



Bektashi Convents Converted into Churches in Rumelia

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Abstract

Following the end of Ottoman rule, the architectural heritage of the Turks—particularly the dervish convents (tekkes) and mausoleums (türbes) that played significant roles in cultural and social organization during early conquests—was repurposed by being converted into churches. This research examines 24 Bektashi monuments located within the borders of Bulgaria, Greece, North Macedonia, and Hungary that have been adopted by the Christian community, analyzing them through their architectural and historical characteristics. The examined structures were transformed through various interventions, such as the addition of apses, the placement of icons, the construction of bell towers, and the intentional modification of pointed arches or domes, which are characteristic elements of classical Ottoman-Turkish architecture. For example, a bell tower was added to the Bayezid Baba Mausoleum in Greece, while the Hıdır Baba Mausoleum in North Macedonia was converted into a church without removing the sarcophagus inside, exhibiting a rare hybrid use. Original structures with heptagonal plan schemes, such as Akyazılı Sultan and Kademli Baba in Bulgaria, currently function as sites dedicated to Christian saints (Saint Atanas and Saint Elijah). The article reveals that the fate of these transformations varies according to the cultural and political policies of the respective countries. The Gül Baba and İdris Baba mausoleums in Hungary were restored to their original identities as mausoleums after being used as chapels by Jesuit priests for a period. On the other hand, much of the Bektashi heritage in Greece and Bulgaria either continues to serve as churches or is falling into ruin due to neglect, vandalism, and plundering by treasure hunters.

Rumeli'de Kiliseye Çevrilen Bektaşî Tekkeleri

Özet

Osmanlı hâkimiyeti sonrası Türklerin mimari mirası, özellikle de erken dönem fetihlerde kültürel ve sosyal organizasyonda önemli roller üstlenen tekkeleri ve türbeleri kiliseye çevrilerek yeniden işlevlendirilmiştir. Bu araştırma; Bulgaristan, Yunanistan, Kuzey Makedonya ve Macaristan sınırları içerisinde yer alan ve Hristiyan toplumu tarafından benimsenen toplam 24 Bektaşî yapısını mimari ve tarihsel özellikleri üzerinden ele almaktadır. İncelenen yapılar, apsis eklenmesi, ikonların yerleştirilmesi, çan kulesi inşası ve klasik Osmanlı-Türk mimarisinin karakteristik öğeleri olan sivri kemerlerin veya kubbelerin kasıtlı olarak değiştirilmesi gibi çeşitli müdahalelerle dönüştürülmüştür. Örneğin, Yunanistan'daki Bayezid Baba Türbesi'ne bir çan kulesi eklenmiş; Kuzey Makedonya'daki Hıdır Baba Türbesi ise içindeki sanduka çıkarılmadan kiliseye çevrilerek nadir görülen hibrit bir kullanım sergilemiştir. Bulgaristan'daki Akyazılı Sultan ve Kademli Baba gibi yedi köşeli plan şemasına sahip özgün yapılar, günümüzde Hristiyan azizlerine (Aziz Atanas ve Aziz İlyas) adanmış mekânlar olarak işlev görmektedir. Makale, bu dönüşümlerin akıbetinin ülkelerin kültürel ve siyasi politikalarına göre farklılık gösterdiğini ortaya koymaktadır. Macaristan'daki Gül Baba ve İdris Baba türbeleri, bir dönem Cizvit rahipleri tarafından şapel olarak kullanıldıktan sonra, restorasyonlar vasıtasıyla asıl kimliklerine kavuşturulmuştur. Öte yandan, Yunanistan ve Bulgaristan'daki pek çok Bektaşî mirası ya kilise olarak hizmet vermeye devam etmekte ya da ihmal, vandalizm ve defineci yağmaları sonucunda harabeye dönmektedir.

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Introduction

The conversion of places of worship in the Balkans has been a recurring phenomenon, often driven by political and social upheaval. Throughout history, numerous churches, mosques, and synagogues have undergone conversion from one religion to another in the region. In many cases, the conversion of places of worship was employed as a means of asserting dominance or erasing the presence of a former ruling power.

For instance, during the Ottoman Empire's rule over the region, the largest churches in cities were frequently transformed into mosques through the addition of a prayer niche (*mihrab*), a pulpit (*minbar*), and a minaret, and they were designated as "Fethiye" (meaning "conquest"). Conversely, following the fall of the Ottoman Empire, many mosques were converted back into churches as the Christian population sought to reclaim their former places of worship. Additionally, some buildings originally designed in the Ottoman-Turkish architectural style, such as mosques, masjids, tombs/mausoleums (*türbe*), and soup kitchens (*imarets*), were also repurposed into churches. Furthermore, certain churches were constructed atop existing mosques or tombs, repurposing these preexisting monuments.¹

Sufi and dervish convents (*tekke*, *zaviye*, *dergâh*) were also included among the structures that underwent conversion into churches in Rumelia. These convents held significant importance in early Ottoman history, as dervishes were dispatched to newly conquered territories to establish their communities, serving as exemplars in matters of culture, art, philosophy, and social organization for the local population. These convents welcomed guests, regardless of their religious or racial background, for up to three days, contributing to the dissemination of both Islam and Turkish culture. However, following the decline of Ottoman rule and the decrease in the Muslim population due to the Balkan Wars and the population exchange of 1923, many Sufi and dervish convents were also transformed into churches.²

Out of the 36 Sufi and dervish convents that were converted into churches in Bulgaria, Greece, North Macedonia, and Hungary, 24 of them were affiliated with the Bektâşi order. In the subsequent sections, we will examine these lodges individually.

1. Akyazılı Sultan Convent (Bulgaria)

Located on the coast of Dobrich (Hacıoğlu Pazarcık) province in northeastern Bulgaria, this complex consists of a tomb, a ritual space (*meydanevi*), a large convent (*asitane*), and a small convent (*tekke*). The architectural style of the tomb suggests that it was constructed either at the end of the 15th century or the beginning of the 16th century. The arrival and burial of Akyazılı Sultan, a revered figure who participated in the early Ottoman conquests, are documented in his sacred vitae (*menakıbnâme*) (Eyice, 1967, s. 556).

Evliyâ Çelebi, who visited the site in the Batova field during his journey from Silistre to Özi in Rebiyülevvel 1062 (February 1652), provides a detailed account of the convent in his travelogue under the subtitle "In Praise of the Convent of Akyazılı" (Der sitayiş-i âsitane-i Akyazılı). According to Evliya, Akyazılı Sultan lived for over a century and passed away during the reign of Sultan Murad II (1421-1451). Arslan Bey of Gâzi Mihaloğulları is credited as the patron of the convent and the tomb. It is also noted that every guest at the dervish lodge was entitled to a maximum stay of three days (Evliyâ Çelebi, 2004, ss. 452-456).

¹ In the case of Slovakia and Hungary, a comparative table has been created to illustrate the transformation of religious monuments. It highlights the conversion of churches into mosques during the Ottoman period and the subsequent conversion of mosques into churches after the Ottoman era. According to this table, there were 42 instances of churches being converted into mosques during the Ottoman period, whereas the number of mosques converted into churches after the Ottoman period reached 65 (Yılmaz, 2021, s. 27).

² For an inventory of architectural monuments converted into churches in the Ottoman geography, see Yılmaz, Mehmet E. (2020). *Kiliseye Çevrilen Türk Eserleri*, İstanbul Fetih Cemiyeti Publications. For the expanded second edition of the same book, see: Yılmaz, Mehmet E. (2023). *Kiliseye Çevrilen Türk Eserleri / Turkish Monuments Converted into Churches*, 3 volumes, YTB Publications.

In 1828, the convent was burned down by the Russians. Following this event, the main building of the convent could not be restored, and a new one-story wooden building was constructed beside the tomb. F. Kanitz, who visited the place in 1872, noted that at that time, the convent, under the leadership of Sheikh Halil Baba, accommodated 18 permanent and 8 temporary dervishes. Subsequent to the region's transition out of Ottoman rule, the convent was repurposed as a shrine (*makam*) of the Christian Saint Athanasius (Saint Atanas). After the First World War, the area came under Romanian control, and following the Second World War, it was renamed Obrochiste and became part of Bulgarian territory. Semavi Eyice, who visited the convent in 1966, reported that the tomb is well-maintained but lacks furnishings. Eyice also observed that the convent's building was in a state of disrepair and was being revered as a shrine (*makam*) associated with Saint Atanas (Eyice, 1967, ss. 573-575).

British historian F. W. Hasluck, for his work on the Bektashis, provides information about this convent and cites the findings of the British consul in Varna in 1914:

"...the village by the tekke is now inhabited by Bulgarians, and a transference of the sanctuary to Christianity, such as has been suggested above, actually took place during the late Balkan War, when the Bulgarian priest of the village erected a cross on the turbe. The crescent was, however, shortly afterwards replaced by the invading Romanian army." (Hasluck, 1929/I, p. 92).

The tomb and asitane are meticulously constructed buildings made of smooth-cut stone, following the style of classical Ottoman-Turkish architecture. Notably, the number seven holds significance in both architectural structures. The tomb features a domed entrance area, accessed through its arched door. The primary tomb building is designed with seven corners. Similarly, the ritual space (*meydanevi*), which originally had an entrance in front, is also a substantial seven-cornered structure (see Drawing 1). The protruding part of the furnace at the end aligns with seven sides, and the tall chimney body atop it is also seven-cornered. In 2016, the roof underwent repair and was re-covered.

Today, the tomb of Akyazılı Sultan is under Christian ownership. The niches within the tomb are adorned with icons, giving it the ambiance of a church decorated with objects from the Christian tradition (see Image 1). Akyazılı Sultan Convent stands as one of the most cherished Ottoman-Turkish legacies in Rumelia and is among the oldest structures of a Sufi order in the region, distinguished by its architectural design (Yılmaz, 2021, s. 14).

