

Fahri MADEN
Kastamonu University, Turkey
fahrimaden@kastamonu.edu.tr

PROHIBITION OF BEKTASHİ IN TODAY'S BULGARIAN GEOGRAPHY AFTER 1826

Bektashism became one of the Balkans' essential beliefs and part of their cultural richness when Hacı Bektas Vel's ideas spread from Anatolia to the Balkans. During the Seljuk period, Sarı Saltık and Bektashi beliefs and culture, which manifested in the region, rapidly expanded after the Ottoman transition to Rumelia. Following the Ottoman conquests, Bektashism acquired large dervish lodges and numerous dervish communities in the area of today's Bulgaria. In particular, the Bektashis undertook the spiritual training of the *Janissary* Corps, contributing to the process of the newly conquered places becoming a Turkish homeland.

The Bektashis, whose fate was united with that of the *Janissaries*, faced a severe ban in 1826. Bektashism could not easily overcome the problems following this long-lasting ban. Dozens of Bektashi lodges' properties were confiscated and closed down in the territory of today's Bulgaria. The tomb area belonging to many Bektashi elders was left to the administration of other sects, and the Bektashis faced the danger of being assimilated and destroyed. Large buildings and rich properties (Osman Baba and Ali Baba in Haskoy, Musa Baba, Huseyin Baba, and Koc Dogan in Hazergrad (Razgrad) in the province of Silistra, Demir Baba lodge in Deliorman district of Hazergrad (Razgrad), Musa Baba in Novi Pazar (Kozluca), Horasani Ali Baba and Tay Hizir Ali Baba in Ruscuk, Ali Koc Baba in Nikopol, Hafiz Baba in Shumen, Selahaddin Baba in the banner of Vidin, Akyazili Sultan in Varna, Sarı Saltık in Balchik, Mu'min Baba and Turhan Baba in Eski Zagra, Kidemli Baba in Nova Zagra, Nasuh Baba and Kizana in Eskicuma, Hizir Baba in Kyustendil (Dupnitsa), Hizir Baba and Cafer Baba in Cisir-i Mustafa Pasha the dervish lodges) were closed after the prohibition of 1826. Their assets were confiscated, and their elders and dervishes were exiled.

In the second half of the 19th century, especially during the reign of Sultan Abdülaziz, the Bektashis wanted to take back and revive these monasteries. With the decrease of state pressure on the Bektashis, their activity intensified. In this paper, the prohibition of Bektashism in 1826 and its reflection on the Bektashi monasteries in today's Bulgarian territory will be discussed in the light of first-hand sources, primarily archival records.

Keywords: the Balkans; Bulgaria; Bektashism; 1826 Prohibition; Bektashi Tomb and Lodge.

Introduction: Bektashism in the Geography of Bulgaria

Sarı Saltık first introduced Bektashism to Bulgaria in the 13th century. In 1263, with the Seljuk Sultan İzzeddin Keykavus II's support, Sarı Saltık Baba moved to the Dobruca region with 12,000 people of Chepni Turkmen, established a lodge in Balchik (Balchik) and spread Islam around. This conquest that took place before the Ottoman Empire continued during the Ottoman period. Hacı Bektash Veli es-

established the dervish lodge in Sulucakaraöyük, and the burned-in ceramics were moved to Rumelia by the *caliphs* he trained. Khorasan dervishes, Bektashi groups who participated in the Ottoman conquests in Rumelia as veteran dervishes, put into operation a number of dervish lodges in today's Bulgarian territory. Sir-i Mustafa Pasha (Harmanlı) and Uzuncaabad (Uzunova) region around Haskoy in southern Bulgaria were the first settlements where Bektashism was concentrated that attracted our attention. Uzuncaabad (Uzunova), established as a village after the conquest of Edirne in the Ottoman Empire in 1361, was on the road route and quickly turned into a city. In particular, Otman Baba, a legendary figure, was an important representative of Bektashi culture in this region. Bektashism spread from this region to the north and west over time. As a matter of fact, Bektashi lodges were opened one by one in the Nova and Stara Zagora, Kizanlik (Kazanlak), and Tarnovo regions and extended along the tributaries of the Meric River in Central Bulgaria. The Bektashis settled in these fertile lands and engaged in various activities, particularly agriculture and animal husbandry.

As we move towards the northern part of Bulgaria, the expansion of the area of activity of the Bektashi monasteries and the significant increase in the number of the monasteries are remarkable. Evliya Celebi, who toured the region in the 17th century, gave a limited number of lodge names, but this number increased significantly in the early 19th century. Starting from Varna and Balchik, from east to west, the dervish lodges along Novi Pazar, Shumen, and Hazergrad (Razgrad) reached Ruse, Deliorman, Tutrakan, and Silistra in the north. As it progressed from north to west, Nikopol, Pleven, and Vidin were other areas where Bektashism spread. Finally, the area in which Bektashism spread within the borders of today's Bulgaria ended in Kyustendil (Dupnitsa) in the southwest of the country.

Ottoman sovereignty over Bulgaria started in 1361–1362 with the invasion of Edirne, Haskoy, and Stara Zagora. Thus, towards the end of the 14th century, the process of opening mosques, *masjids*, and dervishes in the region accelerated. Ali Koc Baba, whose tomb was built in Nikopol, was sent to the Vidin region by Koyun Baba (also accepted as the son of Kizildeli Sultan) to serve as the lord of the Turkish army during the conquest of Yıldırım Bayezid in 1395, as well as during the war, and was martyred. A lodge was established next to the tomb, and Fatih Sultan Mehmet donated the lands to the dervishes (Altı, 2019: 155–156). The Ottoman administration in today's Bulgaria reached from Nicopol to Edirne in a very short time. Within the framework of the Ottoman policy of resettlement and revitalization of the region, the dervish lodges were supported by granting land and other properties. The Kidemli (Kademli) Baba Lodge in Nova Zagra was put into operation during the reign of Celebi Mehmet (Mehmet I). It is known that Kizana and Akyazili Sultan were also active in Central and Upper Bulgaria during the same period. At the beginning of the 15th century, Otman Baba was active in the vicinity of Haskoy, and lodges were opened in his name.

In the territory of Bulgaria, especially during the reign of Sultan Mehmet the Conqueror and the Bayezid II period, Hizir Baba in Kyustendil Dupnitsa, Mu'min

Baba in Stara Zagra, and Musa Baba in the village of Novi Pazar Kozluca were opened. Bayezid II exempted the dervishes of Musa Baba Lodge from all taxes. Thus, Bektashi spread and gradually reached the north after Southern and Central Bulgaria by the 16th century. During the reign of Kanuni, Demir Baba, who was rumored to be the breath-taking son of Akyazili Sultan, participated in the campaigns (in the conquest of Budin in 1539) along with his dervishes in the region, and a lodge named Demir Baba in the north-eastern region of Deliorman was established. Akyazili, between Varna and Balchik, Kizana in Eskicuma, Hafiz Baba and Yolku-lu (Yunkulu), Dede in Shumen, Tay Hizir Ali Baba in Ruse (Suleiman I), Huseyin Baba in Hazergrad (just before 1–33) and Burhan Dede lodges go back to the 16th century (Altı, 2019: 135–137, 145–147, 151, 170; Degerli-Kücükdag, 2017: 118).

