Architectural Features of the First Period (13th-15th Century) *Tekke*s in the Balkan

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Abstract

Islamic religion spreading was influenced by the different local traditions among which Sufism, a religious mysticism (*tasavvuf*) organized under the institutions of *tariqa* emerged. This was followed by the emergence of as a place where divisions (orders) members were gathered known under names of *tekke*, *zaviye*, *hankâh*, *ribat* and a dervish lodge. This study elaborates several *tekkes* established by the Ottomans in the Balkans. Building style of the *tekkes* varied according to the procedures as well as manners of the order. *Tekke*s, which have a simple appearance, generally consist of a mosque, *semahane*, cellar, kitchen, cells, *çilehane*, *selâmlık* and *harem*. However, most of the buildings within the *tekke* are constructed over a large span of time. The aim of this study is to better understand the spatial setup of this organizational structure, which directly contributed to the conquest in the Balkans through the *janissary* corps and to the *futuwwa* (a set of religious and moral vocational norms) through the *ahi*s (religious and moral vocational chamber). For this purpose, the locations of the *tekke*s and their architectural features, which were established successively one after the other with the conquests, have been analyzed. In final, the architectural typological of the *tekke*s is obtained according to the belief tradition, positioning, foundation schemes and special plans of the early period structures set within the *tekke*.

Keywords: *Ottoman Architecture, Balkan, Dervish lodge, Turbe, Sari Saltuk*

1. Introduction

As the Islamic religion expanded from Baghdad to Bukhara and from Cairo to Cordoba, its scientific, intellectual and political structure was shaped according to the different conditions [1]. In addition, Islamic religion spreading was influenced by the local or widespread traditions. In a period when new thoughts, behaviors and movements were introduced, Sufism, which can be called a religious mysticism, emerged [2]. With the development and spread of this understanding, the institution of *tariqa* emerged in the Islamic world [3]. *Tekke, zaviye, hankâh (khankāhs), ribat* or dervish lodge spread very rapidly in the Islamic geography as places where the Sufi divisions were organized and gathered.

With its most common name, *tekke*s have provided multi services in the Islamic society. Not only as places of worship and *dhikr*, but also as centers of knowledge, social assistance, military service and fine arts academies, they had a direct impact on the life of the late society. The first Turkish Islamic states, on the other hand, organised these institutions in the buildings located along the borders ensuring that they served as a place of military services as well as an espionage organization, police station, cultural and educational institution [4]. In this respect, in the first Turkish Islamic states, *tekkes* were defined with the word *ribât,* which means "*a place to watch along the borders to prevent enemy attacks*" [5].

Ribats stand out as institutions that supported the establishment of the first Turkish Islamic states and later provided various services to the state, especially in border security. The direction of movement and social formation of these *alperen* (semi-independent religious border fighter) lodges were also reshaped by *Hoca* Ahmad Yassawî in Khorasan from the 11th century onwards. Accordingly, *tariqas* started to turn into a form of

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organization that enabled the understanding of *futuwwa* (a set of religious and moral vocational norms) to be kept alive in urban and rural areas through the *ahi*s (religious and moral vocational chamber) [6]. This situation was preserved as the most dominant social element during the 300 years that the Ottoman Empire advanced in the European geography. While the cities were reconstructed by the *ahi*s affiliated to *tekke*s, the *alperens*, who received logistical support from the *tekke*s, fought across the borders [7]. In this period, the Bektashi order was particularly prominent in terms of social, political and military influence [8]. Hacı Bektaş Velî, the founder of this sect and an important figure for the early Ottomans, was considered as the *Pîr* (grand saint) of the most important establishment of the state: Janissary Corps [9].

The architecture of the *tekke* was shaped with the influence of functions such as collective/individual worship, education, social solidarity and social communication [10]. With their multifaceted functions, *tekkes* became a center of compassion and solidarity as a place of worship, school, orphanage and hospice [11]. Functioning as a rehabilitation center in this type of social life, *tekke*s were established on fertile lands as an economic institution and supported by rich foundations [12]. With the reigns of Selim III and Mahmud II, dervish lodges were placed under hierarchical financial and administrative control by the state [13]. The aim of the study is to reveal the different period layers of this social change through architectural formations. It is also intended to better understand the spatial construction of this organizational structure, which directly contributed to the conquests in the Balkans with the janissary quarry and to the *futuwwa* with the *ahi*s. For this purpose, in addition to the *tekke* architecture, the locations of the *tekke*s starting from Sari Saltuk, which covers the pre-Ottoman period, the geographical characteristics of the region where they are located and the orders holding the *tekke*s are mentioned.

There has not been any current study on this research topic with a holistic approach within the discipline of architecture. The studies that have been carried out are are especially the studies covering two tekkes in Bulgaria. In this respect, this study brings a new perspective to the research on the architecture of the lodges in the first period of the Ottoman Empire. Because the architectural drawings of seven tekke buildings are presented for the first time in this study.