2. Hızır Baba Mausoleum (Bulgaria)

The mausoleum of Hızır Baba is located in the village of Bogomil (Tekkeköy), which is associated with the town of Harmanlı (Harmanlı) in northeastern Bulgaria. This mausoleum, positioned at the entrance of the village, is the only remaining structure from a larger complex that originally included a soup kitchen, guest houses, dervish cells, a fountain, vineyards, and gardens. After the region came under non-Ottoman control, the tomb was converted into a church named Saint George in 1898. However, due to a lack of congregation, it was subsequently closed and restored to its original state in 1959 (Güray, 2009, s. 74).

While the whereabouts of the missing Arabic construction epitaph are unknown, the marble inscription, displayed in two parts as depicted in a photograph published by A. K. Balkanlı, is inscribed in raised letters. The text reads:

"There is no god but Allah, Muhammad is the Messenger of Allah / The late Hızır Baba found his refuge here. It was completed in the year seven hundred and forty-nine" (Lâ ilâhe illallah Muhammedûn Resûlullah / Merhum Hızır Baba tâbe hennüke. Besi fi sene seb'a ve erbain ve tis'a mie).

From the text of the epitaph, it is evident that the tomb was constructed in 947/1540, during the reign of Suleiman the Magnificent. Despite the conversion of the tomb into a church, the epitaph remained in its original location. However, in the 1940s, it came to the attention of an officer in a military convoy passing through the region, who subsequently removed and damaged it. While L. Mikov suggests that this epitaph was exhibited in the Harmanlı Museum, B. Güray reports that museum officials denied its presence (Güray, 2009, s. 77; Mikov, 2008, s. 179).

The mausoleum, built for Hızır Baba, the son of Timurtaş³, has an octagonal design and includes an entrance section with a square stoa. (See Image 2, Drawing 2) The interior of Hızır Baba's mausoleum is currently in disrepair, with traces on the floor indicating the former presence of a chest or sarcophagus before the building's conversion into a church. Unfortunately, the tomb itself no longer exists today.

One noteworthy architectural element within the Hızır Baba Tomb is a small circular arched niche located at ground level, right by the entrance opening. During the conversion of the tomb into a church, Hızır Baba's remains were moved to this niche, and the opening was sealed with plaster. Regrettably, the niche, which was uncovered during the 1959 restoration, fell victim to treasure hunters, leaving no traces of the buried bones.

Inside the tomb, niches with pointed arches can be found on both sides next to the lower row window on the north facade. These niches, divided horizontally by wooden beams, likely served both to reduce the weight of the wall and as storage spaces. After the building was converted into a church, evidence of sitting benches can be observed in these niches. Above the pointed arch opening on the interior of the entrance facade, a blue cross still remains, and traces of red and blue-colored vegetal and geometric patterns can still be seen on the side surfaces of the arches (See Image 3).

In addition to decorative details from the period when the building was utilized as a church, various inscriptions and graffiti from visitors adorn the wall surfaces. Following the conversion of Hızır Baba's Tomb into a church, changes were made to the facade arrangement. The entrance section was walled off and transformed into an apse, and the south facade's lower row window was enlarged and converted into an entrance.

The only documented restoration of the structure occurred in 1959 when it was restored to its original state after ceasing to function as a church. This restoration, led by Architect Rashel Angelova, included covering the domes with lead, removing the brick walls covering the entrance, reinstating the south window's original design, fortifying the windows, and reopening the sealed niche next to the entrance. However, the church decorations on the building's walls were left intact.

Currently, this abandoned and neglected structure is at risk of destruction as it lacks official recognition as a cultural asset (Güray, 2009, s. 79; Yılmaz, 2021, ss. 24-25).

3. Hızır Bey Convent (Bulgaria)

Hızır Bey Convent was located in the city center of Dubnitsa. Following the end of Ottoman rule, it was demolished based on a local oral legend claiming that it had been built atop the Monastery of St. Georgi. In its stead, a new church was constructed between 1888 and 1895. There is an archival record in the Archives of the General Directorate of Foundations (*Vakıflar Genel Müdürlüğü Arşivi*) pertaining to the convent, titled "Medine-i Dunbiça'da Hızır Bey Zâviyesi Vakfı" (The Foundation of Hızır Bey Convent in Dubnitsa) (Ayverdi, 2000/IV, s. 24; Koyuncu, 2006, s. 232; Yılmaz, 2020, s. 218; BOA.EV.MH 160/28, BOA.EV.THR 105/68).

4. Kademli / Kademli Baba Convent (Bulgaria)

Kademli Baba Convent is situated in the village of Kalugerevo/Grafitovo (Tekke), approximately 10 km southeast of Nova Zagora (Yenice Zağra), within the region known as Adatepe. According to Evliyâ Çelebi, the convent encompassed various structures, including a soup kitchen, a cellar, a masjid, a mausoleum, and a ritual space. Evliya credits Çelebi Mehmet Han as the patron of these facilities (Evliyâ Çelebi, 2004/III, ss. 490-491).

Of the structures documented by Evliyâ Çelebi, only the tomb has endured through the present day. Regarding the ritual space, only a few sections of the walls have withstood the test of time. Kademli Baba Tomb is designed with a heptagonal plan, featuring a burial chamber covered

³ Timurtaş Bey is from one of the deep-rooted families of the founding years of the Ottoman state. He is also related to Karaca Ahmed, the famous Sufi of the Orhan Gazi period (Turgut, 2019).

by a dome and a square-planned domed room at the entrance. Notably, it shares architectural similarities with the Akyazılı Sultan Lodge, particularly in terms of the heptagonal construction of the square house and the tomb (Yılmaz, 2020, ss. 60-61).

The exact construction date of the tomb, which lacks an epitaph, remains uncertain. M. Kiel, relying on information extracted from the land survey register (*tapu tahrir defteri*) of the Çirmen Sanjak, dated 1580, suggests that it was erected during the reign of Selim II (1566-74) (Kiel, 1971, ss. 45-60).

Following the dissolution of the Janissary corps in 1826, the operations of the Bektashi lodges ceased, leading to the abandonment of the Kademli Baba Convent. Similar to other Bektashi convents in Western Thrace and Bulgaria, this one was also converted into a church, being dedicated to Sveti Elijah (Prophet Elijah) (Mikov, 2008, ss. 40-46).

The tomb, now in a state of ruins (see Drawing 3), has unfortunately fallen victim to plundering by treasure hunters.

5. Kanaat Baba Convent (Bulgaria)

Kanaat Baba Convent was located 1.5 km north of the village of Alexandria (Kapaklı Köyü) in Dobriç (Hacıoğlu Pazarcık). The convent, originally established by Kanaat Baba in the 17th century and frequented until the 1950s, was unfortunately demolished after this period (Yılmaz, 2020, s.19). According to an old survey conducted by Petrov-Margos (see Drawing 4), which regrettably no longer exists, the convent is believed to have been a modest structure constructed from wooden logs using an overlapping technique. It consisted of an interconnected mausoleum and a ritual space, surrounded by a portico. In this regard, it bears a striking resemblance to the Kızana Convent in Tırgovişte (*Eski Cuma*). The remnants of this convent, now recognized as the tomb of Prophet Iliia by Christians, underwent restoration in 2009 and were subsequently reopened as the Alexandria Monastery (Acar, 1999, ss. 52-56; Aydın, 2015, s. 342).

6. Sarı Saltık Convent (Bulgaria)

Kaliakra Castle (Keligra Kalesi) is situated on a promontory extending into the Black Sea between Kavarna and Shabla in northeastern Bulgaria. This castle holds historical significance as it was one of the places where Sarı Saltık personally resided and conducted his activities. Ottoman-era foundation records confirm the presence of a Sarı Saltık Baba Convent within Kaliakra Castle. Evliyâ Çelebi also provides detailed information about this convent (Evliyâ Çelebi, 2004/II, ss. 157-159).

In the 1800s, Bijişkyan, who visited the region, reported the existence of a castle along with a monastery and a shrine attributed to Sarı Saltık. However, when Hasluck visited the site roughly a century later, he noted that the convent had fallen into complete disrepair (Demir, 2015, ss. 148-152; Evliyâ Çelebi, 2004/III, ss. 157-159). The spaces that once belonged to Saltık Gazi's Dervish lodge are currently utilized as St. Nicola's Church (Ayverdi, 2000/I, ss.132-133).

7. Gül Baba Mausoleum (Hungary)

Gül Baba's mausoleum is situated atop Gül Tepe (Rose Hill) on the Buda side of Budapest. It was commissioned and constructed by Yahyâpaşazâde Mehmet Pasha, who held the position of Beylerbeyi (Governor) of Budin from 1543 to 1548 (Yılmaz, 2021, s.15). This mausoleum was meticulously crafted from cut stone in the classical Ottoman style, boasting an octagonal design and crowned with a lead-covered dome.

Evliyâ Çelebi provides a vivid description of the interior of the tomb, stating, "Gülbaba himself rests beneath a lead-covered dome within a garden adorned with flowers. His sarcophagus is draped with green broadcloth, and a Bektashi crown graces his blessed head. The tomb is adorned with Quranic verses inscribed in various Arabic scripts." (Evliyâ Çelebi, 2004/IV, s. 325)

Following the Ottoman era, in 1686, Gül Baba's mausoleum was handed over to Jesuit priests by the Austrians and repurposed as a church. This transformation involved the removal of the sarcophagus and all interior furnishings, the addition of a wooden structure to the dome, the

construction of a second roof, and the installation of a non-functional lighthouse (see Drawing 5). The window on the west facade was sealed, the arch above the window was modified into an oval shape, and the exterior appearance of the tomb underwent a complete alteration (Yılmaz, 2020, ss. 157-158).

