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The Architecture of Mevlevi Buildings, One of the Dervish Houses in the Ottoman Geography

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Abstract

The Mevlevism order was established in the Seljuk period in Anatolia in the thirteenth century. After the death of Mevlana Celaleddin-i Rumi, his son Sultan Veled systemized his father's thoughts and created his own rules and brought the rituals to a ceremony in the form of sema ceremonies. Sultan Veled gave the name "Mevlevism" to his sect and was called "Mevlevihan" to his Dervish Houses. Nearly 140 Mevlevihane building was established in a wide geography which its east is in Tabriz (Iran), west is in Pecu (Hungary), north is in Gözleve (Ukraine), South is in Cairo (Egypt) and Mecca in Saudi Arabia. Nearly 80 of these Dervish Houses remained in the Republic of Turkey. After the declaration of Turkish Republic, these Dervish Houses were closed in 1925 by the law of "closure Tekkes and Zaviyes", no. 677.

There are two kinds of Mevlevihan, which are "Asitane" and "Zaviye". Mevlevihan called Asitane are the main Dergahs which are full-fledged and has removing "ordeal" possibilities. The number of Asitane constructions is around 15 in all Mevlevihan buildings. Another Mevlevihan building is Zaviye. Zaviye were ruled by Mevlevi, who has the title of "şeyh" and "dede". Many of the Mevlevihan become a historical monument because of their architectural style and construction date. However, most of these structures have been ruined over the years. Apart from a small number of Mevlevihan, which was established as "Külliye", "Semahane" parts of these Mevlevihan were used as mosques and remained up to date. When the architectural programs of the Mevlevihans are examined, it is seen that the Mevlevihans, which were settled down in 13th century have an architectural program after the 16th century and they take Konya Mevlana Dergah as an example. However, it is not possible to mention about same sized and specified spaces in all the Mevlevihans. There are similar sections only in the large- scale Mevlevihans which are "Asitane" status. In this study, an evaluation and classification study was carried out on the architectural formation of the Mevlevihans one of the Dervish constructions in Islamic architecture which attracted attention with its wide geography.

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Keywords

Mevlevism; Dervish Houses; Mevlevihane Architecture

1. Introduction

The Mevlevihan of Konya, the other name "Âsitâne-i Aliyye" is the first place that comes to mind when Mevlevihan is called. This is the place where Hazrat-i Mevlana and other Dergah leaders who came after him were buried after

their death. And the other function of this place is administrative center. The person who wants to be a Mevlevi, has to spend 1001 painful days in Asithane to be a Dervish. Then with the decision of dede's, he becomes a Dervish and can be assigned to the other Zaviyes. The influence of the Mevlevihans which have integrated music and science together for centuries, has also been great on Turkish Culture. Many people gathered in the Mevlevihans have studied in many branches of fine arts and have made scientific field reputation. Mevlevism, which started in Anatolia during the Seljuk period, spread all over the empire geography in the Ottoman period.



Figure 1. MevleviBuildings in Ottoman Geography

2. Mevlevihans in Balkans and Crimea

In the course of the demolition of the Ottoman Empire, the Balkan states made special efforts to evacuate the settlements of Turkish and other Muslim communities in their countries after autonomy and full independence. In this context, as a continuation of the politics of "purification from the Ottoman Empire", the liberation movement of the Ottoman architectural works was seen. This process was carried out by direct destruction of architectural works, abandonment without decisive action, or conversion of the structure into another structure (Sancaktar, 2012). As a result of this, a major architectural work has been lost. Among these works, there are many Mevlevihans and tekkes which spread in the Balkans. With the help of documents in the Konya Mevlana Dervish House Central Archives and the lists prepared by Prof. Dr. Klaus Kreiser and Alexandre Popovic, the Mevlevihans that are found in the Balkan geography and Crimea are; in the former Yugoslavia; Belgrade, Sarajevo, Silk, Kriva Palanka, Mostar, Nis, Pristina and Skopje, in Greece; Larissa, Chania, Lesbos, Thessaloniki, Serez, Tatar and Vadina, in Albania; Elbasan and Tirana, in Bulgaria; Plovdiv and Vidin, in Hungary; Pecs and Peştu, In Ukraine (Crimea); Gözleve Mevlevihans (Önder, 1994).

