughout Eyüpsultan and with the opening of the tombs, visits to Eyüp Sultan have increased. Many lodge structures belong to sects in Eyüp. Some buildings have been refunctioned through restoration works, while others remain idle. In the field studies to be carried out, the function of the repurposed lodge structures and their harmony with their environment should be addressed.

It was determined that Armenians lived in Eyüp, and the rituals performed by Armenians in churches and the churches as places of ICH were discussed. Within the scope of the study, only holy communion



**Table 3.** Intangible cultural heritage relations matrix of Eyüp

	Ritual	Place	Material	Crafts-Production		Eating-Drinking Gastronomy				Applications				Religious Beliefs																
														Muslims	Armenian Community															
				Toy making	Pottery	Leatherworking	Stonework	Floristry	Fez and Cloth (Feshane)	Bürümcek Cloth	Kebab	Cream	Pickle	Eyüp Halkası	Eyüp Güvenci	Sword Donning Ceremony	Imaret Tradition	Coffeehouses	Ramadan Festivities	Visit of Circumcised Children	Newlyweds' Visit	Votive and Sacrifice Tradition	Eyüp Sultan Tomb Mosque and related rituals	Lodges	Burial Tradition	Armenian Community Feast	Baptism	Divine Anointing	Holy Communion	
Crafts-Production																														
Eating-Drinking Gastronomy																														
Applications																														
Religious Beliefs																														

For example (Table 3), toy making and Eyüp toy makers developed around the Eyüp Sultan Mosque and tomb, which was formed as part of the visit of circumcised children coming to Eyüp. Leather is among the materials used in toys, and leather produced in Eyüp tanneries was used. In terms of this feature, as determined by Gürpınar (2014), toy making and leather manufacturing were associated with Eyüp in terms of materials and sustainability and their production locations were identified within the scope of the study. This tradition affected Eyüp both in terms of material, ritual, and as a place. A

flower market was also established in the bazaar, which was formed by toy making, and floristry and toy making came together as a venue. In this context, materials associated with leather and toy making, the place associated with the toy seller's bazaar and floristry, ritual and place associated with the visit of circumcised children and the mosque and tomb, and ritual and place associated with toy making and the Eyüp Sultan Mosque are marked by similarity.

Within the scope of the study, ICH elements and locations were identified and ICH maps were processed on Alman Mavileri Maps (1913–14) (Atatürk Kitaplığı, 2020) and satellite photographs (Google Earth, 2024) (Figure 17). A 100-year change can be seen on the two maps, and some lost places, existing streets named after ICH, and lost streets have been identified. It has been determined that some ritual production spaces and textures have been lost due to the change of the settlement in the process. Tanman (1994) stated that Eyüp was an Islamic necropolis, but it was seen that the cemetery areas have largely disappeared, especially between the two maps. The jonquil fields identified by Koçu (1971) have also survived to the present day. Traces of the Armenian neighborhood in Eyüp mentioned by Hançer have not survived to the present day. It has been determined that although the spaces considered as ICH spaces are protected on a structure-specific basis, they are not protected on a texture basis.