2. *Tekke* Architecture

Tekke architecture, in a way, reflects the society, which forms a social stratum with the founders of the *tekke* and those who belong to it. While the first *tekke*s were simple buildings that emerged as a *dhikr* assembly of a Sufi group, they showed an architectural development over time. In fact, a building style changing according to the procedures and manners of the order. *Tekke*s, which have a simple appearance, generally consist of a mosque, *semahane* (*meydan evi*), cellar, kitchen, cells, *çilehane*, tomb, *selâmlık* and *harem* built at different times [14]. Therefore, their typological development in terms of architecture has not been fully revealed.

Most of the studies on the architecture of dervish lodges have focused on Istanbul and its immediate surroundings and the *asithane* (the center of the *tariq*a where dervishes receive authorization to establish a dervish lodge) of the *tariq*a. The most notable of these is "*The Dervish Lodge: Architecture, Art, and Sufism in Ottoman Turkey*" (1992), edited by R. Lifchez. In the second part of the book, together with Tanman, 200 dervish lodges in Istanbul in the last century of the Ottoman Empire are analyzed in six types according to the *semahane* plan scheme (Table 1) [15].

Table 1. *Tekke* typology according to Tanman.

Rectangular Planned	Square Planned
Octagonal Planned	Chamfered Square Planned
Dodecagon Planned	Circle Planned

In contrast to this study based on the shaping of the building, Semavi Eyice, according to his study analyzing the *tekke*s in Istanbul and the provinces, grouped the *külliye* (complex) structures under one heading and divided the typology of *tekke* formation into four classes (Table 2) [16].

Table 2. *Tekke* formations according to Eyice.

Built as a lodge	Built as a mosque annex
Built on the edge of the complex	Built after the mansion endowed

For the dervish lodges in the Balkans, there are publications that are mostly analyzed on an individual scale. These publications on *tekke*s mostly cover historical

issues based on *menakıb* (books describing the miracles of the saints) and documents.

Many *tekke*s were built in the Balkans with the Ottoman conquests. In this study, nine *tekke* structures located on the route of movement of the Ottoman army, which are associated with each other in terms of period, belief and location, are analyzed. For this purpose, the belief system of these *tekke*s, which were established over a period of about a century, is specified and, their locations are examined and their architectural features are mentioned. Unlike Tanman and Eyice, the tomb structures within the *tekke*s were analyzed. Because in grave structures such as tombs, symbolic values reflecting the belief system were definitely embroidered. The plans of the tomb structures, which have the highest symbolic value among the structures constituting the *tekke*, are taken as basis (Table 3).

Table 3. *Tekke*s in the Balkans typology table.

BUILDING TYPE:		LOCATION:	
ROUTE:		PERIOD:	
PLAN TYPE	TOP COVER	ADDITINAL SECTION	CONSERVATION
Octagon	Dome	No Section	Good Cond.
Heptagon	Jerkinhead	1-Section	Bad Cond.
Square		2-Sections	Changed
Rectangle			Ruin

3. Formation of *Tekke*s in the Balkans

The first *tekke* activities in the Balkans date back to the pre-Ottoman period in the early 14th century. The *alperen* dervishes such as Sari Saltuk, Hızır Bey and Derviş Bey, known as the *Horasan (Khorasan) Erenleri*, established their first lodges at strategic points such as road junctions and water sources, far from settlements. While the social and scientific activities carried out in these lodges ensured the spread of the Islamic faith on the one hand, on the other hand, the administrative systems of the overlords in the region were weakened militarily with their self-protection capacity [7]. The lodges in Kaliakra (Varna), Babadağ (Isakça), Ohrid, Kruya (Akçahisar), Dragash and Blagay, whose foundations date back to the pre-Ottoman period and are associated with Sari Saltuk, do not have any mighty architectural elements reflecting that period today. However, the common feature of all of them is the strategic location of the regions where these *tekke*s, dedicated to the name of Sari Saltuk, were established. The *Saltuknâme*, where Sari Saltuk's legends are collected, there are two other lodges mentioned in Saltuknâme that have survived to the present day [17]. One of them is Kızıl Deli (Seyit Ali) Sultan Tekke in Ruşen Village of Sofulu in Dimetoka and Nefes Sultan (Işıklar) Tekke in Ilıca (Loutra) in Ferecik. Further on, strategically observed the Ottoman rule in the Balkans proceeded through three branches:

- The right branch to the other side of the Danube,
- The center branch to Sofia and
- The left branch to the Silk Road of Balkan.

3.1. Right Branch *Tekke*s

With the early conquests, one of the first and most important *tekke*s was the Akyazılı Sultan Tekke, which was built on the route between Edirne-Rusçuk, the so-called right branch. The *tekke* is located in the Tekke (Obroçişte / Batovo) village of Balçik town of Hacioğlu Pazarcik (Dobrich) district.