According to Ottoman archive records and information provided by Evliya Celebi, from the 17th to the 19th century, in the territory of today's Bulgaria, there were a total number of 50 different Bektashi lodges whose names can be obtained. The one in Pravadi (Provadiya), given by Evliya Celebi, is left unnamed (probably Sarı Saltık). Muharrem Baba Sultan in Mankaliye, Abdullah Dede in Nova Zagra, and Tohum Baba in Stara Zagra should be approached with caution. As a result, the Bektashis were influential mainly in the northern parts of Bulgaria, with no impact on Sofia and the surrounding area.

The records kept during the prohibition of the sect in 1826, the closure of the dervish lodges, and the confiscation of their assets, help us, to some extent, determine the sect's economic power in the country. Over time, the dervish lodges acquired rich properties and became small faith centers, even those that remained in mausoleums. The historical course of each of the 50 or so Bektashi monasteries which operated in today's Bulgarian territory is the subject of separate monographic studies. Likewise, academic and scientific studies have been conducted on some of them. In this paper, we have dealt mainly with how the 1826 Bektashi prohibition affected the Bektashi monasteries in Bulgaria and the reflection of the prohibition rather than all the historical processes of the dervish lodges.

Prohibition of Bektashism in 1826 and Officer Appointments

On June 15, 1826, the Ottoman state administration, which decided to abolish the *Janissary* Corps, forbade all institutions and individuals who had any ties with them. Naturally, the Bektashis were also affected. Similarly, the spiritual education and training of the hearth was left to the Bektashism. On July 8, 1826, the Sultan's council, which was gathered by order of Sultan Mahmut II, decided to close all the Bektashi monasteries, confiscate their assets, and exile the problematic ones, which questioned the Bektashis creed. The Sultan's edict issued two years after this decision, prohibiting Bektashism, was sent to all provinces, and the closure of the Bektashi monasteries began in Istanbul. In addition, it was decided to appoint reliable and pious officers to investigate the situations of the Bektashi dervish lodges and the dervishes in them and apply whatever was needed (Hafiz Hizir İlyas, 1987: 286).

The central government, thinking that most of the Rumeli people were Bektashi poets (BOA, Ayniyat Defteri, no. 326, p. 11), first appointed Haji Ali Bey to close the Bektashi monasteries and seize their groves (BOA, MAD, 9772, p. 37; BOA, C.EV, 431/21839; BOA, Ayniyat Defteri, no. 325, p. 82). However, when Ali Bay was sent there because of problems with the abolition of the Janissaries, Arif Bay and his former grand vizier inspector Pirlepeli Ahmet Efendi (Mehmed Süreyya, 1996: 169) were appointed to the Bektashism issue. Haci Ali Bey's appointment to the Bektashi monastery was changed to Rumeli because of his duty in Istanbul. Arif Bay and Ahmet Efendi from Pirlepeli were sent to Bosnia, and Haci Ali Bay was sent to Edirne to close the Bektashi monasteries. Seyyid Ali Remzi Efendi from Adana, one of the professors chosen by Seyhülislam, was appointed as the expert of Haci Ali Bay (BOA, HAT, 290/17386; BOA, HAT, 293/17438-C; BOA, C.ADL, 29/1734; BOA, Ayniyat Defteri, nr. 326, p. 11; BOA, Ayniyat Defteri, nr.207, p.32; BOA, MAD, 9772, p. 142; Esad Efendi, 1243: 212–213). In addition, state officials were asked to appoint assistants to their entourage (*Kutahya Ser'iyе Sicili*, nr.14, provision 424). These officers could not recognize the region they were visiting or the local authorities. Following this order, the provincial administrators sent men to accompany and assist the officers in charge of closing the lodges. For example, Ibrahim Bey, the district governor of the monastery, sent men under his command when Haci Ali Bey, who was a civil servant to the lodge, reached the districts of Pasha's Cumapazarı and Egribucak (BOA, HAT, 293/17438-C). There were also those assigned to close the dervish lodges and confiscate their assets. Tophane-i Amire Nazir and Haci Ali Bey were assigned to the Mu'min Baba lodge in Stara Zagra (BOA, C.EV, 431/21839).

Effect of the 1826 Prohibition on the Bektashis in Bulgaria

In order to close the Bektashi monasteries in Rumelia, a large number of civil servants, especially Mirahur-ı Evvel Haci Ali Bey, were appointed to abolish the Bektashi monopolies in Bulgaria as well as in other regions, starting from Edirne to Vidin. As mentioned, the name of Haci Ali Bey came to the forefront in the closure and confiscation of lodges in the Bulgarian region. First of all, the dervish lodges in the area covered by Çirmen and Pasha flags, which were closer to Istanbul at that time, were then closed. As of August 1827, Haci Ali Bey, who reached the Pasha *Sanjak*, where the Bektashis were very dense, restrained the Pasha *Sanjak* and the Bektashi monasteries found in the districts and their possessions, land, farms, vineyards, gardens, grains, and domestic animals (BOA, HAT, 293/17438; BOA, HAT, 293/17438-C).

The implementation of the prohibition was roughly in the form of the officer in charge sending the *sheikhs* and dervishes to exile to the *makarr-ı ulama* towns after reaching the relevant lodge and purging the Bektashis and then confiscating the lodge's goods by counting and dumping them. There were exiles from Rumeli lodges to various parts of Anatolia. Ali Bey sent Osman Baba and Ali Baba from the dervish lodge in Haskoy and 17 Bektashi dervishes to Carmen. These 17 Bek-

tashis were sent to Edirne from Tekfurdagi pier and from there to Mudanya pier to Bursa; when they arrived in Bursa, they were ordered to be sent to two appropriate locations (BOA, Ayniyat Defteri, nr.14, p. 186). There is information that these 17 Bektashis, whose travel expenses were covered by the state, did not want to be sent to a distant place and were therefore exiled to Bursa. Again, with the post of Ali Bey, Stara Zagra and the lodges in the surrounding area were sent to two Bektashi Car-men. They were asked to reside in one of the locations together with Bursa's men of science (BOA, Ayniyat Defteri, nr.14, p. 234).

These exiles pointed to the fact that the Bektashi ban was first put into practice in and around Haskovo in Bulgaria. State officials from Edirne had captured the real estate, land, and animals of the Hizir Baba lodge in the district of Cisir-i Mustafa Pasha and proceeded to the three mosques of Hizir Baba in the sub-district (BOA, HAT, 294/17515-A; BOA, MAD, 9771, p. 8). Cafer Baba Lodge in the same suburb remained a mausoleum and was left in the same state (BOA, MAD, 9771, p. 8). Later, it was time for the Otman Baba Lodge in Harmanlı, and this lodge was closed.

In this way, the officials in charge of going around the monasteries closed Osman Baba and Ali Baba monasteries in Hasköy and exiled the Bektashis. As mentioned above, 17 Bektashi dervishes were exiled to Bursa when Osman Baba Lodge was closed (BEO, Ayniyat Defteri, nr.14, p. 186). During the closure, the property of Osman Baba Lodge and Ali Baba Lodge was confiscated. While the confiscated small animals and cattle of Osman Baba Lodge were sold for 72,860 *kurus*, a large part of the property was purchased by *mufti* Seyyid Ali Vehbi Efendi for 10,500 *kurus*, and the remaining property was provided with the Ali Baba Lodge property (BOA, MAD, 9775, p. 86; BOA, MAD, 9773, p. 283; BOA, MAD, 9774, p. 94, 101, 187, 193–196; BOA, MAD, 9732, p. 88, 99–100; BOA, MAD, 8248, p. 11–13, 22). On the other hand, the tomb of Osman Baba and the mosque built by Malkoc Bey, connected to the lodge, were taken from the Bektashis, and their *imams*, orators, and shrines were left to the management of non-Bektashis (BOA, MAD, 9732, p. 76, 28; BOA, MAD, 9771, p. 42, 107; BOA, Ayniyat Defteri, nr.207, p. 52). It is also reported that the Osman Baba monastery in Haskoy was used as a primary school after 1826. As the Bektashis were removed from the lodge, it was reported that Bektashi Sadullah ibn Said Khalifa, who was an *imam* and orator in the mosque built by Malkoc Bey, was dismissed from his post. Cafer Khalifa was appointed to collect the books from the converted into a school lodge, carry out the Osman Baba lodge's tomb, and make *imams* and orators in the said mosque.