Following the dissolution of the Jesuits in 1773, ownership of the mausoleum transferred to private hands. In 1861, architect János Wagner acquired the land on which the tomb stands. Rather than demolishing the tomb, he ingeniously built his own villa in a manner that preserved the tomb within its courtyard. This arrangement shielded the tomb from potential destruction during the Second World War. Gül Baba's mausoleum received recognition as a historical monument in 1914, and it was subsequently transformed into a museum, welcoming visitors since 1962 (Yılmaz, 2021, ss. 11-36).

In 1996, a collaborative project between the Turkish and Hungarian governments led to the restoration and landscaping of the mausoleum. On September 3, 1997, it was officially unveiled to the public during a ceremony attended by the presidents of both nations. Similarly, in 2014, after an agreement was signed, repair work commenced through a Turkish-Hungarian partnership. This restoration project encompassed the tomb, interior furnishings, environmental landscaping, and the Gül Baba Museum. The inauguration ceremony, attended by the presence of both countries' presidents, marked the reopening of these restored facilities on October 9, 2018 (See Image 4). Gül Baba's mausoleum stands as one of the few architectural relics from the Ottoman era in Central Europe that has endured through the ages.

8. İdris Baba Mausoleum (Hungary)

The mausoleum of İdris Baba is located in the old Muslim cemetery outside of the Ottoman walls of the era in the city of Pécs (Peçuy) in Hungary.

The famous historical writer Peçuylu İbrahim Efendi introduces İdris Baba with the following sentences:

"In Peçuy, there was a divine lover known as İdris Baba among the dervishes. He was a revered figure, renowned for the many miracles and acts of saintliness attributed to him. At that time, this venerable man, for whom a lofty dome has now been erected over his tomb, was still alive, and I encountered him." (Eyice, 2000, ss. 484-485).

Based on Peçuylu encounter with him in the year 1000/1591, we can infer that İdris Baba passed away in the late 16th or early 17th century, and a domed tomb was subsequently built over his grave. Indeed, İdris Baba, whose actual existence was confirmed through this information, had his remains discovered later. In 1073/1663, Evliyâ Çelebi also visited Peçuy and referred to İdris Baba with the statement,

"He was alive in the year 1000, and many miracles are attributed to him." (Evliyâ Çelebi, 2004/VI, ss. 259-260).

İdris Baba's mausoleum underwent a transformation into a chapel by the Jesuit order after 1693, following the Ottoman withdrawal from Hungary. During this conversion, one of its windows was dismantled, and an apse with a half-round projection was added to the structure (See Image 5). Nevertheless, the Christian appropriation of the building for worship was relatively brief. In the 18th and 19th centuries, it served as a gunpowder storage facility for an extended period. In 1912-1913, István Möller carried out partial restoration work on the site, which included the removal of the apse while leaving the cross intact at the pinnacle (see Drawing 6). A postcard from 1935 depicts the building still furnished as a Christian place of worship (Yılmaz, 2020, ss. 195-196).

The Mausoleum of İdris Baba underwent restoration once again in 1961-1963. During this restoration, an excavation was conducted at the location where the sarcophagus had previously been placed, and the nearly complete skeleton of İdris Baba was discovered. In the 1980s, maintenance work was carried out, and the mausoleum was arranged to maintain its original appearance.

The mausoleum is constructed in an octagonal plan, using rubble stone in its construction. One of the windows was transformed into a pointed Gothic arch doorway, while the other Turkish-era windows were sealed. One window was also enlarged. In the latest restoration, some of these alterations were rectified. One of the circular windows in the upper row was restored to its original form, but the doorway with Gothic-style lintels remained untouched.

The dome, constructed without arches, is covered with tiles. Today, Idris Baba's grave, separated by a wooden railing, features a coffin with a Kadirî crown at its head. Additionally, there is furnishings such as candle holders and prayer rugs (Ayverdi, 2000/I, ss. 225-228; Eyice, 2000, ss. 484-485).

9. Hıdır Baba Mausoleum (N. Macedonia)

Hıdır Baba's mausoleum is situated to the southwest of Makedonski Brod, atop a high plain that offers sweeping views of most of the town. This unassuming structure boasts a simple square design, measuring 6.5 meters in length, and is crowned with tiled roofing.

Throughout history, the Hıdır Baba Convent played a significant role as a haven for travelers seeking shelter and hospitality. Cadastral survey registers dating back to 1544 reveal that the convent possessed various assets, including fields, vineyards, gardens, orchards, mills, and meadows, all of which were exempt from taxes. These historical records also bear the names of several dervishes who resided within the convent, such as Dervish Ali Baba, Veli Dede, Hasan Abdal, Hüdaverdi Dede, Hüseyin Dede, Aşık Dede, and Pervane Abdal. Moreover, according to the cadastral survey registers from 1569, the convent accommodated a total of 9 dervishes. However, the active life of the Hıdır Baba Convent came to an end when the Serbs assumed control of the region during the First World War. During the Serbian occupation, the convent was repurposed into a church, bearing the name St. Nicholas. The present-day church structure stands as a testament to the mausoleum that once formed part of the original convent (See Image 6) (İzeti, 2004, s. 246; Koneska, 2009, s. 243).

During the Second World War, although the site continued to be visited, especially by Bektashi Muslims, it was largely neglected, leading to gradual deterioration over time. Towards the end of the 1980s, restoration efforts were initiated, and the area where the old entrance door was situated was transformed into an apse. In 1994, the tomb was re-dedicated as a church (Koneska, 2009, ss. 245-246).

Bogdan Filov, who arrived in Brod on 23 August 1916, referred to the St. Nicholas Monastery as a "Turkish (Pomak) convent," without mentioning the name of Hıdır Baba. After the old convent was converted into a church, Bektashis in the region re-established a dervish convent in Kırçova in 1925 (Mevsim, 2013, 130). Halveti Eyüp Baba is the founder of the dervish convent, which remains active to this day (Tuna, 2013, ss. 254-255).

10. Karaca Ahmet Sultan Convent (Macedonia)

In Tekija (Tekkeköy), situated on the Kumanovo road, 24 km east of Skopje (Üsküp), once stood the convent and tomb of Karaca Ahmet Sultan. However, in 1914, during the Serbian occupation, this convent was transformed into a church dedicated to St. George when a cross was erected on its premises. Unfortunately, the dervish convent and tomb subsequently vanished, leaving behind only a few tombstones in the cemetery.

To this day, the area where the convent once stood is regarded as sacred, and local Christians continue to light candles there (Hasluck, 2012, s. 80; Maden, 2013, ss. 98, 124).

11. Bayezid Baba Mausoleum (Greece)

Bayezid Baba Mausoleum is situated in the village of Mesia (Babaköy) in Kilikis (Avrethisar). Bayezid Baba was one of the early-generation dervishes who settled in the Balkans during the second half of the 15th century. He initially founded a convent in Stara Zagora (Eski Zağra), which is now part of Bulgaria. Later, he entrusted this convent to one of his dervishes, Mümin Baba, and then

moved to Yenice, where he established a second convent in Babaköy. Bayezid Baba is described in the Otman Baba Velayetnâme as “a saint known for his outward asceticism and piety” (*evliyâ idi zahir-i zühd ü takva içinde idi*) (Kayapınar, 2009, s. 108). After establishing his dervish lodge, Bayezid Baba traveled to Anatolia, visited the Hacı Bektaş Convent, and then returned to Yenice, where he eventually passed away in his own convent. According to cadastral survey registers, the founder of the convent was Malkoçoğlu Bali Bey, one of the ghazi leaders who fought to expand the Ottoman frontiers (“*vakf-ı Bali bin Malkoç, karye-i Babaköy, tabi’i Selânik der nahiye’i Vardar*”). Ibn Kemal, the renowned Ottoman historian, described Malkoçoğlu Bali Bey as

“one of the heroic saints (Alp erenler), those who faced battle like shields against arrows and swords, those who marched to war with the spirit of a champion.” (Ayverdi, 2000/IV, s. 321; Kayapınar, 2009, s. 109).

In its original form, the Bayezid Baba Convent likely comprised a complex that included a soup kitchen, a ritual space, a tomb, dervish cells, a mosque, and a cemetery. Unfortunately, only the tomb has survived from this complex. The Bayezid Baba Mausoleum was converted into a church following the population exchange between Turkey and Greece in 1923 (Yılmaz, 2020, s. 356).

Originally, the tomb is believed to have had a square-plan space with a portico covered by a dome, similar to structures like the Pristina Sultan Murad Mausoleum, Gallipoli Sinan Pasha Mausoleum, or Otman Baba Mausoleum. However, during the conversion of the building into a church, this western space was demolished, and the current structure with a bell tower was added. Additionally, a semicircular apse was constructed to the east of the tomb (See Image 7).

The square-plan tomb is surmounted by a dome that rests on an octagonal pulley (see Drawing 7), and stalactitic pendentives mark the transitions from the dome to the walls. The entrance door of the tomb, constructed from cut stone, features a blank inscription (Sambanopoulou, 2008, p. 310; Yılmaz, 2020, s. 356).