The foundation of the *tekke* is dated to the end of the 14th century. The family of Gazi Mihaloğulları, one of the raider beys of Rumelia, is shown as its owner [18]. The architectural development of the *tekke* is in the form of a series of buildings built around a building on a land that was endowed. The surviving structures of the *tekke*, the *asithane* and the tomb, have a heptagonal plan (Figure 1). Although most of the other buildings of the *tekke* are in ruins, only the *turbe* (tomb, shrine) is well preserved.



Figure 1. Balçik, Akyazılı Sultan Tekke.

Demir Baba Tekke is located in the village of Kemaller (Isperih) in the city of Razgrad in Bulgaria. This region, known as *Deli Orman* (Ludogorie), was the region where Kalenderi dervishes settled the most and where Bektashism spread the most in Rumelia together with Albania. It is stated that Demir Baba, who gave his name to the *tekke*, was born at the end of the 15th century and his father was Hacı Dede, one of the dervishes of Akyazılı Sultan Tekke, and that he acted with the Ottoman army during the conquests of Rumelia [19]. The main tomb

structure of the *tekke*, which is similar to the Akyazılı Sultan Tekke in many ways in terms of its foundation scheme, has a seven-sided plan. This main tomb structure is reached by passing through two square planned sections. While the main tomb structure is covered with a dome, the front section is covered with a cross vault and the middle section is covered with a conical roof (Figure 2). The *tekke* continues to function today. Although the other buildings of the *tekke* have undergone many changes, the *turbe* has preserved its original form. It is in good condition.



Figure 2. Razgrad, Demir Baba Tekke.

3.2. Middle Branch *Tekke*s

On the route between Edirne and Sofia, which is called the middle branch, there are Otman Baba Tekke in Hasköy (Haskovo) and Bali Bey Tekke in Sofia, Bulgaria. According to Kayapınar's research based on archival documents, there are two lodges in the Hasköy region, Otman Baba and Osman Baba, which differ in size. Otman Baba Tekke and Osman Baba Tekke, located on both sides of the Harmanli Creek (Uludere), are mentioned as the same *tekke* in many contemporary sources [20]-[21]. Osman Baba Tekke, located in the *Tekke* neighbourhood (Teketo) of the village of Trakiets (Ilyasça) today, was founded in 1507 according to the inscription on the entrance gate [22]. Evliya Çelebi likens this *tekke* to the Akyazılı Sultan Tekke [23]. As a matter of fact, the tomb of the *tekke*, which was built in the form of a building scheme in terms of its foundation scheme, has a heptagonal plan (Figure 3). The tekke continues to function today. Recently, all the buildings in the tekke courtyard underwent a comprehensive restoration.



Figure 3. Haskovo, Otman Baba Tekke.

Sofia was a crossroads on the Ottoman army's conquest route to the north and west. According to the records, Bâlî Efendi *Tekke*, founded in the first half of the 16th century, is considered one of the first Halveti *tekke* in the Balkans. During its active period, the *tekke* was built as a large series of buildings covering the plain in the region. However, after the Ottoman rule in the region, the mosque in front of the tomb was demolished and the St. Georgi Church was built in its place. The surviving tomb is a rectangular building measuring 7.60 x 6.20 (Figure 4). The *tekke* structures have not survived to the present day. Only the *turbe* is still standing. It was restored in the late 2000s.



Figure 4. Sofia, Bâlî Bey Tekke (Year:1994 – [18]).

3.3. Left Branch *Tekke*s

On the left branch following the Silk Road route, there are Seyyid Ali Sultan Tekke in Sofulu, Ruşen village, Nefes Sultan (Işıklar) Tekke in Ferecik, Ilıca (Loutra), Komotini, Kütüklü Baba Tekke in Kerevizli (Selino), Yenişehir (Larissa), Hasan Baba Tekke in Tempi, and Turali (Duralı/Durbalı) Sultan Tekke in Örenli (Irini), Volos in Greece.

The most basic sources about the period and life of Seyyid Ali Sultan consist of *velayetname* (a book describing the lives of the *erens / dervishes* and the myths around them) and archive documents related to the *tekke*. There are three original copies of Seyyid Ali Sultan Velayetnames in Ankara and Istanbul libraries. It is also known that Gölpınarlı have one copy and there is also one copy in Cairo. In Ocak's (1983) research on the *velayetname,* it was determined that the texts are 16th century works in terms of language and style [24]. In response to this, according to the archival documents previously read by Irene Melikoff (1999), Rıza Yıldırım (2007), Ali Sinan Bilgili (2010), the establishment of the *tekke* dates back to before 1400 [25]- [26]- [27]. It is accepted that Seyyid Ali Sultan, who gave his name to the *tekke*, was born in 1310 in Nisabur, Turkestan, his father