It is possible to obtain limited information about the Belgrade Mevlevihan which is in the former Yugoslavia but there is no architectural information on the structure (Göre, 2002). The Zaviye of Isa Bey (Uz, 1996), founded in 1462 in Sarajevo, was destroyed during the Ottoman-Austrian war between 1683-1699, then rebuilt in 1781 and added a mosque. The Mevlevihan was destroyed in 1957 and rebuilt in 2013 (TİKA, 2003). The Skopje Mevlevihan was converted to Mevlevihan while it was using as a Pasha mound in city center in 1650. There are still some pictures left behind the structure that was destroyed over time (Karpuz, 2009). It is understood that the Ipek Mevlevihan in the city of Ipek in Kosovo was active in 1911 from the existing records (Karpuz, 2010). However, the Mevlevihan was destroyed by the Montenegrins who occupied the city in 1912. On the other side, the other Mevlevihans in the former Yugoslavia; Kriva Palanko, Mostar, Nis, Pristina Mevlevihans have also failed

to survive. Besides, architectural information about these Mevlevihans could not be achieved in the reseaerches carried out (Küçük, 2000).

Greece region has the highest number of Mevlevihans in the Balkans after the former Yugoslavia. The Yenişehir-i Fenar Mevlevihan in Larissa is one of the fifteen Asitane in the Ottoman Empire and the only Asitane in the Balkans (Gölpınarlı, 1983). With the different available information, it is thought that the date of construction is the middle of the 17th century. It is understood from the documents dated 1891 that the Dervishes returned to Bursa after the city was taken by Greek and the leader at the head of Mevlevihan was told that "The Dervish House will be demolished and they ought to leave the city" (Demirci ve Ösen, 2012). In addition, Hanya Mevlevihan, still used as an orphanage in Crete Island (Kara, 1997) and Athens Mevlevihan Mustafa Aga Mosque which is in the city center (Karpuz, 2010) are few Mevlevihans which have survived in Greece. Thessaloniki and Serez Mevlevihans were abandoned and destroyed. Just a little information about Serez Mevlevihan and some photographs of Thessaloniki Mevlevihan have reached the present day (Bakırcı and Turkan, 2013). No available information was reached about Mytilene, Mastic and Tatar Mevlevihans. The name of the Mevlevihan in Elbasan (a city in Albania) is in the section of "Mevlevihans in Southern Europe" in A.Popovic's work "Les Derviches Balkaniques Hier et Aujourd'hui" and the Mevlevihan is mentioned in the Encyclopedia of Islam of the Turkish Religious Foundation, a document dated 1742 but detailed information about the building is not available. No information was obtained about Tirana Mevlevihan. The Filibe Mevlevihan which is one of the two Mevlevihans in Bulgaria, only Selamlık and Semahane parts are the standing parts of the Mevlevihan today. The Mevlevihan, used as a mosque and school in the past, has been used as a restaurant since 1974 (Karpuz, 2010). The Mevlevihan, located in the Pec city of Hungary, was built in the 16th century and only Semahane part of the mosque was reached today (Molnar, 1993). In the examinations that have been made, no information was available on Pest Mevlevihan the other Mevlevihan in Hungary. It is known that the Mevlevihan, which is estimated to have been built in the 16th century in the city of Gözde, was bombed by Russian planes during the 1944 exile. Just a ruined mosque and a Semahane left to present day from Mevlevihan. Semahane was restored in 1996 and used for educational purposes. The mosque is ruined (Kuş, 2011).