After Haskoy, it was time for the lodges in Stara and Nova Zagra. Then the ban spread further north and west. The Believing Father's Lodge's situation in Stara Zagra was very different from the others. As of November 8, 1828, Haci Ali Bey, who was responsible for demolishing the Bektashi monastery, sold the real estate, animals, and belongings of this lodge and transferred the income obtained to the Treasury to be spent on the expenses of the newly established Asakir-i Mansure army (BOA, MAD, 9771, s. 21; BOA, MAD, 9766, s. 416; BOA, C.EV, 431/21839). In fact, the property of this lodge was sold to Müderris Hacı Farsî, the

location lender, together with the property of the Veli Baba lodge, which was also in the same area and was closed at the same time (BOA, MAD, 9773, p. 54; BOA, MAD, 9732, p. 5, 14, 131, 216; BOA, MAD, 9766, p. 416). The lodge was sold to the foundation of the mosque built by Mu'min Baba in the Stara Zagra region, and the revenues of the foundation were allocated to those who collected knowledge in the lodge guesthouse and to the lodge (*ayende* and *revende*). The 35,000 *gurus* the lodge *sheikh* obtained from the lodge's goods were left to Hussein Khalifa. Thus, the lodge was saved from being completely closed. In the meantime, it was determined that Haji Farsi had made expenses for the Mu'min Baba Lodge, and it was ordered to collect these expenses from Sheikh Hussein Khalifa (BOA, MAD, 9773, p. 54; BOA, MAD, 9732, p. 14). However, in 1829, the estate and land of the Mu'min Baba lodge were left to the foundation under the supervision of the Babussaade Aga, provided that it was spent on the mosque built by Mu'min Baba. In addition, the revenue of this foundation was separated from the revenue. The lodge building was used as a guest house for scientific students, and *Ehl-i Sunset* (Ahl-i Sunnah) was asked to transfer to the administration (BOA, MAD, 9771, p. 22).

Kidemli (Kademli) Baba Lodge in the village of Grafitovo in the lodge neighborhood, 15 km away from Nova Zagra, was built during the reign of Celebi Mehmet, with seven villages dedicated. Evliya Celebi, who visited the lodge in 1667 when Mehmet IV was hunting in the region, reported that the Kidemli Baba came from Hacı Bektaş Veli and Horasan. In 1758, however, the lodge, which had been operating as a Bektashi lodge for many years, experienced an exciting positioning change. At that time, upon the death of Bektashi Dervis Mehmet, the position was proposed to Zagra Kadi Mehmet Emin Efendi, Suleyman Khalifa, son of Naksi Mehmet. When Feyzullah Efendi approved Hacı Bektaş Veli Âsitane's *seccanesin*, Suleyman Khalifa was appointed (Altı, 2019: 120–121). Despite such an appointment, the lodge was closed and destroyed in 1826. The debris of the destroyed lodge was used to repair the ruined mosques at the request of the people (BOA, MAD, 9772, p. 35; BOA, MAD, 9766, p. 416). During the abolition of the lodge, its land and food were confiscated. The income of the Kidemli Baba Lodge and the confiscated food were sold to the *mukataat* treasury, along with the supplies and cereal crops of the other Rumeli lodges (BOA, MAD, 9771, p. 21, 42, 43, 168, 174).

The Nasuh Baba and Kizana Dervish lodges in the Eskicuma district also got their share of the ban. On the other hand, the income from 110 acres of fields and groves of the Nasuh Baba lodge was allocated to the Salih Alemdar Mosque, which had no income, at the request of the accused and the notables (BOA, MAD, 9772, p.262-263). The Kizana Lodge, which had shared the fate of the others, was rebuilt in 1860 by Hacı Hafiz from Cukurova, and the people of the village of Kizana (Sultan Ana), who gave the name of the lodge, were converted to Bektashism (BOA, EV.MH, 152/89; Kiel, 1980: 7; Memisoglu, 1994: 314; Mikov, 2008: 103). The lodge, which has only a mausoleum, is a voting center today.

Shumen was another settlement where Bektashism was common. In the Hafiz Baba Lodge, where, in 1805, before the Bektashi ban, Hacı Melek from the Bek-

tashi sect in Shumen was posted, a mosque-i-sheriff, *madrasah* rooms, a fountain, and a pool were built. In the mentioned *madrasah* rooms, dervishes and the Islamic community of the local population were taught. The mosque and the *madrasah* that were built were asked to allocate a sufficient amount of income for the appointment of a professor and an *imam* (BOA, HAT, 223/12435). In 1826, the Hafiz Baba Lodge was closed and demolished. Only the mausoleum and the mosque were left behind.

Musa Baba Lodge in Kozluca village of Novi Pazar district was demolished apart from the tomb and the mosque area. The lodge consisted of a square room, ten households, a barn, a kitchen, three warehouses, a mausoleum, a mosque site, and a stone fountain. Today, the tomb and the fountain remain. The first available document about it, dated 1785, was about the assignment of Sayyid Mehmed to the vacant lodge after the death of Abdi Baba. When this place was closed in 1826, it was one of the rich dervish lodges in terms of property and animal assets. Its land, mills, animals, and food were confiscated by the state. 125 cents of the annual income were allocated to the school's teachers in the area center, and the rest was sold (BOA, MAD, 9771, p. 13; BOA, MAD, 9774, p. 46; BOA, MAD, 9774, p. 46). This lodge was only reopened in the 1890s (BOA, EV.MH, 1700/47; Degerli- Kückükdag, 2017: 125).

The officials responsible for the closure of the Bektashi monasteries reached the Akyazili Sultan Lodge between Varna and Balchik, which was also closed and partially demolished. In addition, this lodge experienced another misfortune during the Ottoman-Russian war of 1828–1829. The surviving lodge buildings were burned by the Russian army and destroyed; only the mausoleum survived (Eyice, 1967: 573). So it went through two devastations, one after the other. It is observed that the Akyazılı Sultan Lodge, which survived these years of disaster, was revived. Felix Kanitz, who visited the lodge in 1872, reports that the lodge, which has a huge building, accommodated Hafiz Halil Baba's *sheikh* from the Kadirî sect, eight guests, and 18 dervishes (Kanitz, 1882: 474–478). *Sheikh* Halil Baba, mentioned by Kanitz, was designated a mausoleum here in 1858, which was asked to be respected (BOA, A.MK.UM, 332/43). The lodge had large land and a farm, and Circassian refugees were settled here during this period. However, it was on the agenda that these refugees should be transferred to another place after they damaged the lodge's land and foundation. Since this was not possible, a Circassian village was established in the same region (BOA, A.MKT.DV, 183/7; BOA, A.MKT.NZD, 370/85; BOA, MVL, 943/66; BOA, A.MKT.UM, 561/63; BOA, İ.MVL, 464/20993; BOA, MVL, 954/36). In 1867, the Akyazılı dervish lodge, which was in a state of destruction, was repaired (BOA, MVL, 1025/38; BOA, MVL, 1074/44; BOA, MVL, 1073/93), Constantin Jirecek, who came to the lodge in 1883, encountered only one dervish in the lodge of Akyazılı, which was in ruins (Jirecek, 1891: 533). Then, in 1887, the lodge's property was sold by the Bulgarian government (BOA, DH.MKT, 1388/88; DH.MKT, 1442/21). The tomb of Akyazili, which Jirecek transported to the ruins, was repaired in 1899 (BOA, A.MTZ (04), 61/54; BOA, A.MTZ (04), 64/18; BOA, SD, 149/62).