12. Durbalı Baba Sultan Convent (Greece)

Durbalı Baba Sultan Convent is located in the village of Asprogia (Ayvalı), which is part of Larissa (Yenişehir). This complex, known as a Bektashi tekke dating back to the 16th century, consists of a soup kitchen, a ritual space, a tomb, and a courtyard. During the 1955 earthquake, this largest Bektashi convent in Greece suffered significant damage, but the Durbalı Sultan tomb, where Cafer Halife and Mustafa Halife are also buried, managed to remain standing. The convent was in use until the passing of the last leader, Seit Baba, in 1972. Afterward, it was confiscated by the Farsala Revenue Administration. M. Kiel describes his visit to the tekke as follows:

“After the death of the last Sheikh Baba Seyit, the condition of the dervish lodge deteriorated rapidly. Manuscripts and Bektâshî plates with calligraphy were stolen, doors and windows were broken. In the 1990s, fanatical Greek nationalists demolished the surviving buildings, broke the tombstones with manuscripts on them, opened the graves and scattered the bones left and right, displaying an example of vandalism unbecoming of the descendants of a nation that founded the oldest civilization in Europe.” (Kiel, 2014, s. 549).

Today, the convent, which has been completely abandoned by Muslims, has been repurposed by Christians and is dedicated to Saint George (Aya Yorgi). Icons, paintings, and an altar have been placed at the entrance of the Durbalı Baba Sultan and Muharrem Mahzûnî Baba tombs, making it a church embraced by the Christian community (Yılmaz, 2020, s. 513).

13. Hacı Baba Mausoleum (Greece)

Hacı Baba Mausoleum is situated near the village of Eleftheres (Leftere), located 20 km southwest of Kavala. Judging from the remnants of walls surrounding the mausoleum, it is likely that this place was part of a complex consisting of a soup kitchen, a ritual space, and a mosque. Despite the absence of a Muslim population in the region, the Hidrellez tradition is continued by the local Christian community. H. Lowry mentions that on the third day after Easter, villagers gather around

the plane tree in the area with icons brought from the Church of Saint Taxiarchis and sing songs to welcome spring (Lowry, 2009, ss. 86-87; Mavrommatis, 2005, s. 535).

14. Hıdır (Hızır) Baba Convent (Greece)

Hıdır (Hızır) Baba Convent is located on a rocky hill in the village of Petrota (Taşlık) in Komotini (Gümülcine). Until 1962, the Hıdır Baba Convent was regularly visited, but it was damaged during the Bulgarian occupation. During the regime of the 1967 Greek military junta, like other Bektashi convents in Western Thrace, it was converted into a church dedicated to "Agios Georgios" (Saint George). Until the restoration in 2008, Hıdır Baba's tombstone with his distinctive headgear stood at the corner of the damaged mausoleum. There used to be a historical inscription stone and a wheel motif above the entrance door of the structure, but during the 2008 restoration, the entire facade was plastered, obscuring the inscription. The two-part mausoleum measures 6×8 meters and is architecturally a simple structure (Baltalı, 2008, s. 6; Bıçakçı, 2003, s. 84; Mavrommatis, 2005, s. 538).

15. Horasanizade Convent (Greece)

The first Bektashi convent established in Heraklion (Kandiye) was the Horasanizade Bektashi Tekke. According to Evliyâ Çelebi, this convent was a charitable institution built from the funds of the *ghazi* and martyr Deli Hüseyin Paşa and accommodated 80 dervishes (Evliyâ Çelebi, 2004/VIII, s. 495). The *postnişin* (spiritual leader) of the central Bektashi convent in Hacıbektaş, Vahdeti Efendi, sent a Bektashi group under the commend of Derviş Ali of Horasanîzâde Mevlâna to participate in the conquest of Crete. Derviş Ali Efendi arrived in Istanbul and, on 25 Rebiülahîr 1055 (June 21, 1646), set out for Crete with a military expedition. While the army gathered before Heraklion, Derviş Ali Efendi temporarily established a dervish convent and began conducting religious rituals in the village of Vone (Dedeler) near the Pedia Fortress at the beginning of 1057/1647. Acknowledging the efforts and dedication of Derviş Ali Efendi's group, Serdar Gâzi Deli Hüseyin Paşa had a convent built on the northern slope of the İnadiye Castle, and it was endowed with a decree in Cemaziyelevvel 1060 (May 1650). The convent was officially opened in the same year, around the end of Ramadan (September). The Horasanizade Convent, which operated for 280 years, was first converted into a church as a result of the population exchange stipulated by the 1923 Treaty of Lausanne, as the Muslim community was forced to leave Crete. Later, it was completely demolished, leaving no trace behind (Bıçakçı, 2003, ss. 117-118; Köprülü, 1980, ss. 40-42).

16. Kırklar Convent (Greece)

On the road from Yenisea (Yenice Karasu) to Komotini (Gümülcine), there is a convent named Kırklar Tekkesi (Convent of the Forty) where Kaygusuz Sultan is buried. The inscription above the entrance gate of the tomb is dated dated 1265/1848. During the Balkan Wars, the convent was converted into a church by the Bulgarians, who occupied the region (Bıçakçı, 2003, ss. 406-407). On July 5, 1913, when archaeologist Bogdan Filov visited Yenisea, he reported that the convent had been converted into a church and took a photograph of the octagonal tomb located nearby (Mevsim, 2013, s. 70). The tekke building is constructed with wooden beams and rubble stone walls, presenting a simple architectural style. Unfortunately, the tomb seen in the old photograph did not survive to the present day (Yılmaz, 2020, s. 506) (See Image 8).

17. The Bektashi Convent in Kırlikova (Greece)

The village of Mikropolis (Kırlikova), a town of about three thousand inhabitants in the 16th century, was located to the north of Drama and had a Bektashi convent consisting of a plane tree, a fountain, a cemetery, a mosque, a tomb, an soup kitchen and a bathhouse (*hamam*). Of these structures, the mosque has not survived to the present day, while only a fragment of the foundation wall of the bathhouse remains. The Muslim cemetery, covered with large cypress trees, is used as a Christian cemetery and the tomb has been converted into a church. The fountain and the kitchen of the *imaret* are still active. It is not known to which dervish the original convent and the tomb

belonged. The tomb is a simple structure with a rectangular plan, a gable roof and no distinctive architectural features (Lowry, 2009, ss. 82-84).

18. Kütüklü Baba Convent (Greece)

Kütüklü Baba's tomb is located in the village of Selino (Kerevizli) in Xanthi (İşkece). The exact construction date of the convent belonging to Kütüklü Baba, a Bektashi shaykh who was a contemporary of the Ottoman raider commander Gâzi Evrenos, is unknown. Architecturally, however, it is highly likely to have been built in the late 14th or early 15th century. The structure consists of a square-plan convent and an octagonal-plan tomb, constructed from cut stone (see Drawing 8). In 2009, the building underwent partial restoration and, like other Bektashi convents in Western Thrace, it is in the process of being transformed into a Christian space with the placement of icons by the local community. Efforts to convert the Kütüklü Baba Convent into a church continue to this day. Most recently, as part of the Dimokritia 2011 summer events, a concert was organized at the convent on the evening of Sunday, July 24, 2011. After the concert, Christian attendees lit candles and engaged in worship beside the icons within the tomb (Bakirtzis, 2008, ss. 318-319; Lowry, 2009, ss. 41-45; Mavrommatis, 2005, s. 537).

19. Memi Baba Mausoleum (Greece)

Memi Baba's mausoleum is located between the villages of Thimaria (Köseler) and Kapnachori (Sofular), 22 km east of Kozana. In 1915, British historian W. F. Hasluck, who visited Memi Baba Mausoleum, reported that the convent was closed down through confiscation in 1826, reopened in 1875, and inhabited by married dervishes. He also mentioned the presence of several graves with the title "Bektashi," one of which dated back to 1051 (1641) (Hasluck, 2012, ss. 47-49). In 1660, Evliyâ Çelebi, during his visit to Memi Baba Tekke, provided detailed information in his unique style (Evliyâ Çelebi, 2004/V, ss. 807-809).

The mausoleum is built with stone walls measuring 5.29×5.39 meters from the inside and has an average thickness of 85 cm. It features a decorative wooden boat-shaped ceiling from the inside and a pitched roof covered with tiles from the outside. The structure has one exterior wall that is 7.10 meters long (see Drawing 9). Following the population exchange of 1923, the mausoleum was converted into a church dedicated to Agios Georgios (Yılmaz, 2020, s. 385). During the conversion, Memi Baba's sarcophagus was destroyed, and a semi-circular apse was added to the eastern side with a new entrance. A platform with three steps leading to the interior was added, along with a simple iconostasis. The decorative ceiling remained untouched. Both the interior and exterior were completely plastered and painted. Above the original door and window openings, double-centered stone arches, characteristic of Ottoman-Turkish architecture, are still intact. On the western facade, the flush stones were removed, and the body wall was raised along the roof slope to achieve a classical Greek architectural triangular entrance form. The entirely wooden four-tiered octagonal boat-shaped ceiling features a circular centerpiece. The late-period decoration on the ceiling is adorned using a wood-painting technique and remains in its original state.

After the dissolution of the Bektashi Order in 1826, Memi Baba Tekke was closed and remained so for 49 years. However, it reopened in 1875, and during this period, it likely underwent some repairs and renovations. Indeed, considering the decorative features, it is plausible that the existing boat-shaped wooden ceiling was constructed during a possible restoration in 1875. The square plan of the mausoleum and the characteristics of the wooden ceiling, displaying 19th-century features, are consistent with the accounts of Evliyâ Çelebi. Therefore, it is likely that the original structure of the mausoleum had a domed roof (Yılmaz, 2019, ss. 113-125) (See Image 9).

20. Musa Baba Convent (Greece)

The convent of Musa Baba was located within the city walls of Thessaloniki, in the district that bore its name during the Ottoman era, situated in what is now Terpsitheas Square. The tekke, likely constructed in the 16th century, was known to include a tomb, a mosque, and a cemetery. It

is recorded in the Archives of the General Directorate of Endowments under *el- Hac Musa Baba Zaviyesi Vakfı* (Yılmaz, 2020, s. 498).