3. Mevlevihans in Middle East and North Africa

In the Ottoman Empire, one of the remarkable features of the Mevlevihans in the Arab states is to have a cultural bridge function. So that Ottoman religious scholars generally know Persian but there are very few Araps who speak Persian. The Arabic Mevlevi and Muhips could only learn Iranian Sufi Literature through the Turkish language (Glassen, 1996). However, after the Ottomans, the interest in Mevlevism was weakened and as a result of this most of the Mevlevihans in the Middle East and North Africa were destroyed or became unusable. By the documents in the Dergah of Konya Mevlana Dervish House Central Archive and the lists prepared by Prof. Dr. Klaus Kreiser and Alexandre Popovic, the Mevlevihans in Middle East and North Africa geography are in Syria are; Sham, Aleppo, Hama, Humus and Lazkiye, Tripoli in Lebanon, in Iraq; Baghdad, Kirkuk (Shahrizor) and Mosul (Mavshil), In Saudi Arabia; Mecca and Medina, Tabriz in Iran, Benghazi in Libya, Cairo in Egypt, Jerusalem in Palestine (Önder, 1994).

The most popular country of Mevlevism in the Middle East is Syria. However, some of the Mevlevihans in the country were completely destroyed and some of the outbuildings besides the mosque parts have survived at the devastated format. For example, although it is not known that there is a Mevlevihan in Hama, there are no artifacts reached the day (Kuş, 2011). Another completely destroyed Mevlevihan is Lazkiye. There is no information about Mevlevihan structure today. Humus Mevlevihan, one of the remaining Mevlevihan, only the mosque and some building walls have remained today (Karpuz, 2007). Şam Mevlevihan built in 1585, is a mosque with the Mevlevi tombs and sections that have turned into ruins which is still in use. Aleppo Mevlevihan, which was established as an Asitane, has reached today with transformed Semahane into a mosque (Ürün, 2010). Tarblusşam city, in the past Syria, now located on the Lebanese border is one of the cities with many Ottoman works (Akkaya, 2011). A large part of the Trablusşam Mevlevihan established in 1619 was destroyed during the Lebanon civil

war in 1985 (Glassen, 1996). It is understood from the historical sources that after the Syria, the region where Mevlevihans is most in the Middle East is Iraq. However, information about Baghdad Mevlevihan is very limited. In Evliya Çelebi's travelogue, he mentioned the existence of Mevlevihans in Baghdad but he did not give any information (Özçelik, 2012). In addition, the Mevlevihans known presence in Iraq are named Şehrizor (Kerkuk) and Mavşil (Musul) in the historical sources. However, there is no information related to the buildings (Karpuz, 2010a). Beyond the Syria and Iraq in the Middle East and North Africa, the known Mevlevihans are Mecca, Medina, Jerusalem, Tabriz, Cairo and Benghazi Mevlevihans. However, the information about the Mevlevihans except Cairo and Jerusalem is extremely limited (Özçelik, 2012). It is not known exactly when the Mevlevihan of Jerusalem was established, but it is understood from the historical records that it was active in 1539. Cairo Mevlevihan was founded in the 16th century. It is important because it is on the way of pilgrimage and it is a Asitane. It was built on the ruined Sungur Sadi Madrasah. The excavation and restoration work was carried out by the delegation headed by the Prof. Dr. G. Fanfoni in 1979 (Karpuz et al., 2007).

4. Mevlevihans in Anatolia

Mevlevism, which started in Anatolia during the Seljuk period, spread throughout the country geography during the Ottoman period. Later, after the declaration of the Republic, in 1925 Mevlevism was ended with the law of closure of Tekkes and Zaviyes. In this process, apart from the Mevlevihans which's semahane parts were built as mosque in Anatolia, a few Tekke and some Mevlevihan which was built as Kulliye have survived. In other words, while the Mevlevihans in the form of mosque-tekke can be used as mosques in large proportions, the Mevlevihans which were built in the form of house-tekke have been lost their function after the closure of the Tekkes and Zaviyes. Most of them have been demolished and only a few house-tekke Mevlevihan structures have been re-functioned to museums, art galleries and similar cultural structures.

The Mevlevihans used as mosques today are; Afyon, Konya Cemel Ali Dede, Pîrî Mehmet Paşa ve Şems-i Tebrizî, Çorum, Karaman, Kütahya, Muğla, Tire, Edirne, Eskişehir, Kilis, Ankara, Gaziantep, Tokat, İstanbul Bahariye, Yozgat, Urfa. The constructions that continue their function as the Quran course are the Nigde and Ermenek Mevlevihans. We can list the Mevlevihans which re-functioned and in use are Konya Mevlâna Dervish House, İstanbul Yenikapı and Galata Mevlevihans, Antalya, Manisa ve Gelibolu Mevlevihans (Seçkin, 2010).