was Seyyid Hasan Hüseyin, he was one of the caliphs of Hoca Ahmad Yasawi, and he travelled to the Balkans at the age of 40-45 [28]. According to some researchers, there is a connection between Seyyid Ali Tekke and Balım Sultan and that this *tekke* has an important position in the Balkans as it was the first *tekke* in Rumelia where Balım Sultan met with the members of the order before becoming a postmaster [29]. Barkan also states that a foundation was allocated by Bayezid I (*Yıldırım Bayezid*) for Seyyid Ali's important role in the conquests in the Balkans with his dervishes [7]. Gökbilgin's research on Edirne also states that a foundation in the name of Seyyid Ali in the Dimetoka region was allocated in h. 804 / A.D. 1401-02 [30]. In the Edirne Salname dated 1309 / 1891-92, it is stated that 1,200 kurus was allocated to the *tekke* annually from the state's financial treasury. Another important issue related to the *tekke* is that at the beginning of the 16th century, Balım Sultan, who was the sheikh of Seyyid Ali Sultan Tekke, was appointed by Sultan Beyazid II in the year 907 AH / 1501 AD. 907 / A.D. 1501 by Sultan Beyazid II and appointed as the head of the Bektashi lodge. In this way, the Bektashis preferred to stay with the Ottoman administration instead of being pro-Safavid like the Kizilbash, who had many points in common with them [31]. After this date, Seyyid Ali Sultan Tekke became the centre of Bektashism in Rumelia and pioneered the Bektashi lodges established in the Balkans.

Seyyid Ali Sultan Tekke was built on a land of approximately ten acres near the village of Roussa in the Rhodopes region of the present day Sofulu, close to the Greek-Bulgarian border. Within the building landscape of the *tekke*, the masjid, tomb, square house, sacrificial slaughtering place, soup kitchen, treasury and the dervish house used as a residence have survived to the present day (Figure 5). The building landscape and garden walls of the *tekke* were constructed with slate stone. The *tekke* buildings, which largely preserve the initial construction technique, were built to over a very large period of time and meet the needs of the period in which they were built, rather than a specific social complex plan (Figure 6). The *tekke* continues to function today. Among the *tekke* buildings, there are buildings that have preserved their authenticity, as well as buildings that have been completely changed. The *turbe* has preserved its originality to a great extent. It is in good condition.



Figure 5. *Tekke* site plan.



Figure 6. *Tekke*'s tomb.

There is no information about the Nefes Sultan (Işıklar) Tekke, located on a high rocky hill in Ilıca (Loutra), Ferecik, based on precise evidence. According to Ottoman archival documents dating back to the 1500s, the region was named as Işıklar Kariyesi, which was a part of the estate of Gazi Süleyman Pasha, the eldest son of Orhan Gazi. In Turkish texts, the word "light" is often used to refer to the Kalenderites [32]. Evliya Çelebi, who gives information about the *tekke*, mentions that *forty or fifty barefoot, bareheaded, forty or fifty barefoot, bare-headed, heart-wounded dervishes with poverty, burning with pure love*. He also said about the person lying in the tomb in the *tekke*: "*This is Düzmece Mustafâ Çelebi, son of Yıldırım Bâyezîd Khan, one of the crowne prince of the Sultan of our Âl-i Osmân*" [20]. In the light of the information provided by other travellers, it can be said that the *tekke* is one of the oldest *tekke*s in the Balkans, but its main development took place in the late 16th century with Ekmekçizade Ahmed Pasha (d. 1609) [33]. As can be understood from the existing ruins, it was built in the form of a series of buildings spread over a large area. The square-plan tomb structure that survived from the *tekke* is used as a church (Figure 7). The structure has been completely modified. Today it is used as a chapel.



Figure 7. Nefes Sultan (Işıklar) Tekke general appearance.

There is not much information about the Kütüklü Baba Tekke in Kerevizli (Selino), Xanthi. However, in Gökbilgin's 15th century research on Edirne and Pasha Liva, he mentions the village of Kütüklü in Bori/Boru kaza. Accordingly, the *tekke* was founded in the late 14th or early 15th century under the patronage of Evrenos Bey, one of the raider beys of Rumelia [34]. Located in the centre of a wide plain, only a tomb structure has survived from the *tekke*. The tomb consists of an octagonal main building and a square entrance in front of it. Both sections are covered with a dome (Figure 8). Except for the *turbe*, no structure of the tekke has survived to the present day. The *turbe*, which stands alone in the middle of the field, has recently been restored.



Figure 8. Kütüklü Baba Tekke general appearance.