In 1078/1668, when Evliyâ Çelebi visited Thessaloniki, he described the Musa Baba Mausoleum as follows:

"Musa Baba lies in a well-constructed dome covered with lead, situated at the base of Kanlı Burgaz. In a small tekke with cypress trees, a few dervishes who are in a state of poverty reside." (Evliyâ Çelebi, 2004/VIII, s. 166)

Two old postcards from 1917 depict a hexagonal mausoleum covered by a dome and a small mosque within the tekke. After the end of Ottoman rule in Thessaloniki, the mosque within the tekke was converted into a church. This mosque has not survived to the present day, and only the tomb remains from the tekke. Thanks to funding from the European Union in 2015, the tomb of Musa Baba has been restored and is in good condition today (Yılmaz, 2020, s. 498) (See Image 10).

21. Nefes Sultan Convent (Greece)

Nefes Sultan Convent is located on a hill near the thermal springs in the vicinity of Loutros (Ilıca) village, near Alexandroupolis (Dedeağaç). Evliyâ Çelebi, who visited the tekke in 1078/ 1668, provides a detailed description of it. Evliyâ mentions that the tekke had around forty to fifty dervishes and included ritual spaces for summer and winter, guest accommodations, a kitchen, a stable, a cellar, a mosque, and a tomb. He also notes that Ekmekçioğlu Ahmet Paşa was the patron of these buildings (Evliyâ Çelebi, 2004/VIII, ss. 76-78).

Of these structures that Evliyâ Çelebi described, only the tomb and a cistern have survived to the present day. The remnants of the other buildings can still be found in the area. The mausoleum of Nefes Sultan has a rectangular plan and a simple wooden roof. In recent times, the roof has been adorned with a cross, and icons have been placed in the prayer niche (*mihrab*), transforming it into a Christian place of worship dedicated to St. George, following a restoration effort (Lowry, 2009, ss. 35-40).

22. Sarı Baba Convent (Greece)

Sarı Baba Convent was located in the neighborhood that bears its name in the center of Mytilene (Midilli), on what is now Kiparission Street. The convent consisted of Sarı Baba's tomb, a *semâhâne* (a hall for Sufi rituals), and a room. The Midilli Court Registers (Şeriye Sicili) contain a record pertaining to the convent dated 1774. We also learn from archival registers that in 1902, its sheikh was Mevlevî Kasım Dede. In the Archives of the General Directorate of Foundations, there is also a foundation record dated H. 03.08.1285 (November 18, 1868) under the name *Kutbü'l Ârifin Sarı Baba Zâviyesi*.

The convent, registered as the Sarı Baba Türbesi ve Odaları Vakfı (Sarı Baba Mausoleum and Rooms Foundation) in ledger number 613 of the foundations, occupied an area of 2,000 square meters and was liquidated after the population exchange in 1923 for 1,500 Turkish gold liras (Oğuz, 2014, s. 166; Papageorgiou, 1900, p. 35).

During his trip to Mytilene in 1889, the last sheikh of the Bursa Mısrî Convent, Mehmet Şemseddin Efendi, visited Sarı Baba and provided the following information:

"...Before the mosque, there was a mausoleum and a room in a Christian neighborhood called Sarı Baba. One of the Mevlevî devotees, who was related to our Galib Efendi, was responsible for the mausoleum. Initially, dhikr gatherings were held there, and even Christians would come and show more respect than Muslims... We then arrived at the neighborhood known as Sarı Baba. There was a beautiful room and also a semâhâne. We performed dhikr there tonight."

Today, the site of Sarı Baba Tekke is occupied by the Aziz Yani Church and its naos (Yılmaz, 2020, s. 464) (See Image 11).

23. Selyan Mausoleum (Greece)

Near the village of Filipi (Selyan), located 12 km north of Kavala, there is a tomb of an unnamed Bektashi dervish on a hill. This tomb, dating back to 1780, was converted into a chapel in 1924. It is known that there were numerous Bektashis in the region known as Eastern Macedonia between Thessaloniki and the Karasu River in the 18th and 19th centuries. The identity of the person buried in this tomb is unknown, but it was recorded on an Ottoman military dated 1899. The tomb is a simple structure with a rectangular plan, a pitched roof, and no distinctive architectural features (Lowry, 2009, s. 85; Mavrommatis, 2005, s. 535).

24. Veli Baba Mausoleum (Greece)

After Crete, the largest island in Greece, Khalkis (Eğriboz), remained under Ottoman rule from 1470 to 1831. Veli Baba Convent was established during this period at the eastern end of the island by dervishes who had participated in the 1470 siege. The convent is mentioned in the 1539 cadastral survey registers of the island, and it is known to have existed in 1506 (Kiel, 1994, s. 492). In another document dated 1784, there is a mention of the endowment of Veli Baba near the Eğriboz Castle (*Eğriboz Kalesi varoşunda Veli Baba Zaviyesi Evkafı*) (BOA C.EV. 587/29627, H. 29.10.1198). Although not visible in detail in an 1834 engraving, we believe that the structure seen on a hill to the east outside the city walls is the Veli Baba Convent. Given the "baba" in Veli Baba's name, it is likely that he was a Bektashi dervish. Like other Bektashi tekkes in Greece, such as Hıdır Baba, Nefes Baba, Hacı Baba, Ece Sultan, and Durbalı Baba Sultan, they are typically located on high hills outside the city. Semavi Eyice reported during his trip to Greece in 1955 that the Veli Baba Tekke had been converted into the Agios Elias Church. The convent, which was demolished in the 1960s, was located at the end of the present-day Iatridou Street. The Veli Baba Hill currently houses the reservoir of the Halkida Waterworks (Eyice, 1955, s. 219; MacKay, 2012, p. 14).

Conclusion

When we examine the Bektashi convents and mausoleums converted into churches in the Balkans, we see that in Bulgaria, six, in Hungary, two, in North Macedonia, two, and in Greece, fourteen structures have been converted into churches or adopted and used as churches by Christians (Table 1, Table 2).

In North Macedonia, the Hıdır Baba Mausoleum has been converted into a church, but interestingly, the sarcophagus inside has not been removed, making it a unique example in this regard. The Karaca Ahmed Convent, on the other hand, was initially converted into a church and later completely demolished.

In Bulgaria, both the Kademli Baba and Hızır Baba mausoleums were briefly used as churches and later abandoned. In both tombs, motifs related to Christianity from the period they were used as churches are still present. Akyazılı Sultan Mausoleum, while preserving its original mausoleum architecture, has been promoted by the Bulgarian state as the place of Saint Athanasius.

In Greece, the converted Bektashi convents-mausoleums have had their original architectural features altered, especially on their facades, where key elements of Ottoman architecture, such as double-centered arches and domes, have been deliberately changed. However, Durbalı Sultan and Kütüklü Baba mausoleums have been adopted by Christians, and religious ceremonies are conducted in them during certain periods. The Kırklar Convent was converted into a church during the Bulgarian occupation, but later returned to its original function, making it the only structure to do so in the exchange region of Yenice Karasu.

In Hungary, the Gül Baba and İdris Baba mausoleums, which were converted into churches by the Austrians after the Ottoman rule in the region, were later restored to their original functions as mausoleums. These structures continue to be used as mausoleums to this day.

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Appendices / Ekler

Table 1: Bektashi Dervish Lodges-Tombs Converted into Churches in Rumelia

No	Name	Location	Founder	Date of Construction	Date of Conversion	New Name
1	Akyazılı Sultan Dervish Lodge	Bulgaria, Balchik, Obrocishte	Gâzi Mihaloğlu Arslan Bey	15th century	1914	Akyazılı Sultan Dervish Lodge and St. Athanasius Tomb
2	Kanaat Baba Dervish Lodge	Bulgaria Hacıoğlu Pazarı / Dobrich Kapaklı / Aleksandria	Mustafa Kanaat Baba	17th century	2009	Monastery of Elijah Prophet
3	Hızır Bey Dervish Lodge	Bulgaria Dubniçe / Dubnitsa	Hızır Bey	15th century (?)	1888	Church of St. George
4	Hızır Baba Tomb	Bulgaria, Harmanlı/ Kharmanli Dervish Tekkeköy (Bogomil)	Unknown	947/1540	1898-1959 Church of Saint George	Hızır Baba Tomb
5	Sarı Saltık Dervish Lodge	Bulgaria, Hacıoğlu Pazarcık, Keligra (Kaliakra)	Sarı Saltık	13th century	20th century	Church of St. Nicholas
6	Kademli Baba Tomb	Bulgaria, (Nova Zagora), Grafitovo	Çelebi Sultan Mehmet	16th century	20th century, Church of the Prophet Elijah	Kademli Baba Tomb
7	Gul Baba Tomb	Hungary, Budapest, Rózsadomb	Budin Beylerbeyi Yahya Paşazâde Mehmet Paşa	Between 1543-1548	1690-1773 Church of St. Joseph	Gul Baba Tomb
8	İdris Baba Tomb	Hungary, Peçuy/ Pécs	Unknown	17th century	1693 (?) – 1961 Jesuit Order Chapel	İdris Baba Tomb
9	Hidir Baba Dervish Lodge	Macedonia, Kicevo, Makedonski Brod	Hidir Baba	15th century	1916 St. Nicholas Church 1994 St. Nicholas Church	Hidir Baba Tomb and St. Nicholas Church
10	Karaca Ahmet Sultan Dervish Lodge	Macedonia, Skopje, Tekija	Unknown	Unknown	1914, Church of Saint George	Isn't surviving today