5. Architecture and Classification of Mevlevihans

The words such as Külliye, Asitane, Dergâh, Hankah, Zaviye and Tekke, which are used incorrectly many times together or replace with each other in Turkish, generally carry other concepts that they take in the process apart from their purely word meaning. As word meanings often cause conceptual complexity, it is also very difficult to determine the classification and general characteristics of these buildings and building groups. For example, "Kulliye", the meaning is a group of buildings consisting of two or more units with different functions derived from the Arabic word "Külli", which begins to be seen in Seljuk period in Anatolia, became widespread in the period of Beyliks and one of the main institutions of the Ottoman culture. However, this definition does not match exactly with the term of the Kulliye. Many building groups such as the Topkapı Palace, which houses various buildings in its own right, can not be called as Külliye. The main functions of the Kulliye and the basic structures that fulfill these functions are; (Ahunbay, 2012).

Religion function: Mosque, tomb

Order Function: Hankah, Zaviye, Dervish Houses

Education-Teaching Function: Medrese, Darülhadis, Darülkurra, School Health Function: Hospital While

Nutrition-Shelter Function: Mess Hall, Banquet Hall, Orphanage, Guesthouse, Caravanserai, Fountain Cleaning Function: Hammam, Bathroom

On the other side, the term used as "Tekke" in Turkish is actually derived from Persian word "Tekke" meaning

”to stay, to repose”. It is a common name used for all organizations related to religious sects. Tekke is the name given to the place that the Dervishes of a sect are gathering, performing ceremonies and rituals, as well as it is a general space used for all religious organizations related sects. It is necessary to draw attention to a point before the general architectural features of the Tekkes are explained. Doğan (1977), explains this situation as follows in his study “Ottoman Architecture, Sectical Constructions, Tekkes, Zaviyes and Futuvvet buildings”. The characteristics of the Tekkes, which are the centers of organization and action of the sects, can be very different from each other according to the shapes of the customs, traditions, rituals and dhikr of the sect. For this reason, it is impossible to determine the common features that are valid for all the Tekkes (Doğan, 1977).

However, Tanman (2005) made a typology experiment in his work ”Sect Structures in Ottoman Architecture / Dervish Lodges” according to the settlement layout for the Ottoman period Dervish Lodges. According to Tanman, Dervish Lodges can be examined in 4 main groups.

Table 1. Classification of the Dervish Lodges According to the Settlement Layout (Tanman, 2005)

<table>
<tr><td colspan="4">Dervish Houses by Settlement Layout</td></tr>
<tr><td>Group 1. The buildings; which have open courtyards, arcaded Ottoman medresses, their derivatives common courtyards and a group of building with mosques and medresses in the form of Kulliye, Harem section designed independently</td><td>Group 2. The buildings that sect ceremony place is separated from other Tekke units and located in the direction of Qibla
of the courtyard, the sections outside the the Harem are distributed to the other side of the courtyard and are designed as scattered small Kulliyes</td><td rowspan="3">Group 3. Buildings that its sections which reserved for worship or visit are in the same building with all or some sections which reserved for daily life, designed to be placed in the form of a function diagram</td><td rowspan="3">Group 4. Cumulative and organic structures that have been formed over centuries by adding many units in the period of Seljuk, Beylik and Ottoman</td></tr>
<tr><td>Group 1.A. Sect ceremony place is a mosque open to everyone’s use, can be called as mosque-tekke</td><td>Group 2.A. Buildings designed to be used as mosques at the same time</td></tr>
<tr><td>Group 1.B. Sect ceremony place devoted for Dervishes, Muhrips and Züvvaras who lives in a tekke</td><td>Group 2.B. The buildings that tombs are closed to the sect ceremony places, for this reason the buildings is not similar to mosque architecture and have the sect structure characteristic</td></tr>
</table>