Hasan Baba Tekke in Tempi, Yenisehir (Larissa), on the banks of the Pinios River in the Bababoğazı area, is the most important pass on the route from Macedonia to Thessaly. According to a Greek officer who visited the *tekke* in 1890, after Thessaly fell from Ottoman rule in 1881, there is a war mace dedicated to Hasan Baba, a broken sword and turban believed to have been used during the conquest, and the words "*Death to the infidels*" written in calligraphy on two green flags [35]. The tomb of the *tekke*, whose construction date dates back to the 1380s when the region was conquered, is reached from a rectangular space along the northern façade. The tomb has a square plan measuring 5,9 metres and is covered with a dome. The other structures of the *tekke* are located in different places within the site (Figure 9). Together with the other *tekke* buildings, the *turbe* is in ruins.



Figure 9. Hasan Baba Tekke general appearance.

One of the most extreme points of the left branch is the Turali (Durali/Durbali) Sultan Tekke located in the village called Oraklı in the Ottoman period in the village of Irini (Örenli) between Volos and Farsala (Çatalca) at the southern end of the Thessalian plain. In the sources, it is stated that Turali Baba, who grew up in Seyyid Ali Sultan Tekke, received an *icazet* (permission) and built this *tekke* named after him [36].

The *tekke* was built on the ruins of an abandoned monastery. This *tekke*, which is among the largest *tekke*s in the Balkans, was left unattended after the death of its last sheikh in 1973 and today it has turned into ruins. The most important difference of this *tekke* from other *tekke*s is its close relationship with the *tekke*s in southern Albania and its influence on Albanian Bektashism. Only the body walls of most of the *tekke* structures built in a large area are still standing. However, only two tomb structures have survived to the present day. Both tombs are square in plan and covered with a dome. The entrance facades of the tombs have a porticoed section as in Hasan Baba Tekke (Figure 10). These *tekke*s, which are located in very different parts of the Balkan geography and are somehow similar to each other, have gone through different historical processes. The other buildings of the *tekke* are in ruins. The *turbe* structure preserves its authenticity to a great extent, but unconscious interventions have been observed.



Figure 10. Turali (Duralı/Durbalı) Sultan Tekke.

4. Evaluation

The first examples of Sufi formations in the Balkans date back to the 1260s before the Ottoman Empire. A clear Sari Saltuk influence is seen in the first generation *tekke*s. Sari Saltuk is an important name who is known in Anatolia and Rumelia with adjectives such as "*mujahid-gazi, gazi-dervish, alperen, blessed person, saint*" and is accepted to have played an active role in the Turkification and Islamisation of these geographies [37]. Dated to the third quarter of the 13th century, it is noteworthy that the Sari Saltuk lodges were located in regions where border struggles took place during the period. Another common feature of the lodges is that they are located in a hard-to-reach point dominating the region and there are water resources in the immediate vicinity.

There are tombs of Sari Saltuk in Varna, Kaliakra and Isakca, Babadagh on the Black Sea coast. At that time, this region was the scene of border struggles between the Byzantine and Bulgarian empires. On the other hand, the shrines of Sari Saltuk in Ohrid, Kruya (Akçahisar), Dragash and Blagay are noteworthy in that they were the scene of border struggles between Serbian, Bosnian, Albanian, Byzantine and Bulgarian administrators. Another feature of this region is that it is within the living area of the Bogomils, who had a unique Christian belief system different from the pre-Islamic Christianity prevalent in Balkan societies (Figure 11).



Figure 11. Sari Saltuk symbolic tombs in Balkans.



Figure 12. Sari Saltuk's places of authority in the Balkan geography and the main *tekke* structures of the first period.

The second generation of *tekke*s, on the other hand, began to be established on the model of hankahs in Iran and Asia with the Ottoman advance in Europe. The Ottoman conquest route in Europe proceeded on three main branches. These *tekke*s fortified the conquest routes socially, economically and militarily (Figure 12). Among this second generation of *tekke*s, there are *tekke*s whose main spaces have a seven-sided plan. Although the number seven symbolises the seven great bards of Bektashism, its use as an architectural symbol is only seen among the Ismailis. This approach, which symbolises the seven great bards, can be seen in the Akyazılı Sultan Tekke (Obroçişte), which is also a temple, as well as in the Demir Baba Tekke (Isperih) and Osman Baba Tekke (Teketo) (Table 4).

Although there is more than a hundred years between the establishment of the two *tekke*s on the right arm, they were built with similar architectural style. The tomb of Akyazılı Sultan Tekke, which was established earlier and is one of the two *tekke*s in the Balkans, is slightly larger. However, Demir Baba Tomb is entirely made of smooth cut stone. The tombs in both *tekke*s are in a seven-sided plan and covered with a dome. In front of the main tomb structure, there is an entrance with one section in Akyazılı Sultan Tomb and two sections in Demir Baba Tomb. In addition, while the second entrance space of Demir Baba Tomb has a cone-shaped upper cover, this space of Akyazılı Sultan Tomb is covered with a dome.