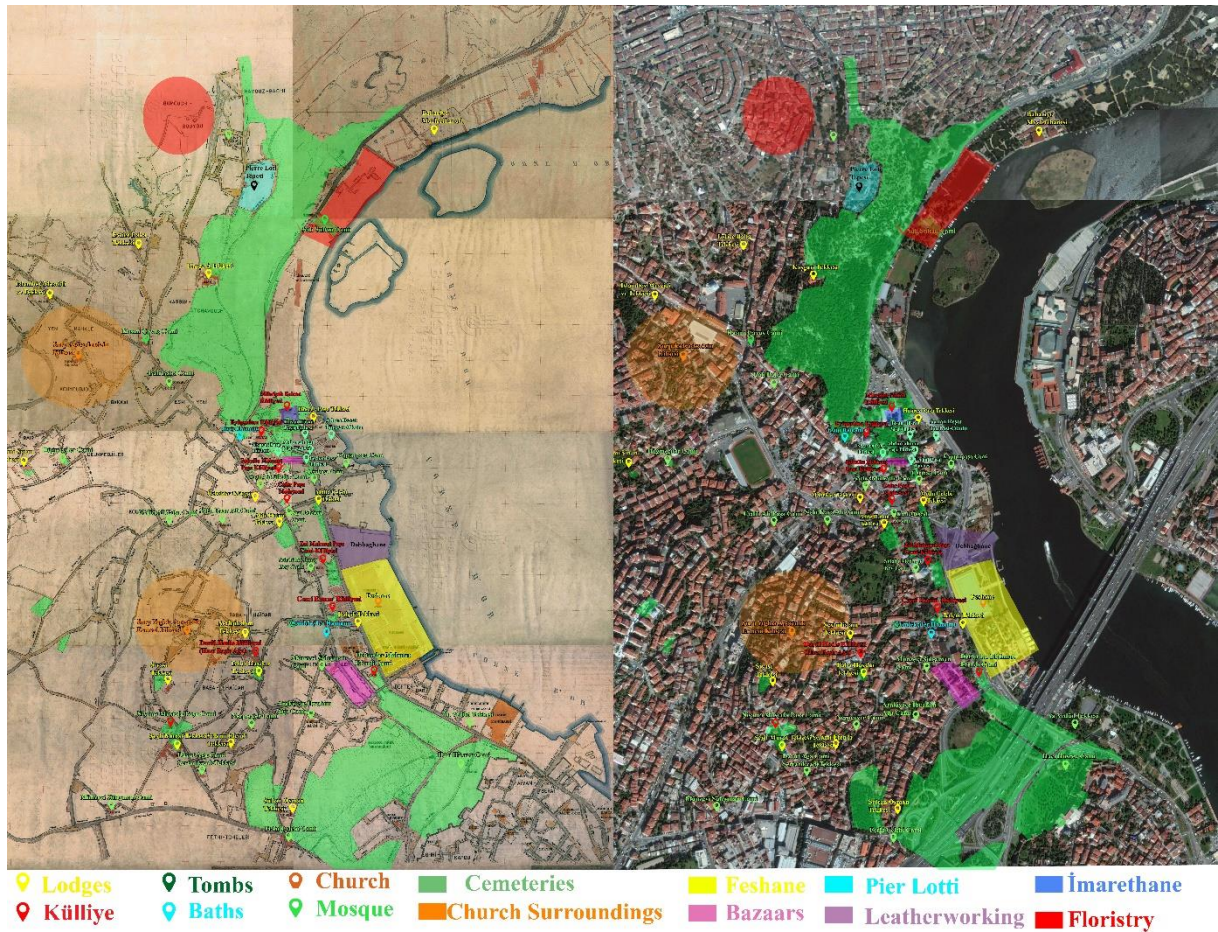


Figure 17. ICH map of Eyüp– Alman Mavileri (1913-1914) (Atatürk Kitaplığı, 2020)- 2024 (Google Earth, 2024)

#### 4. Conclusion and suggestions

In the protection of cultural heritage, firstly, the concepts of site in which the natural environment, structures, and building groups are examined, were discussed with these concepts and the cultural heritage, which we describe as tangible, began to be protected. In the process, the concept of intangible heritage has emerged, and people, production, and even production stages have gained importance. Along with the concept of intangible heritage of production and production stages, practices and rituals performed by communities, the idea of protecting the tangible cultural heritage along with its space, buildings, environment, and texture of buildings has emerged. With the use of

these two heritage concepts, a holistic understanding of conservation has developed. When the concepts of tangible and intangible heritage are not protected or evaluated together, it is seen that some values are lost, moving away from the holistic conservation approach. Based on this understanding, Eyüp's ICH and ICH venues are discussed in the article. For Eyüp, 27 elements and their places were identified among the headings evaluated within the scope of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, and the present-day continuity of ICH elements and places were questioned. Among the social practices evaluated within the scope of the study, almost all the rituals identified (except for the rituals performed in the lodge) are still taking place and have been preserved along with their places. In terms of religious belief, some of the worship performed by Armenian Christians is not implemented because there are few Armenians left in Eyüp and the churches no longer have a congregation. It is seen that almost all of the ICH elements examined under the heading of social implementation are implemented and their spaces are protected.

In the study, most of the ICH elements identified under the title of handicrafts and production in Eyüp were lost. The main reasons for the disappearance of handicrafts in Eyüp are based on the determinations made in the literature and field studies that handicrafts were negatively affected by technology and the interest in them gradually decreased, the master–apprentice relationship disappeared and the art and craft could be transferred, and some of them lose their current appeal. With the disappearance of these arts and crafts, it has been determined that some of the spaces belonging to them changed their functions and most of them disappeared. Some of the ICH elements identified in the study under the heading of food and beverage gastronomy in Eyüp have also been lost while some continue to exist. It is thought that the reason why some elements did not continue is that the production areas and spaces disappeared over time. The most important factor in keeping the social practices identified (specifically in Eyüp) alive is to correctly identify and convey the execution of the ICH. Since some of these practices do not have continuity today, it is thought that their spaces can be refunctioned and the ICH can be preserved in situ. When refunctioning, performance and space should be taken into consideration and should be protected together, and rituals should be explained physically or digitally by selecting appropriate infrastructures for the ritual and space. The handicraft production elements identified for Eyüp are on the verge of disappearing and the artisans and craftsmen who produce them need to be supported, encouraged, and protected in a commercial sense. For handicrafts to continue, these elements must be transferred from generation to generation and apprentices must be supported with training in this field. It should be possible to show the execution of handicraft products on different platforms and to promote them in various exhibitions and fairs.

There has been no previous study examining the intangible cultural heritage spaces, materials and rituals for Eyüp. As a result of all these determinations made within the scope of the study, it is seen that ICH and places are directly related. It is understood that even if the existence of the intangible heritage space lost in these relationships is preserved, the space loses its meaning and function and the place loses its originality. It is thought that the preservation of tangible cultural heritage and ICH together on-site can make the heritage easier to understand. Understandable heritage can be transferred from generation to generation and will be protected by local people and visitors.

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All authors contributed equally to the article. There is no conflict of interest.

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