11	Bayezid Baba Tomb	Greece, Kilkis, Mesia	Malkocoglu Bali Bey	15th century	1923	Church of St. Constantine-Eleni
12	Nefes Sultan Dervish Lodge	Greece, Alexandrupolis, Loutros	Ekmekcioglu Ahmet Pasha	15th century	2000	St. George Church
13	Kırlıkova Dervish Lodge	Greece, Drama, Mikropolis	Unknown	Unknown	2000	Mikropolis Village Chapel
14	Veli Baba Dervish Lodge	Greece, Khalkis	Unknown	15th century	1923-1960's St. Ilija Church	Isn't standing today
15	Memi Baba Dervish Lodge	Greece, Eğribucak Greece, Thimaria-Kapnachori	Zülfikâr Bey	16th century	After 1923	St. George Church
16	Horasanizade Dervish Lodge	Greece, Girit, Kandiye Greece, Crete, Heraklion	Deli Huseyin Pasha	1650	1924	Isn't standing today
17	Hıdır (Hızır) Baba Dervish Lodge	Greece, Komotini, Petrota	Unknown	Unknown	1967	St. George Church
18	Kutuklu Baba Dervish Lodge	Greece, İskeçe, Kerevizli Greece, Xanthi, Selino	Evrenosoğlu family	14th century	2000	Kutuklu Baba Dervish Lodge / St. George Church
19	Bektashi Dervish Lodge	Greece, Kavala, Filipi	Unknown	1780	1924	Filipi Church
20	Hacı Baba Tomb	Greece, Kavala, Eleftheres	Unknown	Unknown	1924	Taxiarchis Church
21	Sari Baba Dervish Lodge	Greece, Lesvos	unknown	17th century	1927	St. John (Agios Ioannis) Church
22	Musa Baba Dervish Lodge	Greece, Thessaloniki	unknown	16th century	1917	Musa Baba Tomb
23	Kırklar Dervish Lodge	Greece, Genissea	unknown	H. 1265 / M. 1848	1913, Bulgarian Church	Kırklar Dervish Lodge
24	Durbalı Baba Sultan Dervish Lodge	Greece, Larissa, Asprogia	unknown	16th century	1972	Durbalı Baba Sultan Dervish Lodge—St. George Church

Table 2: Analysis of Architectural Changes in Bektashi Lodges Converted into Churches

Chart of Architectural Changes								
No	Name of The Lodge	Country	Architectural Change Status					
			Structures preserving their original form	Architecturally altered buildings	Architecturally altered and reconstructed buildings	Muslim-Christian shared buildings	Dilapidated or abandoned buildings	Structures that have not survived
1	Akyazılı Sultan Dervish Lodge	Bulgaria	X			X		
2	Kanaat Baba Dervish Lodge	Bulgaria		X				
3	Hızır Bey Dervish Lodge	Bulgaria						X
4	Hızır Baba Tomb	Bulgaria	X				X	
5	Sarı Saltık Dervish Lodge	Bulgaria		X				
6	Kademli Baba Dervish Lodge	Bulgaria	X				X	
7	Gül Baba Tomb	Hungary			X			
8	İdris Baba Tomb	Hungary			X			
9	Hıdır Baba Tomb	Macedonia		X		X		
10	Karaca Ahmed Dervish Lodge	Macedonia					X	X
11	Bayezid Baba Tomb	Greece		X				
12	Nefes Sultan Dervish Lodge	Greece		X				
13	Kırlıkova Dervish Lodge	Greece		X				
14	Veli Baba Tomb	Greece						X
15	Memi Baba Tomb	Greece		X				
16	Horasanizade Dervish Lodge	Greece						X
17	Hıdır Baba Dervish Lodge	Greece						
18	Kütüklü Baba Tomb	Greece	X			X		
19	Selyan Tomb	Greece						
20	Hacı Baba Tomb	Greece						
21	Sarı Baba Dervish Lodge	Greece						X
22	Musa Baba Dervish Lodge	Greece	X			X		
23	Kırklar Dervish Lodge	Greece						X
24	Durbalı Baba Dervish Lodge	Greece	X			X	X	

Map 1: Bektashi Convents Convertes into Churches in Rumelia

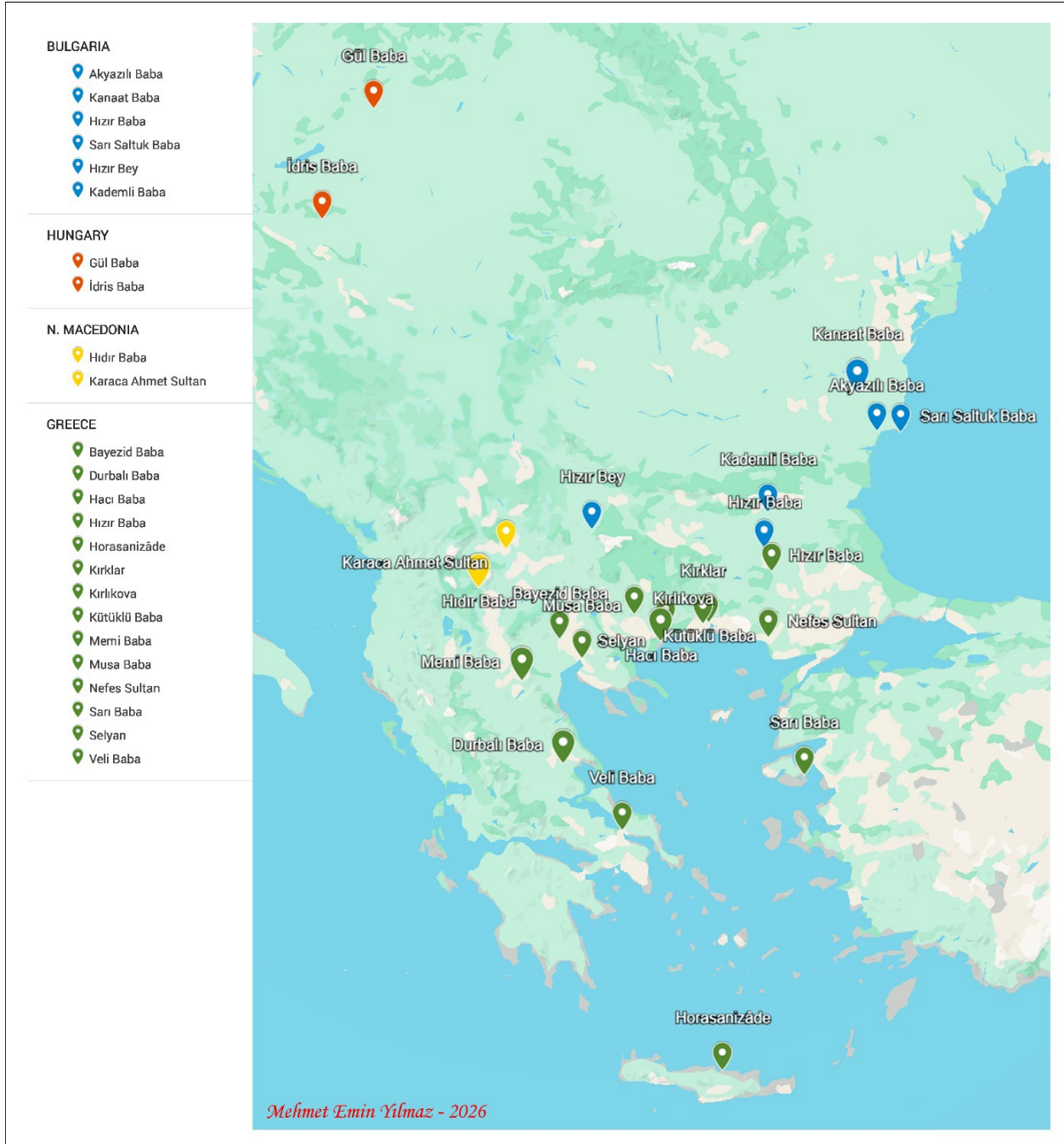


Image 1

Icons placed in the niche of the Balçık Akyazılı Sultan Tomb (2019, Photo: Mehmet Emin Yılmaz)



Image 2

General View of the Hızır Baba Mausoleum in Harmanlı (2019, Photo: Mehmet Emin Yılmaz)



Image 3

Cross and Figures above the Entrance Opening of the Hızır Baba Mausoleum in Harmanlı (2019, Photo: Mehmet Emin Yılmaz)



Image 4

Gül Baba Mausoleum (2018, Photo: Mehmet Emin Yılmaz)



Image 5

The İdris Baba Tomb in Pécs (Peçuy), when it was used as a church (1935)



Image 6

Hıdır Baba's Mausoleum in Brod (2018, Photo: Mehmet Emin Yılmaz)



Image 7

Bayezid Baba Mausoleum in Mesia / Babaköy (2018, Photo: Mehmet Emin Yılmaz)



Image 8

The tomb in the Kırklar Convent in Yenisea (Yenice Karasu) (2016, Photo: Mehmet Emin Yılmaz)



Image 9

Memi Baba Mausoleum (2018, Photo: Mehmet Emin Yılmaz)



Image 10

Musa Baba's Mausoleum (2016, Photo: Mehmet Emin Yılmaz)