The Sari Saltik Lodge in Balchik, which had the oldest history in the region, was demolished in 1826. It remained in ruins for many years but later continued its activities with the shrine (BOA, EV.MKT, 720/127; Jirecek, 1891: 535–536). In 1874, about half a century after the lodge's demolition, a survey was done on the status of the lodge's land. It was stated that the land belonging to the Sari Saltik Lodge in Varna's Balchik area, which was demolished, had been owned by the Treasury for forty-five years, and the Treasury had seized the revenue from the lodge; therefore, an investigation was appointed to establish whether the lodge still existed or not (May 9, 1874) (BOA, EV.MKT, 720/127).

Burhan Dede Lodge in the village of Cukurkisla-Yi Kebir, Hazergrad (Razgrad) region, was closed in 1826. However, we do not have any information except that this lodge was administered by Omer Dede, who was presented by *Pirevi* just before the closure of the lodge and brought to the *postniche* of the lodge (Altı, 2019: 147).

In 1826, in the Silistra *sanjak*, which was closed and confiscated, Huseyin Baba, Musa Baba, Koc Dogan lodges in Hazergrad (Razgrad), and Demir Baba in the Deliorman region were rich in goods, real estate, and animal assets. Huseyin Baba lodge was the first with more than 20,000 acres of land, while Demir Baba lodge was the second with 18,757 acres. In terms of food amounts, the first place was for Huseyin Baba with 15,744 kilograms (12,281 *kıyye*), followed by Demir Baba lodge with 13,966 kilograms (10,894 *kıyye*) (BOA, MAD, 9771, p. 10–11). The food was primarily used to feed the dervishes, farmers, and ranchers in the lodge, and the rest was sold. The income from the sale was spent on providing the necessary materials to maintain the agricultural activity. In addition, a portion of cereal crops, such as wheat, barley, and rye, would be given to farmers or partners as seeds to be planted the following year. It is understood that during the dervish lodges' closures and confiscation of assets, there was also intervention on the outside real estate and foundations. However, in such unexpected situations, the officers on duty were observed to have been careful. For example, one of these interventions was made on the real estate and land of the Huseyin Baba Lodge in Hazergrad, which was from the İbrahim Pasha Foundation, and this intervention was prevented (BOA, MAD, 9771, p. 9, 11, 45).

The property of Huseyin Baba Lodge, whose entire land, animal assets, and possessions were seized, was sold to Hüseyin Efendi for the minimal price of 4,000 *kurus* (Degerli-Kücükdag, 2017: p. 118–119). The people who bought the lodge properties then sold them to others. In such sales, properties were sold either at the same price or at a much more profitable price. Huseyin Baba monastery in Hazergrad (Razgrad) was sold for a very small price when its property was purchased for 530,000 *kurus* by Mirliva Mazhar Pasha and turned into a full-fledged farm (BOA, MAD, 9774, p.164; BOA, MAD, 9771, p. 11). Mazhar Pasha not only owned the land of the lodge but also tried to seize the pastures and woodlands of the surrounding villages (BOA, C.DH, 162/8071).

Another Bektashi building in Hazergrad consisted of the Koc Dogan Lodge, two rooms, a square room, a kitchen, a barn, a bakery, a cellar, and two warehouses. This lodge was closed and destroyed in 1826, with its cereal crops, small animals, and cattle seized by the state. Beekeeping was carried out here, and about 12 hives were confiscated (BOA, MAD, 9771, p. 12). When the Musa Baba Lodge in the village of Tsirkvino near Hazergrad was closed in 1826, it consisted of three square rooms, a house, a kitchen, a haystack, a barn, a bakery, a cellar, and a barn. With the confiscation of the goods, the activities of the Bektashis were terminated. The lodge was rich in real estate and animal assets. All its property, animals, land, and food were confiscated and disposed of (BOA, MAD, 9771, p. 12, 13, 20; BOA, C.EV, 651/32819).

When the Demir Baba Lodge in Deliorman was closed in 1826, it was an active lodge, with around 50 dervishes. Probably these 50 dervishes were exiled to the neighborhoods until they became *makarr-ı ulama*. During the second half of the 19th century, Felix Kanitz visited the Demir Baba lodge, met Ahmet Baba, a *postnisin* in the lodge, and drew up a picture and a plan of the lodge to provide information about its activities. According to the information given by Kanitz, the lodge had been regenerated during the reign of Sultan Abdülaziz and had taken its former form. Only the Demir Baba Tomb and a wooden structure in the tomb's courtyard have survived to this day as a shrine house (Altı, 2019: 146–147).

Upon understanding that the real estate and land of Horasani Ali Baba Lodge in the Ruse region could not be used, it was decided to demolish the lodge and use the debris to repair Huseyin Hoca Madrasah in Ruse, which was ruined. In this decision, the central government took into account the demands of the Ruse scholars and their elders. The public covered the cost of transporting the lodge debris to Ruse, and the repair costs of the *madrasah* were sent to the local administrators (BOA, MAD, 9771, p. 14; BOA, MAD, 9772, p. 263). Horasani Ali Baba Lodge was in the Ruse area. When it was closed and demolished in 1826, 431 bushels of grain and 88 of cereal crops were seized from the lodge. Thus, real estate and land became idle. This situation continued until 1840 when the foundation land started to be operated by a person from Kızılsu village (Degerli-Kücükdag, 2017: 118). Thus, the lodge was revived, and its real estate and land started to be used to help the poor people (Erdogan, 2008: 80).

The square room of Tay Hizir Ali Baba lodge, which had rich properties but was devastated during a military operation, was destroyed, but the tomb area and mosque were not touched (BOA, MAD, 9771, p. 14, 15; BOA, C.EV, 284/14496; BOA, MAD, 9772, p. 263, 322–323; BOA, MAD, 9774, p.10; BOA, MAD, 9773, p. 304–305; BOA, MAD, 9776, p. 306). Among the lodges in Rumelia, Tay Hizir Ali Baba Lodge was the second after Kızıldeli Lodge in terms of the number of buildings.

Despite the central government's orders to sell lodge goods at fair prices, this was not paid attention to, and the goods were sold below market prices. According to the 1827 *narh* records in Ruse, the cheese was sold for twelve coins, while the

yellow cheese was sold for ten coins. Moreover, the *shawah* of the Tay Hizir Ali Baba lodge was sold at a very low price, like two *gurus*. With this money, only walnut halva could be bought at that time. The central government, which started a rigorous analysis of these lodges' sources of income, found that the state of the income was such that salt and rice had to be sent from other regions. As a result of the government's research, these lodges were confiscated in favour of the newly established army. 25 kilograms of rice were confiscated from the Ahyolu, and 25 kilograms of salt were sent per day from Plovdiv (BOA, MAD, 9772, p. 262).