In terms of faith, the influence of Ismailiism or Babaism is evident in the Akyazili Sultan Tekke (Obroçişte), Demir Baba Tekke (Isperih) and Osman Baba Tekke (Teketo) established in the Deli Orman region of Bulgaria. It is not a coincidental fact that the most important buildings of the *tekke*s in this region were built with a heptagonal plan. In all of these *tekke*s, which were established with a common understanding, religious and social buildings were built in a large courtyard surrounded by walls. Although the two lodges in the middle branch were established in the same period, they have different architectural schemes. Osman (Otman) Baba Tekke has a *tekke* construction that generally continues the architectural tradition of Akyazılı Sultan, while Bâli Bey Tekke has a different architectural construction with its structures such as a large mosque and a hammam.

Table 4. *Tekke*s on the right route (Akyazılı Sultan and Demir Baba *tekke*s).

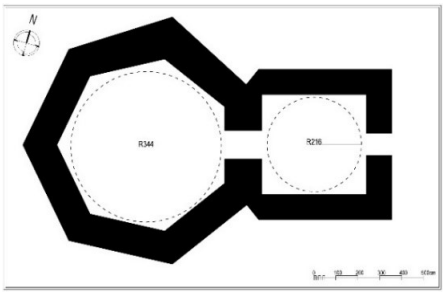
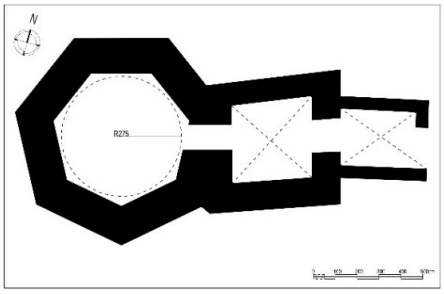
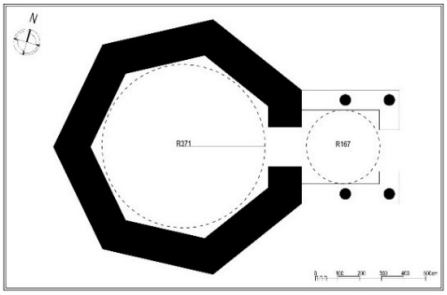
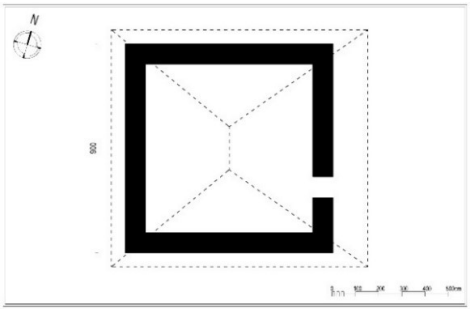
AKYAZILI SULTAN TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Varna, Balçik, Obroçişte (Bulgaria)
ROUTE:	Right Route	PERIOD:	14th cent. IVth quarter
			
PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome ■	No Section	Good Cond. ■
Heptagon ■	Jerkinhead	1-Section ■	Bad Cond.
Square		2-Sections	Changed
Rectangle			Ruin
DEMİR BABA TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Razgrad, İsperih (Kemaller) (Bulgaria)
ROUTE:	Right Route	PERIOD:	16th cent. Ist quarter
			
PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome ■	No Section	Good Cond. ■
Heptagon ■	Jerkinhead	1-Section	Bad Cond.
Square		2-Sections ■	Changed
Rectangle			Ruin

Table 5. *Tekke*s on the middle route (Otman/Osman Baba and Bâlî Bey Tekkes).

OTMAN / OSMAN BABA TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Haskovo, Harmanli (Bulgaria)
ROUTE:	Middle Route	PERIOD:	16th cent. Ist quarter
			
PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome ■	No Section	Good Cond. ■
Heptagon ■	Jerkinhead	1-Section ■	Bad Cond.
Square		2-Sections	Changed
Rectangle			Ruin
BÂLÎ BEY TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Sofia, Knyajevo (Bulgaria)
ROUTE:	Middle Route	PERIOD:	16th cent. Ist quarter
			
PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome	No Section ■	Good Cond. ■
Heptagon	Jerkinhead ■	1-Section	Bad Cond.
Square		2-Sections	Changed
Rectangle ■			Ruin

Osman (Otman) Baba Tomb, which carries the elements of 16th century Ottoman architecture in terms of architectural formation, has a heptagonal plan and is covered with a dome. It is similar in size to Akyazılı Sultan Tomb and the main space of the tomb is built of smooth cut stone. In front of the tomb there is a domed entrance sitting on two columns. Bâlî Bey Tomb has a very simple structure. It has a square plan and is covered with a hipped roof (Table 5). While these structures built within the *tekke* were mostly large enough to meet the needs of the dervishes, the Bâlî Bey Tekke stands out with an unusually large mosque and hammam. Among these hankâh-type *tekke*s, which can be considered as the first generation after the conquest, Bâlî Bey Tekke can be considered the pioneer of the Halveti *tekke*s in the Balkans in terms of representation.