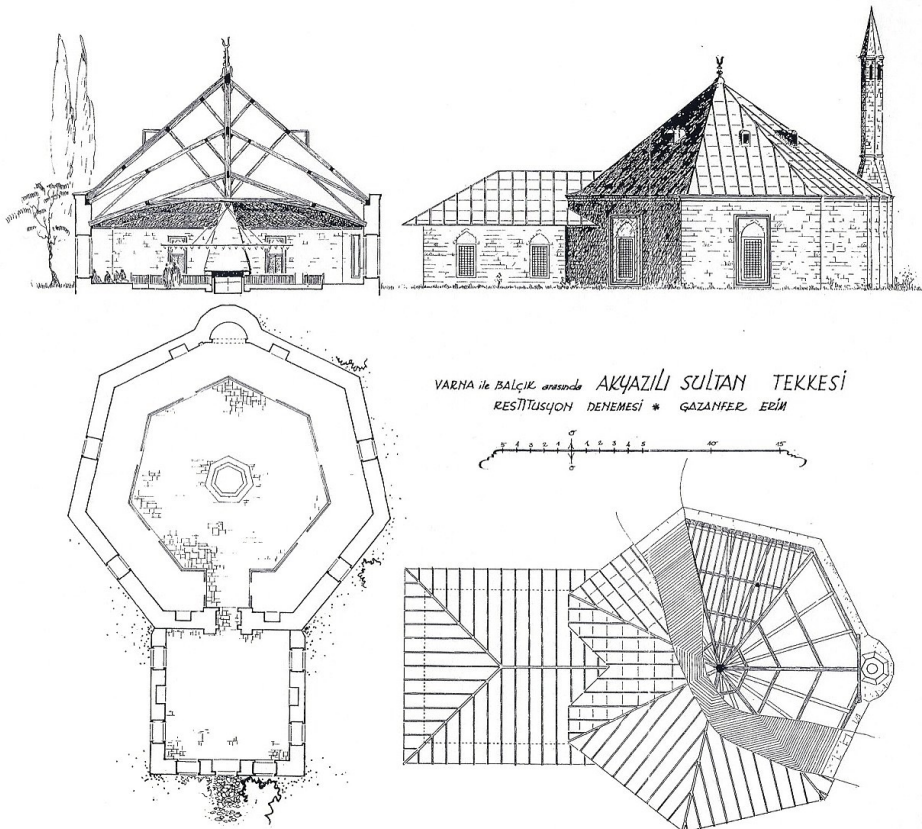
Image 11

The Naos at the Site of Sarı Baba Convent in Mytilene (Midilli) (2018, Photo: Mehmet Emin Yılmaz)



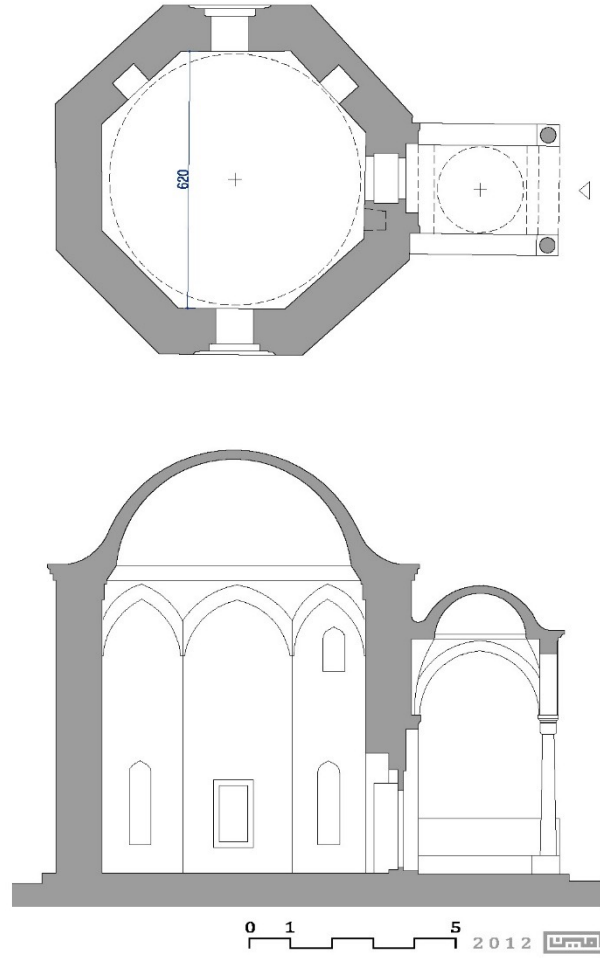
Drawing 1

Akyazılı Sultan Lodge, Restitution attempt (From S. Eyice, by Gazanfer Erim)

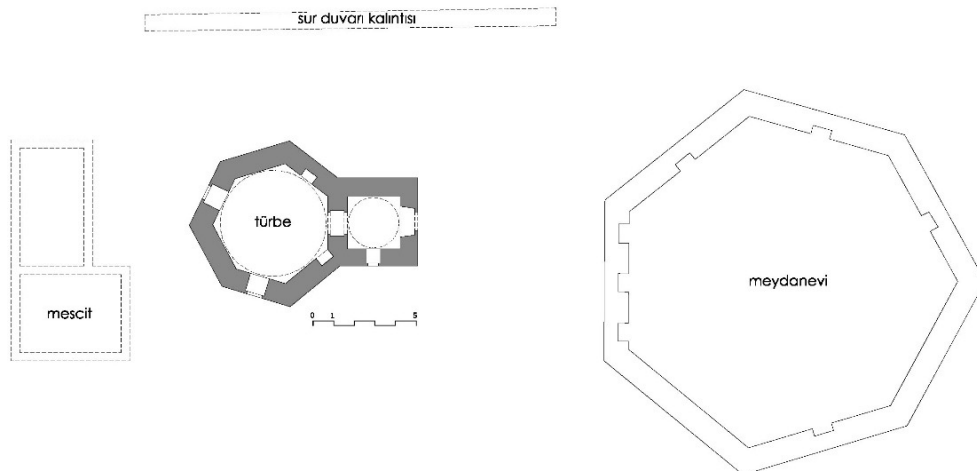


Drawing 2

Hızır Baba Tomb plan and its section (Redrawn by fixing and processing from by B. Güray.)

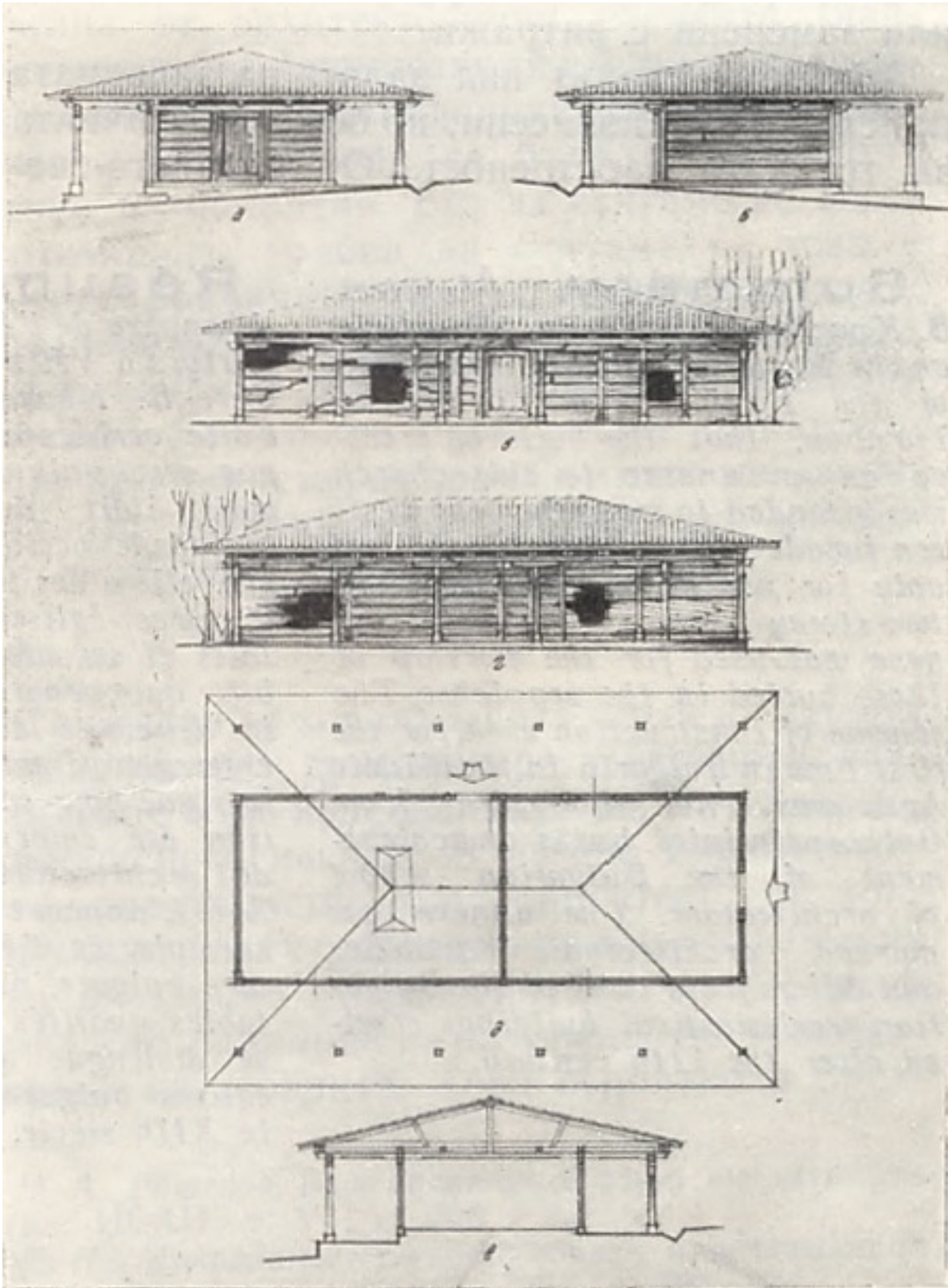
**Drawing 3**

Plan of Nova Zagora Kademli Baba Dervish Lodge (Redrawn from M. Kiel.)