Although the sale of lodge properties followed an auction procedure, it is seen that the first sale was postponed and continued after the negotiations ended. For instance, the land of the Tay Hizir Ali Baba lodge in Ruse was offered 1,001 *kurus* as an advance price, and the central government approved the sale and sold it at this price. However, after a higher price was offered later, the first sale was abandoned, and the lodge was sold to new customers (BOA, C.EV. 284/14496). The price given by the second customer for the lodge land was 1,326 *kurus*. However, when the lodge's properties passed away a few years later, when they were put up for sale, the price increased further to 1,530 *kurus* (BOA, MAD, 9771, p.14; BOA, MAD, 9776, p.306; BOA, MAD, 8248, p. 18).

The land of the village of Meşe, owned by Tay Hizir Ali Baba lodge in Ruse, gave the farmer and co-owner of Ruse Hasan Ağa an income of 500 *kurus* a year (BOA, MAD, 9772, p. 322–323; BOA, MAD, 9771, p. 14–15). The lodge land given to tax farming was damaged during the Ottoman-Russian wars of 1828–1829, which caused great destruction in the region. Tax farming income was not regularly transferred to the Treasury during the war. In addition, probably due to this war, the people who cultivated the lodge's land left it and scattered around (BOA, MAD, 9771, p. 10, 14). Thus, the lodge's land could not be operated and was completely idle (BOA, MAD, 9774, p. 196).

34 of the sheep and goats in the sale of Tay Hizir Ali Baba were destroyed. Similarly, the casualties in beehives were remarkable. 15 of the 28 hives of this lodge were lost due to the death of bees, but 13 hives could be sold. In addition, since there was no information in the records of the sale of hives in the Khorasani Ali Baba lodge in the same region, these hives probably perished. 2,922 kilograms of the grain of the lodge in Ruse also rotted (Erdogan, 2008: 77–78).

The cattle and sheep owned by the Ruse lodge were sold for 8,266 *kurus* (BOA, MAD, 9771, p. 15), but this was not the case with the horses. Although the central government initially decided to sell the horses, then, in line with the opinion of Haci Ali Bey, they gave up this decision. Likewise, it was understood that most of the horses in the dervish lodges were in good condition, and action was taken to ensure that they were used for breeding and in the army. It was decided that the horses suitable for breeding were handed over to the Carmen *sanjak* governor Mehmet Esat Pasha. The rest were sent to Istanbul, Silistra, or Vidin to be used as riding horses (BOA, MAD, 9772, p. 261–263; BOA, C.EV, 346/17567).

As it was observed that most of the horses found in the dervish lodges were suitable for breeding, 73 *hergele* belonging to the Ruse dervish lodges were delivered to the Carmen *sanjak mutasarrif*, and the lame and old ones were sold (BOA, MAD, 9772, p. 322–323; BOA, MAD, 9771, p. 14; BOA, C.EV, 346/17567; BOA, C.İKTS, 34/1688). In addition, Esat Pasha, the Carmen *sanjak* governor, designated 217 animals from the dervish lodges of Silistra for breeding, and the unsuitable ones were sent to Istanbul (BOA, MAD, 9771, p. 11, 13, 14, 15). It was deemed appropriate that the seized animals should be sold as soon as possible because they might perish (BOA, MAD, 9766, s. 332), and 217 animals were sold for 5,236 *kurus*. In addition, the Huseyin Baba monastery in Hazergrad (Razgrad) was ordered to sell 630 large and small ruminants (BOA, MAD, 9771, p. 10–11).

After the sales, it was found out that Tay Hizir Ali Baba and Horasani Ali Baba lodges did not have land and other real estate and that these two dervish lodges only had the incomes of their villages. Tay Hizir Ali Baba lodge was located within the fiefdom of Tay Hizir village, and the income was accepted here. The village where the Khorasani Ali Baba lodge was located was asked to send the income to the Treasury, except for the 500 *akce* tax that was paid annually (BOA, MAD, 9774, p. 128–129).

Ali Koc Baba Lodge's square room outside Nikopol was demolished, and its activities were terminated (BOA, MAD, 9771, p. 10, 15, 16; BOA, MAD, 9774, p. 10; BOA, MAD, 9772, p.148). However, Ali Koc Baba Tomb has continued to exist as a sacred place for Muslims and Christians until today. The Bulgarians believed that the person lying there was a Bulgarian king and called it "The Tomb of God" (Altı, 2019: 156–157).

While the Selahaddin Baba monastery in Vidin *sanjak* was demolished, a certain quantity of copper confiscated from it was placed in the armoury of Vidin castle. Some of the documents and records found in the Bektashi dervish lodges were burned and destroyed, while others were sold or transferred to libraries. Two *Qurans* and 31 volumes of the books of Selahaddin Baba Lodge were placed in the library at Vidin Castle upon the request of the notables of the region (BOA, MAD, 9771, p. 6; BOA, MAD, 9772, p. 148). Furthermore, Hacı Mehmet, who had gained everyone's trust in the tomb of Selahaddin Baba (from the *mazanne-i kiram* whose tomb was left), was assigned, and the income of the lodge's five shops was allocated to him (BOA, MAD, 9771, p. 6; BOA, MAD, 9772, p. 148; BOA, EV.MH, 2/86). The revenues of six grocery shops and a bakery shop of the Selahaddin Baba Lodge in Vidin were allocated to Omer Efendi. He was assigned to teach the Birgivi commentary and Catechism in Yahya Pasha Mosque and preach on Friday and Tuesday. The lodge was transferred to the Naqshi sect for a while and continued its activities. The Serbs admitted that Stefan Lazar Hrebeltanović was buried in the mosque's courtyard and lit candles there during the Feast of Vidov (Degerli-Küçükdag, 2017: 130).

Hizir Baba Lodge in the Dupnitsa region of Kyustendil was abandoned in 1826, leaving only the tomb area. The Bektashi dervishes were removed from here and it was turned into a *madrasah*. After the death of Sultan Mahmut II, the Bek-

tashis were taken away from their monopolies and attempts were made to re-establish these areas. One of those incidents took place at the Hizir Baba Lodge. After the Bektashi dervishes were removed, this lodge was turned into a *madrasah*, and Kadi Mustafa Efendi was appointed as a professor. However, in 1840 Bektashi Sheik Mustafa Baba objected to this situation. According to Mustafa Baba, during the reign of Sultan Suleyman Khan, this lodge, which had been in a condition suitable for the Bektashi *fukaras*, was conquered by Kadi Mustafa Efendi for the *madrasah*. He spent the lodge's foundation on his son, Said Efendi, and the lodge was devastated. Although Mustafa Baba, Kadi Efendi, and his son did not serve this old Bektashi lodge, and did not even have Bektashi clothes, at the age of nine, the son had served in the Bektashi sect, and, consequently, wanted to be given the administration and foundation of this lodge (BOA, C.EV, 441/22348). These initiatives of Sheikh Mustafa were successful. While the Hizir Baba Lodge was left to the Bektashi administration again, the two-door mill in Dubnice, some fields, vineyards, meadows, and highlands were connected to the lodge foundation. In 1869, these properties belonging to the lodge foundation had 3,128 *gurus* income, which was spent on the lodge's expenses (BOA, EV.MH, 1358/54; BOA, EV.MH, 257/134).