Mevlevihan is the name given to the Tekkes in the Mevlevi order. There are two kinds of Mevlevihane, which are “Asitane” and “Zaviye”. Asitane is derived from the word ”Âsitân” which dictionary meanings are Dergah and Sill. Asitane are the main Dergahs that develop “grandfather” with 1001 painful days of training. Konya Mevlana is the most important and the main Dergah and the other main Dergahs named as the Asitanes are Afyonkarahisar, Manisa, Kütahya, Halep, İstanbul’da bulunan Galata, Yenikapı, Beşiktaş, Kasımpaşa, Bursa, Kastamonu, Eskişehir, Kahire, Gallipoli ve Rumeli Yenişehir. In the structural sense, Asithanes are groups of complex buildings which contain many functions together, whereas Zaviyes are smaller ones (Özçelik,2012).

Compared to the other sect Dervish Houses, Mevlevihans are more important and distinctive in terms of their architecture and art history depending on their socio-cultural structures. A classification study similar to Tanman’s work for Mevlevihans was carried out in Tanrıkorur’s Ph.D. thesis titled ”Architectural Characteristics of Turkey Mevlevihans”. Tanrıkorur (2005), in his work which he classifies Mevlevihans in terms of settlement order in three chapters, namely “Home-Dervish House”, “Dervish House-Mosque” and “Tomb-Semahane Linked”.

Table 2. Classification of the Mevlevihanes Accordingto the Settlement Layout (Tanrıkorur, 2005)

Mevlevihans by the Semahane Forms		
Square and Rectangular Planned	Polygon Planned	Round Planned
Rectangle	Octagonal	Domed Circle
Smooth Rectangle	Inside-Outside the Octagon	Independent
Irregular Rectangle	Inside Octagon Outside Rectangle	Tomb Connected
Square	Nonagon	Non-Domed Trapezoid Circle
Domed Square	Hexadecimal	
Non-Domed Square		
Corners Rounded Square		
Rounded Square		
Chopped Square		

Mevlevihans		
Group 1. Home-Tekkeler, all or some parts of the sections related to the worship and daily life are in the same structure, structures that resemble civil architecture	Group 2. The mosque-tekke, most of them are double-functioned, equipped with a minaret and the last congregation place, the worship department is separated from the other sections and usually a courtyard located in the direction of Qibla	Group 3. Tomb-Semahane connected, worship part connected to the tomb part and independent from the other parts of the Tekke, other parts are usually arranged around a courtyard
Group 1.A. Built in 14th century during the rule of Beyliks, middle asian origin, have closed central courtyard, derived from four-eyvan schemes and reminiscent of the first ”House-Hankah” type sects in the Horasan region	Group 2.A. Built in the 15th century, made of stone or brick, independent, have minaret and the last congregation place	
	Group 2.B. The buildings; common in 16-18 century, independent, made of stone or brick, single-domed, have minaret and the last congregation place, usually a courtyard with Tekke sections located in the direction of Qibla	
Group 1.B. Constructed in 19th century, most of them are wooden, similar to the traditional Ottoman civilian architecture of the region in terms of facade layouts and architectur and ornament details.	Group 2.C. Constructed in 16-18th century in Southeast Anatolia, single- domed, made of stone or brick, do not have orginally the last congregation place and minaret	

Continued on next page

Table 3 continued

	Group 2.D. Buildings built in the 19th century, wooden, independent, and have Mukebbire and Maksure or without mineret and pulpit	



Figure 2. Sarajevo,The İsabey Zaviye/ Example of Home - Tekke (TIKA, 2003)