Drawing 4

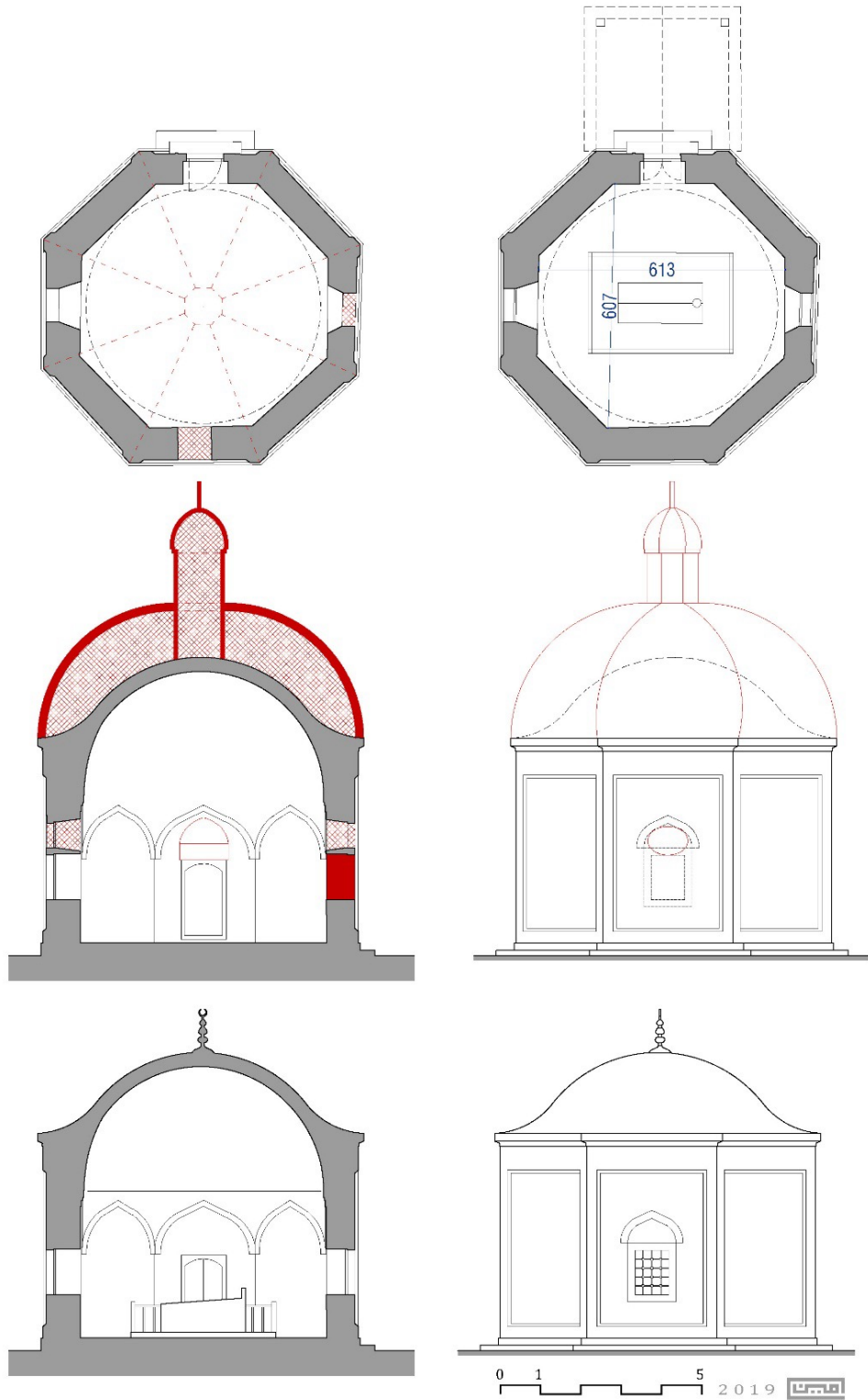
Survey of Kanaat Baba Convent (Petrov, T., & Margos, A. 1966)



Drawing 5

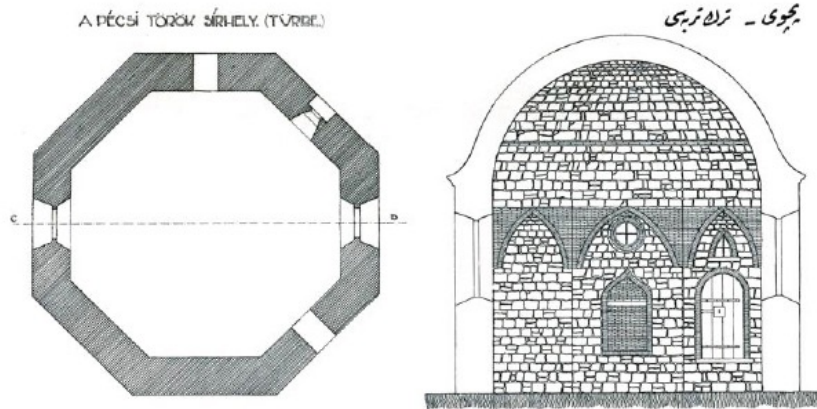
Survey of Gül Baba Tomb in Budin (1917) and restitution proposal (Mehmet Emin Yılmaz)

■ original walls ■ additions



Drawing 6

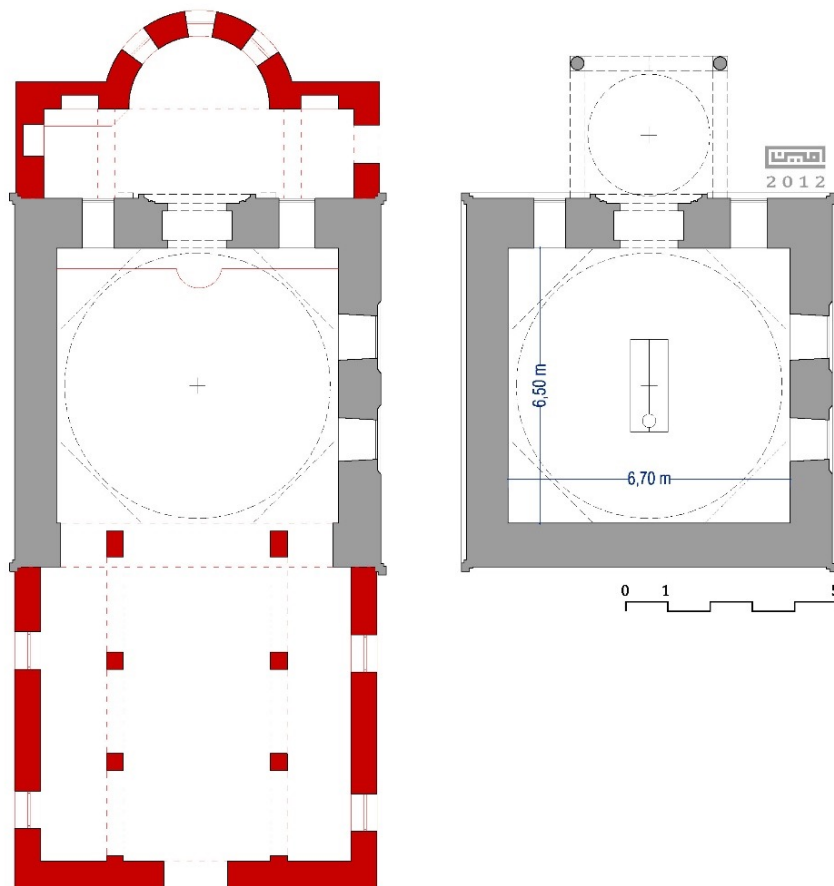
Survey of the Tomb of Idris Baba in Pecs (1917, Foerk Ernő)



Drawing 7

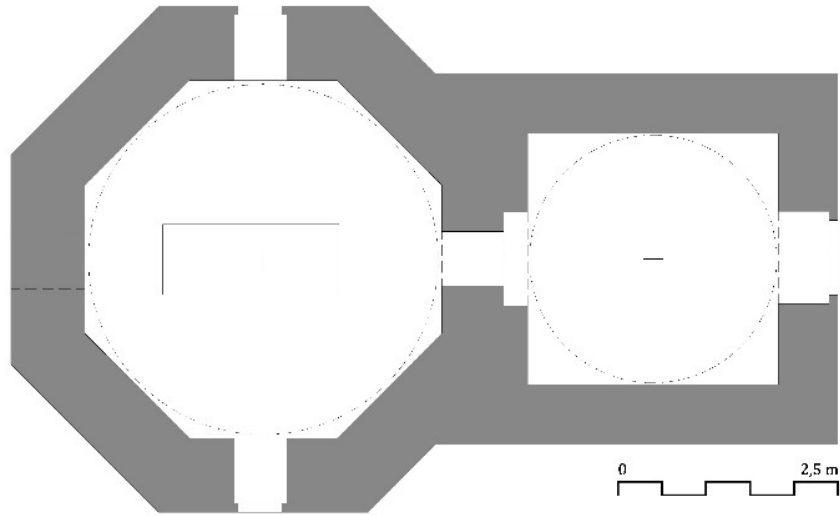
Survey plan and restitution proposal of Bayezid Baba Tomb in Mesia (The survey plan of the Tomb is reproduced from the drawing by P. Xydas in Sambanopoulou 2007: 349 with processing and coloring. Mehmet Emin Yılmaz)

■ original walls ■ additions



Drawing 8

Plan of the Kütüklü Baba Dervish Lodge in Xanthi (by A. Bakirtzis)



Drawing 9

Survey and restitution proposal of Memi Baba Tomb (Mehmet Emin Yılmaz)

■ original walls ■ additions