Result

The Bektashi ban that occurred in 1826 continued for many years. In the process, the Bektashis tried to protect themselves by hiding or changing clothes in other sects. The state kept the Bektashis under surveillance for a long time and did not bring them closer to the dervish lodges. For example, the news about two *janissaries* who performed vampirism in Tarnovo, reported in the *Takvim-i Vekâyi* in 1833, shows that the propaganda continued for years. In the August 6th, 1833 issue of the "*Calendar-i Vekayi*", there was a story about witchcraft in Turnovo. The graves of two *janissaries*, Abdi Alemdar and Ali Alemdar, were opened, and it was discovered that their hair, beard, and nails had grown. There were reports that they came out of their graves at night as vampires.

However, after the reign of Sultan Mahmut, especially with the Tanzimat Edict, the intense pressure and surveillance on the Bektashis gradually softened. During the reign of Sultan Abdulaziz, the Bektashis began to return to their former dervish lodges, which had been demolished in 1826, rebuild them, and even build new ones. This situation was also observed in the territory of Bulgaria. In the second half of the 19th century, the Bektashis quickly returned to their pre-1826 state until the Ottoman secession movements began in the region, and, combined with the Russian occupation, caused chaos and destruction. However, especially during the 93 War (1877–1878 War), the area became a war zone, and the independence of Bulgaria after the Ottomans left, together with the Balkan wars in the following period, had negative consequences for the Bektashis.

Many of the Bektashi lodges demolished in 1826 became distanced from their original functions, and the atmosphere of peace, trust, and tranquillity they had provided to the region for centuries was sadly lost. Today, in the territory of Bulgaria,

where the Alevi-Bektashi faith and culture once found space, only the shrines remain after some of the Bektashi monasteries. However, the reverence and love of the people around them remain. It is possible to maintain this atmosphere of peace and love and carry this warmth, love, and peace to future generations by preserving and keeping the Alevi-Bektashi tradition and faith with its essential features. Looking at the Alevi-Bektashism belief in Bulgaria within these dimensions means walking with confidence into the future.

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ADDS

A. TABLES AND MAPS

Tables 1. Bektashi Dervishes operating in Bulgaria (13–19th Century)

Row	Lodge Name	Region	Period Established
1	Hizir Baba	Tekke village/Cisr-i Mustafa Pasha	?
2	Cafer Baba	Cisr-i Mustafa Pasha	?
3	Otman Baba	Harmanli/Trakiets village/Teketo/Haskova	1430?
4	Ali Baba (Dayı Lodge)	Ali Baba village/Uzuncaabad/Haskova	16. century
5	Demir Dede	Demir Dede village/Uzuncaabad/Haskova	17. century
6	Hasan Baba	Uzuncaabad/Haskova	16. century
7	Osman Baba	İlyasça village/Tekkekoy/Uzuncaabad/Haskova	II. Mehmet
8	Mu'min Baba (Abdulummin Baba)	Tazılar village/Ahadevren (Ahievren) village/Stara Zagra	II. Bayezit
9	Veli Baba (Musaca)	Musaca village/Stara Zagra	18. century ?
10	Turhan (Durhan) Baba	Stara Zagra	17. century ?
11	Ali Baba	Muslim Turhan village/Stara Zagra	17. century ?
12	Tohum Baba Sultan	Kucuk Hamamonu/Stara Zagra	17. century ?
13	Karaca Ahmet Dede	Tabahâne (Debbaghâne)/Stara Zagra	17. century ?
14	Dogan Bali (Dogan Dede Sultan)	Center/Stara Zagra	17. century ?
15	Kidemli (Kademli) Baba	Tekke/Grafitovo village/Nova Zagra	Mehmet I
16	Abdullah Dede	Nova Zagra	17. century ?
17	Yaran Baba	Nova Zagra	18. century ?
18	Hasan Baba	Hasanbaba village/Kizanlik (Kazanlak)	18. century
19	Baba Bektâşi (Hüseyin Baba)	Akcakizanlik/Kizanlik (Kazanlak)	18. century
20	Kizana (Sultan Ana/Saat Baba)	Sultan Ana village (Momino)/Targoviste (Eskicuma)	16. century
21	Dalgıç Baba	Targoviste (Eskicuma)	18. century
22	Nasuh Baba	Targoviste (Eskicuma)	18. century
23	Secenturyid Yusuf Baba	Targoviste (Eskicuma)	18. century
24	Secenturyid Selim Baba	Targoviste (Eskicuma)	18. century
25	Hafız Baba	Karaevhadlar village/Shumen	16. century

26	Yolkulu Dede (Yunkulu Baba)	Kerilabad/Kara Bey village/Shumen	1538
27	Musa Baba ve İsa Baba	Kozluca (İzbul) village/Novi Pazar	Bayezid II
28	Sari Saltik (?)	Provadiya/Varna	17. century
29	Muharrem Baba Sultan	Mankaliye/Varna	17. century
30	Akyazili Sultan	Batova-Batan-Sabak (Obrociste village)/Varna- Balchik between	16. century
31	Sari Saltik	Balchik /Varna	13. century
32	Burhan Dede	Cukurkısla-yı Kebir village/ Razgrad	1557
33	Huseyin Baba	Voden/Razgrad	1533
34	Musa Baba	Tsirkvino village/Razgrad	18. century
35	Koc Doğan	Razgrad	18 century
36	Demir Baba	Deliorman/İsperih/Kemaller village/ Silistra-Ruse between	16. century
37	Tay Hızır Ali Baba	Ruse	Süleyman I
38	Suca Dede	Orhan-ı Sagir village/Ruse	17. century
39	Horasani Ali Baba	Lipnik forest/Ruse	18. late century
40	Mustafa Baba	Kucuk Orhan village/Silistra-Ruse between	19. century
41	Deniz Ali Baba	Tutrakan/Denizler village/Silistra- Ruse between	?
42	Yahya Bey	Tutrakan/Silistra-Ruse between	?
43	Tırnova Tekkesi	Tarnova	19. century
44	Ahi Baba	Chernovi/Nikopol	18. century
45	Ali Koc Baba	Nikopol outside/ Bulgarine-i Kucuk village/Nikopol	Bayezi I
46	Selahaddin Baba	Back of Vidin Castle/Vidin	18. century ?
47	Baykus Baba	Pleven	17. mid-century
48	Hızır Baba	Ziyaretbeli village/ Dupnitsa/ Kyustendil	15. century

Tables 2. *Confiscated Buildings of the Lodges in the Territory of Bulgaria in 1826 (Maden, 2013: 390–393)*

Lodges	Binalar/Adet/Buildings/Piece													TOTAL						
	Meydanevi/ Square Room	Turbe/Tomb	Cami/Mescit/Namazgâh/Mosqu/Masjid	Muhtelif Oda/Miscellaneous Room	Firin/Firin Odasi Oven/Oven Room	Hane/House	Mutfak/Kitchen	Samanlık/Hayloft	Ahir Barn	Dukkan/Store	Ekmekhâne/Bread House	Kiler/Cellar	Ambar/Warehouse	Sirahâne/Sıra Ocagi/Sarabia House	Degirmen/Degirmen Ocagi/Mill	Su Bıçkısı/Su Dolabı/Water Cabinet	Saye/Cârtaka/Cundi	Kosk/Pavilion	Ahırlı Konak/Barn Mansion	TOTAL
Demir Baba (Razgrad)	1	1		7			1	1	2		1	2	3		5	1				25
Musa Baba (Razgrad)	3					1	1	1	1		1	1	1				1			11
Huseyin Baba (Razgrad)	1	1		8			1		1	1	1		1	1	1					17
Koc Doğan (Razgrad)	1			2			1		1		1	1	2							9
Musa Baba (Novi Pazar)		1	1	10			1		1		1		3		7		2			27
Tay Hızır Ali Baba (Ruse)	1	1	1	4	1	22	1	1	4			1	6	1	2		2			48
Horasani Ali Baba (Ruse)	1			1			1	1	2					1						7
Ali Koc Baba (Nikopol)	1			3		25	1								1					31
Kidemli Baba (Nova Zagra)													3		2					5