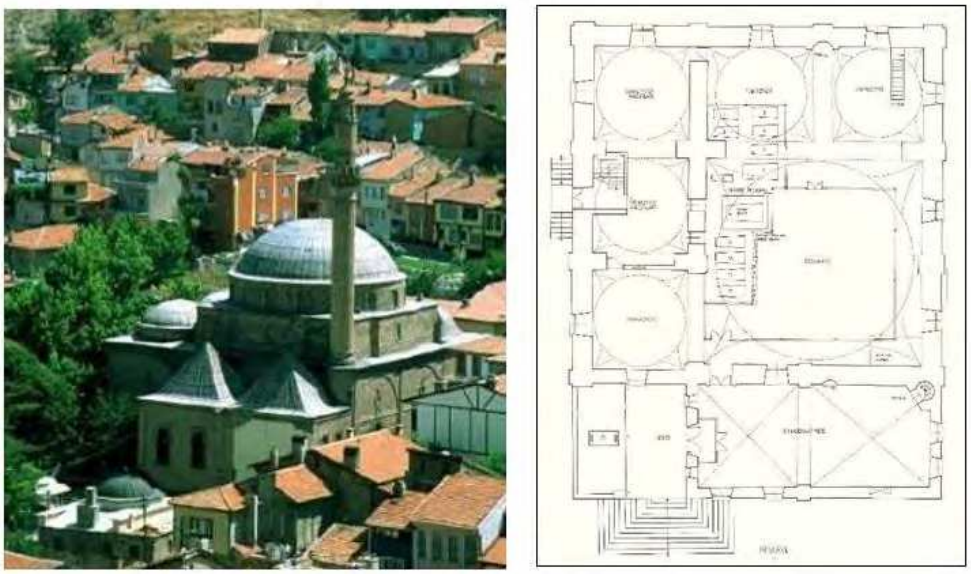


Figure 3. Mevlevihan of Afyonkarahisar/Example of Mosque - Tekke (Ilgar, 2012)

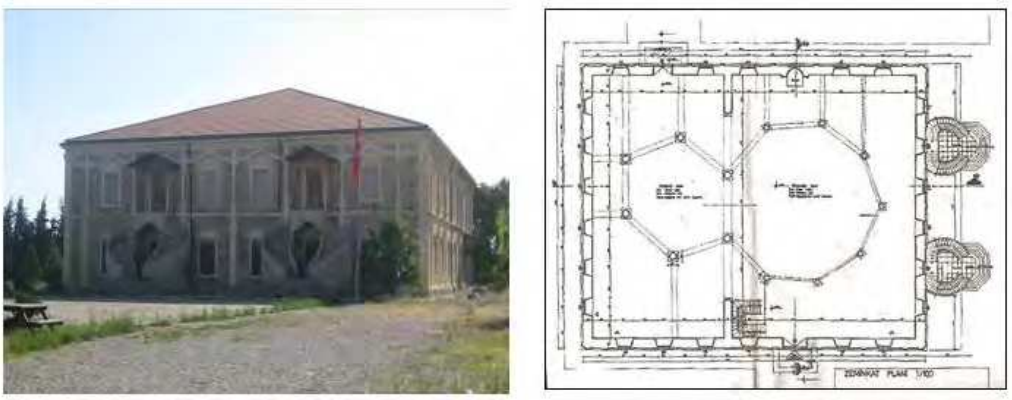


Figure 4. Mevlevihanof Gelibolu / Example of Tomb - Semahane (Yazici, 2009)

When the architectural programs of the Mevlevihans are examined, it is seen that the Mevlevihans starting from the 13th century have an architectural program after the 16th century and they take Konya Mevlana Dervish House as an example. However, in the course of about three centuries, it is seen that many different constructions are used as Mevlevihan. For example, the Mevlevihan of Jerusalem, which its Semahane part was built in 1586, it has a very complicated architecture due to the fact that; it is built on an old church structure, the construction site is an intensive settlement, inside of the walls of Jerusalem is sloping and used for different purposes in over time, When the church was converted into Mosque, the main entrance gate on the direction of Qibla was canceled and the altar was placed here. After Mevlevihan was captured by Mevlevi people, Semahane was built to the upper floor of the mosque and a minaret was built to the eastern part of the Mevlevihan (Tütüncü, 2006). In another example, the Mustafa Aga Mosque, built in 1759, which was used as Mevlevihan of Athens in the city center of Rome Agora, was preserved as its minaret demolished. It is interesting that Semahane section of the Mevlevihan, was built as an antique wind tower at the first half of the 1st century by the astronomer Andronikos from Macedonia-Kyrhos. It is understood from the old engravings that the other parts of the Mevlevihan were built adjacent to the tower (Karpuz, 2010).