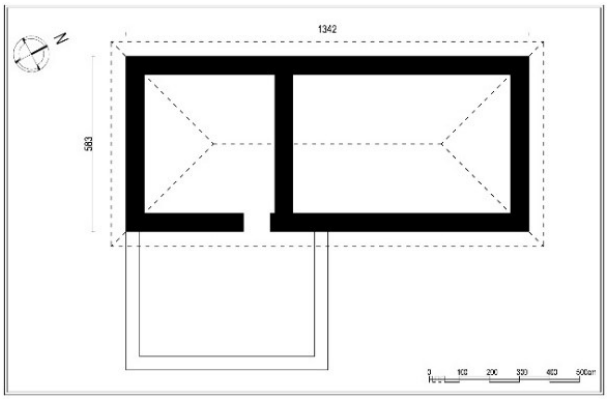
On the left branch which is also Silk Road route along which the Ottomans advanced the fastest in the Balkans, there are many *tekke*s built in close proximity to each other at a certain distance. The closest of these to Edirne are the Seyyid Ali (Kızıl Deli) Sultan Tekke in Sofulu, while the furthest away is the Durali Sultan Tekke in the south of the Thessalian plain. Although there is not a great difference in the architectural setup of these *tekke*s, the architectural form of the buildings is inconsistent with each other.

The tomb in Seyyid Ali Sultan Tekke, which has the characteristic of an *asitane*, has a rectangular plan and the tomb is reached by passing through a small masjid. The structure is covered with a hipped roof. The other remarkable tomb in the region is the tomb of the Ottoman

prince known as Nefes Sultan or Düzmece Mustafa. The *tekke* was established close to Ilıca (Loutra), where Evrenos Bey's foundation works are located, on a hill overlooking the Silk Road and, in the region, known as Işıklar, where Kalenderis lived densely, and no original structure has survived to the present day except for the tomb. Built at the end of the slope, the building has a square plan and is covered with a hipped roof (Table 6).

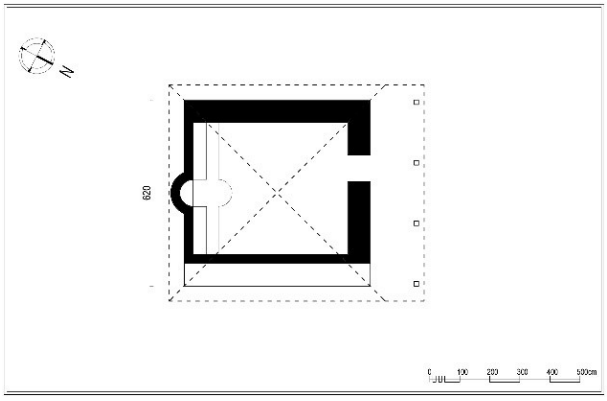
Table 6. *Tekke*s on the left route (Seyyid Ali Sultan, Nefes Sultan, Kütüklü Baba, Hasan Baba and Durali Sultan Tekkes).

SEYYİD ALİ SULTAN TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Didymoteicho, Soufulu, Roussa (Greece)
ROUTE:	Left Route	PERIOD:	14th cent. IVth quarter



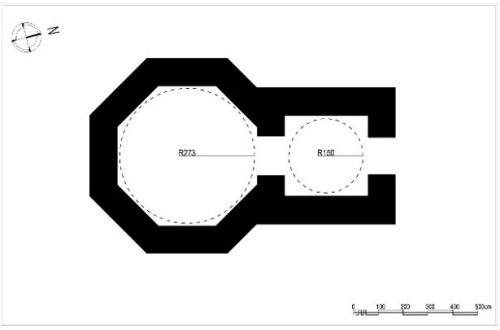
PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome	No Section	Good Cond. ■
Heptagon	Jerkinhead ■	1-Section ■	Bad Cond.
Square		2-Sections	Changed
Rectangle ■			Ruin

NEFES SULTAN TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Feres, Loutra (Greece)
ROUTE:	Left Route	PERIOD:	14th cent. IVth quarter



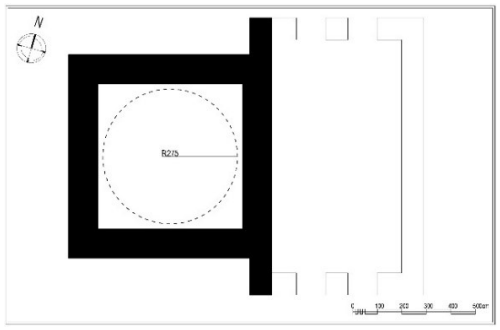
PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome	No Section ■	Good Cond.
Heptagon	Jerkinhead ■	1-Section	Bad Cond.
Square ■		2-Sections	Changed ■
Rectangle			Ruin