Yaran Baba (Nova Zagra)			7			1	1			1								10
Mu'min Baba (Stara Zagra)			13				1			1		2				1	1	19
Osman Baba (Haskova)									11			9						20
Ali Baba (Haskova)												5						5
Nasuh Baba (Targoviste)					1													1

Tables 3. The Land and Trees of the Bektashi Dervishes Confiscated in 1826 in the Territory of Bulgaria (Maden, 2013: 412–413)

Lodges	Estate (Donum/Kit'a)	Land /Field	Meadow	Pasture and Preserve	Preserve and Pine	Garden	Fruit Garden	Vegetable Garden	Bond	Spindle Tree (Igdelik)	RoseGarden	Village
Demir Baba (Razgrad)		545	200	10.000	8.000	12						
Huseyin Baba (Razgrad)		250	60	20.000					4			
Musa Baba (Razgrad)		120			500				1			
Koc Dogan (Razgrad)		1			100							
Musa Baba (Novi Pazar)		166	6		10			6				
Tay Hizir Ali Baba (Ruse)		2.000	200	714	650	8				2		
Ali Koc Baba (Nikopol)					25	3			1			
Osman Baba- Ali Baba (Haskova)		5			1		1	5	26		1	
Kidemli Baba (Novi Zagra)		3.630	121	1.500	1000			18	43			9

Yaran Baba (Novi Zagra)	337			10			8		
Mu'min Baba (Stara Zagra)	3.180	250		300		3	1		11,5
Musaca (Stara Zagra)	900								

Tables 4. *The Confiscated Animals of the Bektashi Lodges in Bulgaria in 1826* (Maden, 2013: 408–409)

Hayvanlar/Adet Animals/Piece	Lodges	Demir Baba (Razgrad)	Huseyin Baba (Razgrad)	Musa Baba (Razgrad)	Koc Dogan (Razgrad)	Musa Baba (Novi Pazar)	Tay Hizir Ali Baba (Ruse)	Horasani Ali Baba (Ruse)	Ali Koc Baba(Nikopol)
Koyun/Sheep					10	110	84		48
Koyun (Sağmal) /Sheep (Milch)		194	185						5
Kuzu (Dişi-Erkek) /Lamb (Female/Male)									38
Koc/Coach		27	42			6	15		6
Toklu/ Yearling		113	136			25	32		
Keci (Sağmal) /Goat (Milch)		271	146			195			
Keci (Cins) (Goat (Genus)						90			
Keci (Anaç-Erkek) (Goat (Full-grown/Male)							220		
Oglak-Teke/Billy Goat		190	65			10			
Manda/Mandate									1
Manda (Koşumluk) /Mandate (Harness)		21	1			2			
Manda İneği (Sağmal) /Mandate Cow (Milch)		11	4				8	3	
Manda İneği (Kısır)/Mandate Cow (Barren)		11	9			2	3	3	
Manda Düğesi-Buzağı /Manadate Heifer-Calf		6	3					2	

Manda Boğası-Tosunu /Mandate Bull						1		
Kara Sığır/Black Cattle								8
Kara Sığır İneği (Sağmal) /Black Cattle Cow (Milch)	33	5	3	7		8		
Kara Sığır İneği /Black Cattle Cow			4			8	9	4
Kara Sığır Düğesi /Black Cattle Heifer	18	5			5	4		1
Kara Sığır Boğa /Black Cattle Bull	44	6	5	3	15	7	4	3
Dana (Dişi-Erkek) /Calf (Female-Male)								
Buzağı/Calf	20			1		8		2
Öküz (Koşumluk) /Ox (Harness)	26	21	4	2	9	12	10	2
Merkep (Dişi-Erkek) /Donkey (Female-Male)	11	2				6		9
Merkep (Topal) /Donkey (Lame)								
Ester (Kır-Doru-Koca) /Ester (Moor-Sorrel-Old)								
Kısrak (Kır-Doru-Anaç- Yağız)/Mare (Moor-Sorrel-Full-Swart)	42	40	10	3	22	50	8	5
Tay (Dişi-Erkek) /Colt (Female-Male)	25	23	4	6	7	9	4	5
At (Al-Kır-Doru) /Horse (Red-Moor-Sorrel)	2	1	2					
Katır/Mule		1			10			
Bargir-Yük Bargiri /Barg-Load Bargain	3	1			1	3		
Malak (Dişi-Erkek) /Malakar (Female-Male)				1				3
Aygır/Stallion					1	1		
Arı Kovanı/ Beehive	43	14		12		28	45	



Map 2. Bektashi monasteries operating in Bulgaria (13–19th centuries)



B. ARCHIVE DOCUMENTS

Archive Document 1. The mosque and *madrasah* built in the Hafiz Baba Lodge, where the *postniches* of Hacı Melek's Şumen accident from the Bektashi order, needed an appointment of a *muderris* and an *imam* (1805) (BOA, HAT, 223/12435).

تاریخ ۱۲۲۰ (۱۸۰۵)
بازنام

کرمینو کرمینو واپلو قزلبو و قزلبو
طریق بنائیدره حاجی ملک داعیانیک تهنی قضاوت بوستانین اولری حافظ بابا کرمینو
مجدد جامع تریف و مدرسه اولطری و شنه و حوض انشای خصوصه بونره اقم ارده سیه
تعلیم اولفته ناهی کراطه مدرسه اولطری اولون نفر واهالی ضالک عقاب
اسلامی تعلیم و علم اوجون بربوم جامع مذکوره تدریس ایلک و عقیب درسه و درابام
ناهارلی رعایه مویک اولک اولر بقرمدری و صلوه مقدسه ارا کجونه برقرام
تعیینه اولی اولری بایله ناسب تقاضات و جز مالیه ضرایله مضارکطای و طیفه بیله
فکرناشقا اربوب سنک امور تدریس و دخل قلوب تقوی ایلغه استقامتک اسماعی ایله
اولطیه بشنه موخایله داعیانیک بافاده اعلیٰک معقده ایلغه بتلیغه ساعده سینه ای اولری
طیعی انقون سوی اولری حق جل واپلاری موجب اولغه قزلبو و قزلبو اقم بازنام
بود اولری اولری کرمینو واپلو کرمینو

Tarihi 1220 (1805).