Figure 5. .Mevlevihan of Athens (Kuş, 2011)

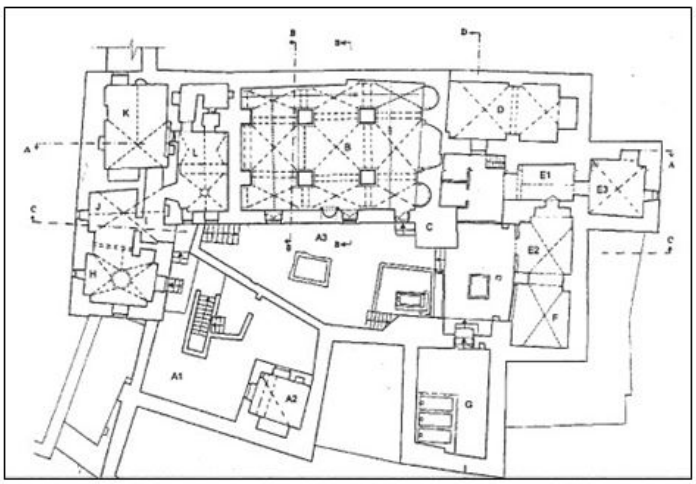


Figure 6. Mevlevihanof Jerusalem (Karpuz et al., 2007)

As a result, it is not possible to mention about the same size and features of spaces for all Mevlevihans. There are similar parts in the large-scale Mevlevihans which are only in the Asitane status. These are; Dervish cells, Meydan-i Şerif room; Matbah-ı Şerif room, Tilavet room, Semahane, mosque, library, Çelebi guesthouse (se-

lamlık), Hamuşan-graveyard-tomb, water facilities such as bath, Sebil, cistern-well. It can be found in different sections such as Muvakkithane, Ayin-i Cem chamber, chat room in some Mevlevihans. In the small scale type of Mevlevihans like Zaviye, the main places are the Semahane-mosque, the tomb and the Hamuşan (Dervish tombs) (Kuş et al., 2006).

The main sections, which usually form the Mevlevihan, are located around a courtyard. The focal point of the Mevlevihan is the Semahane-tomb-mosque triple. The mosque may have been included in the Semahane or as a separate structure. Death in the Mevlevi lifestyle is accepted as a wedding, so there is a cemetery called "Hamuşan" which surrounds the Semahane and the tomb. Matbah-i Şerif, Meydan-ı Şerif and Dervish cells could be located on the other side of the courtyard, either separately or as a whole. In the center of the courtyard there are water facilities such as fountains, wells and cisterns.

When we examined the Asitanes, it is seen that Konya Mevlana Dervish House was taken as an example in the context of space, and some changes were made according to the position of the Mevlevihans. In these structures,

while the tomb-Semahane-mosque triple is considered together, the Matbah, Dervish cells, Harem-Selamlık are placed in a separate place. Such anxiety is not a concern in Zaviye structures. The room of Mevlevihan leader and grandfathers are outside of the the Harim section and Hazire wall which surrounds the courtyard. Likewise some Mevlevihans also have Selamlık-guesthouse sections. The main sections of the Mevlevihan, which have mentioned the names above and the structures in special sections such as Haremlik-Selamlık reflect the architectural and ornamental styles of their era.

Among the constructions that composes Mevlevihan, the most extroverted structure is Semahane. After the 18th century, due to the increase of the guests and travelers, more attention was paid to Semahane. Semahane- mausoleum duo or only Semahane is considered as a separate structure. In this period, the Sema area is designed in octagonal and circular form and the side galleries and the dome are decorated with great care, wood carving and pencil work (Bird et al., 2006).