KÜTÜKLÜ BABA TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Xhanti, Selino (Greece)
ROUTE:	Left Route	PERIOD:	15th cent. Ist quarter



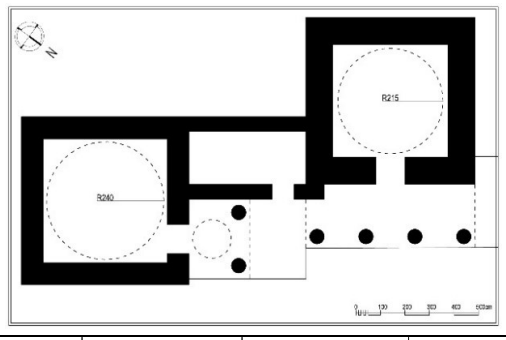
PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon ■	Dome ■	No Section	Good Cond. ■
Heptagon	Jerkinhead	1-Section ■	Bad Cond.
Square		2-Sections	Changed
Rectangle			Ruin

HASAN BABA TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Larissa, Tempi (Greece)
ROUTE:	Left Route	PERIOD:	15th cent. 2nd quarter



PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome ■	No Section	Good Cond.
Heptagon	Jerkinhead	1-Section ■	Bad Cond.
Square ■		2-Sections	Changed
Rectangle			Ruin ■

DURALİ SULTAN TEKKE			
BUILDING TYPE:	Turbe	LOCATION:	Volos, Frasala, Irini (Greece)
ROUTE:	Left Route	PERIOD:	15th cent. 2nd quarter



PLAN TYPE	TOP COVER	ADD. SECTION	CONSERVATION
Octagon	Dome ■	No Section	Good Cond.
Heptagon	Jerkinhead	1-Section ■	Bad Cond. ■
Square ■		2-Sections	Changed
Rectangle			Ruin

The Kütüklü Baba Tekke, which was established close to the Nefes Sultan Tekke but on a plain, has only its tomb surviving to the present day. Built in the architectural style of Akyazılı Sultan, the tomb has an octagonal plan and is covered with a dome. In front of the main tomb structure, there is a square-planned entrance covered with a dome. The tomb in Hasan Baba Tekke, which is located at a great distance from these *tekke*s, has its own unique architectural style. The square planned main tomb structure is covered with a dome. The entrance of the tomb has an entrance space surrounding a large area. Durali Sultan Tekke, founded by Seyyid Ali Sultan dervishes in the south of the Thessalian plain, has an additional section like the porticco courtyard (*son cemaat yeri*) sitting on four columns in front of the square-plan main tomb structure. A new tomb structure was built next to the main tomb in the 17th century with the same architectural design. Although there is no architecturally sound basis for the Nefes Sultan (Düzmece Mustafa) Tekke established in the Işıklar region, it is understood that this region has been a densely populated area of Kalenderis since the early days of the conquest.

5. Conclusion

The first *tekke*s established before the conquest and dedicated to the name of Sari Saltuk were located in regions where there were border disputes and the Bogomil population was dense. From the surviving *velayetname* and Ottoman archival documents, it is understood that dervish *alperens* came to the lands of Rumelia and participated in the Ottoman conquests, and with the means of the raider beys who ruled the region, they established their lodges in the places given to them as assignment and foundation in return for certain duties. Until the 17th century, the structures of the *tekke*, which were built as a collection of buildings until the 17th century, included a masjid, tomb, square house, imaret (kitchen), *kurbanlık* place, dervish house and dining hall. Among the *tekke*s we analyzed, the ones that continue their essential function today are largely well-maintained and especially the *turbe* structures preserve their authenticity. However, although most of the buildings of the abandoned tekkes have not survived to the present day, the *turbe* and *imaret* (kitchen) buildings are still standing to a large extent in their original form. Among these, only the *turbe* structure attributed to the Ottoman Sultan has been converted into a chapel.

From the last quarter of the 14th century onwards, certain dervish lodges were located along the conquest routes and in logistic centres, following the Central Asian model of *hankâh*. However, it is understood that sects influenced by Ismailism, Babaism or Kalenderism had a special privilege here. From this period onwards, other sects that opposed this understanding were granted more privileges.

Among the *tekkes* built in the Balkans with the first period understanding, Durali Sultan Tekke played a very important role in the establishment of the *tekke*s in the Albanian geography in the following period and the spread of this belief system among the Albanian people. Since the *tekke*s in this region represent the Albanian identity after Greek independence, they were not affected by the Turkish-Greek tensions and were able to preserve the signs symbolising the conquest period until recently. The strongly felt belief in Bektashism in Albanian society should be read through these two *tekke*s rather than the Hacı Bektaş Veli Tekke in Nevşehir.

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