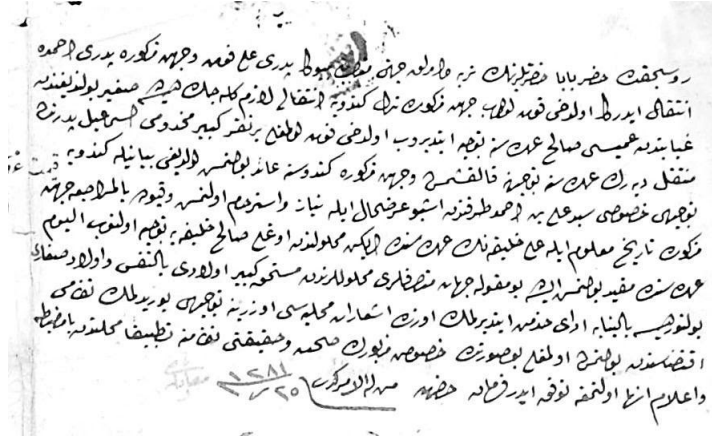
Benim vezirim münâsib vazîfe ta'yîn idesin

Şevketlû kerâmetlû mehâbetlû kudretlû velî ni'metim efendim padişahım

Tarikat-ı Bektâşiyeden Hacı Melek dâ'îlerinin Şumnu kazâsında postnişin olduğu Hâfız Baba tekyesine müceddeden câmi'-i şerîf ve medrese odaları ve çeşme ve havuz inşası husûsuna bundan akdem irâde-i seniyye müte'allık olmaktan nâşî zıkr olunan medrese odalarında olan fukarâ ve ahâlî-i kazânın 'akâ'id-i İslâmiyyelerini tashîh ve ta'lîm için beher yevm câmi'-i mezkûre tadrîs eylemek ve 'akîb-i dersde devâm-ı eyyâm-ı şâhâneleri da'vâtına muvâzabet etmek üzere bir nefer müderris ve salat-ı mefrûza edâsı için bir nefer imâm ta'yîninden lâbüdd olduğu beyânıyla münâsib mukâta'ât ve cizye mâllarına zamm ile mikdâr-ı kifâye vazîfe ta'yîn kılınmasını istid'â idüb mes'ûlü umûr-ı hayriyyeden ve celb kılıb fukarâyı tarikatı mûcib olacak hâtır-ı cemîleden olduğundan başka mûmaileyh dâ'îleri Balkan ağvâtının mu'tekîdi olmağla istid'âsının es'âfi ile taltîfi iğvât-ı mûmâileyhin dahi celb ve te'lîflerini mûcib olmağla tanzîmine müsâ'ade-i seniyyeleri erzânı buyurulur ise emr u fermân şevketlû kerâmetlû mehâbetlû kudretlû velî ni'metim efendim pâdişahım hazretlerinizdir.

şart-ı vâkîf-ı meşrutasını kanun-ı defterlerin böyle ihraç eyledim merâhim-i alilerinden Köstendil sancağı paşası ve Köstendil Baltık Cum‘a Dubniçe kadıları hilaf-ı yedimde olan kanunu deftere ve berat-ı alışana muhalif Said Efendi‘ye arz-ı mahzar vermesinler yedimde olan defter sureti ve berat-ı alışan mucebince şart-ı vâkîf üzere yedime cümlesi arz-ı mahzar verilmek üzere Köstendil paşasına ve Köstendil Baltık Dubniçe Cum‘a kadılarına hitaben ferman sultanım hazretlerindir
bende-i Şeyh Mustafa.

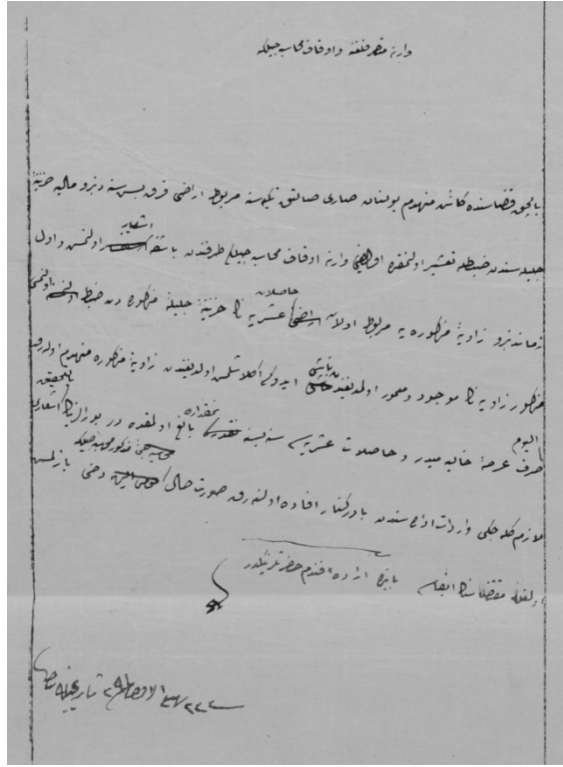
Archive Document 3. The appointment of Seyyid Ali to the mausoleum of Hızır Baba Tekke in Ruse (27 September 1864) (BOA, EV.MH, 1036/1).



Ruşuk‘da Hızır Baba hazretlerinin türbedarlık ciheti mutasarrıfı büyük pederi Ali fevt ve cihet-i mezkûre pederi Ahmed‘e intikal iderek ol dahî fevt olub cihet-i mezkûre terk kendüye intikali lazım gelecek ise de sagîr bulunduğundan gıyabetinden ammisi Salih uhdesine tevcih ettirüb ol dahî fevt olmağla bir nefer kebîr mahdumu İsmail pederinden müntakil diyerek uhdesine tevcihine kalkışmış ve cihet-i mezkûre kendüsüne a‘id bulunmuş olduğu beyanıyla kendüye tevcihi husûsu Seyyid Ali bin Ahmed tarafından iş bu arzuhâl ile niyaz veistirhâm olunmuş ve kuyûda bi‘l-mürâca‘a cihet-i mezkûre tarih ma‘lûm ile Ali Halife‘nin uhdesinde iken mahlûlünden oğlu Salih Halife‘ye tevcih olunub elyevm uhdesinde mukayyed bulunmuş ise de bu makule cihât mutasarrıfları mahlûllerinden müstehak kebîr evladı bi‘n-nefs ve evlad-ı sagiri bulunur ise bi‘n-niyabe eda-yı hizmet ettirilmek üzere iş‘ârât-ı mahalliyesi üzerine tevcihi yürütölmek nizâmı iktizasından bulunmuş olmağla bu surette husus-ı mezburun sıhhat ve hakikati nizamına tatbîkan mahallinden ba-mazbata ve i‘lâm inhâ olunmak tevaffuk eder ferman hazret-i men lehü‘l-emrindir fi 25 R sene 1281 (27 Eylül 1864).

Archive Document 4. It states that the land belonging to the Sari Saltik Lodge, which had been demolished in Varna’s Balchik accident, was owned by the Treasury for forty-five years and the revenue of the brochure was seized by the Treasury. An

investigation was launched to find out whether the lodge still existed or not (9 May 1874) (BOA, EV.MKT, 720/127).



Varna mutasarrıflığına ve evkâf muhasebeciliğine

Balçık kazasında münhadim bulunan Sarı Saltık tekyesine merbut arazi kırk beş seneden beri mâliye hazine-i celilesinden zabtla ta'şîr olunmakda olduğu Varna evkâf muhasebeciliği tarafından başka iş'âr olunmuş ve evvel zamandan beri zaviye-i mezkûreye merbut olan hâsılât-ı öşriyyenin hazine-i celile-i mezkûreden zabt olunması mazkûr zâviyenin mevcûd ve ma'mûr olmadığından nâşî idüğü anlaşılmış olduğundan zâviye-i mezkûre münhadim olarak elyevm sırf arsa-i hâliye midir ve hâsılât-ı öşriyyesi sene-be-sene ne mikdarı bâliğ olmaktadır buralarının bi't-tahkîk iş'ârî lâzım geleceği vâridât idâresinden bâ-derkenâr ifâde olunarak suret-i hâl mezkûr muhâsebeciliğe dahî yazılmış olmağla muktezasının îfâsı bâbında irâde efendim hazretlerindedir fi 22 Rebi'ü'l-evvel sene 291 (9 Mayıs 1874) tarihiyle yazıldı.