When the decisions of the location selection criteria of Mevlevihans are examined, it is seen that they are usually built at the outside of the city, in secluded, airy and scenic locations. However, Mevlevihans which are interested in love of Allah and nature, are preferred to be built outside of the city in order to stay away from the material life, gossip and Mevlevi people say "avam" the people who do not understand the sect life, afterwards some of the Mevlevihans have remained in the city because of the growth of the city. In addition, while most of the Mevlevihans are located in residential areas, the Mevlevihans in the Southeastern region, Ayıntap (Gaziantep) and Urfa Mevlevihans are surrounded by the shops and are located in the busiest commercial areas of the city. On the other side, some of the Mevlevihans that were established in the neighborhoods where the Muslim population lived in over time remained in the areas where non-Muslims lived (Tanrıkorur, 2000).

Factors affecting to Mevlevihan architecture can be grouped in the following subheadings.

- Function diagram;

Just as in all the buildings, the necessary functions and their connections with each other determine the architectural programs and the outline of the settlement layout in the Mevlevihans. The most important distinction in Mevlevihans at this point is that the Mevlevihan is a mosque-Tekke or a house-Tekke. In the mosque-Tekke Mevlevihans, the place of worship has another function besides the sect ceremonies that, the people of the neighborhood pray in it as a mosque. For this reason, the place of worship must be designed independently of the other departments, so that it should be separated from the Tekke life which is in need of privacy. In the house-Tekke, the various sections of the Mevlevihans (Harem, Selamlik, Dedegan cells etc.) are close to the place of worship and can even take place in the same part.

On the other hand, there are some common points in the function diagrams of Mevlevihans, which arise from the daily necessities, comfort and usability requirements or from the declaration principles of the day. For example, while the connections of these sections become important because of the intense and complicated human traffic between the Harem section where the leader of the Dergah's family live, the Selamlık and the place of worship,

it is preferred that the Selamlık, Dedegan cells, Matbah, pantry, Somathane, Hammam sections are close to each other because of the close relationship between the functions of housing, subsistence and sanitation. Also, it was expected that sections such as water reservoir and cistern would be close to wet volumes; the stables and the cars would be close to the entrances and the structures such as stables and hencoop would be away from the other parts (Tanrıkorur, 2000).

– Traditions of the Sect;

Another important issue that shapes the relationship between spaces in Tekkes is Islamic teachings and the traditions that they originate from the sects. For example, in Mevlevihans, connections between the tombs and worship sections are provided with doors, windows or wide arched openings. Even in some cases these sections are merged in the same space. So in the eyes of Dervishes the image of the rituals being made personally in the ”presence” of grandfathers and presiding the rituals by the enamoured Dervishes under the chests with their spiritual presence is provided (Tanrıkorur, 2000).

– Land and land data;

The topography of the land on which Mevlevihans are located, the relation with the surrounding buildings, the direction of view, the dimensions of the land can also affect the layout of the settlement. For example, on the less sloping land the parts forming the Mevlevihan could be in the same structure, this structure is placed according to the slope, if the slope is increasing, the land is separated by vertical retaining walls and land sets, and Mevlevihan sections are placed on these sets as independent buildings. On the other hand, some of the Mevlevihan's Semahane part have a sea view, some of Mevlevihan's plans were shaped according to the situation of the roads and buildings which surrounds the land (Tanrıkorur, 2000).

– Economic factors;

The financial resources of Mevlevihans directly affected the architectural programs, their dimensions and the quality of the construction and decoration. The Mevlevihans, which are supported by rich foundations, are usually consist of small sections scattered over a wide area, and the ones with modest resources are consist of small buildings (Tanrıkorur, 2000).

6. Conclusion

Mevlevi Culture, which started in the 13th century, has reached the present day. However, the Mevlevihan architecture, which reached its true identity in the 16th century, was almost completely lost in the Balkans and the Middle East after the end of the Ottoman Empire because of the wars, ethnic identity debates and the influence of time. In Anatolia, the House-Tekke type Mevlevihans in the form of a Zaviye has disappeared. Mevlevihans which are Mosque -Tekke type have survived due to its mosque function and Mevlevihans shaped like a Külliye has reached today due to its size. As a result, all of the Mevlevihans were built centuries ago and have gained the feature of ancient monuments due to their architectural style. Keeping the Mevlevihans alive, which succeeded to stand today and are not in use, by refunctioning them in terms of current conditions deals major significance regarding to respect to the Mevlevi culture and continuation of social memory.

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