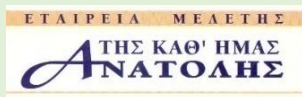




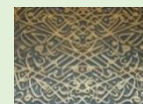
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ΚΑΙ ΠΑΛΑΙΟΓΡΑΦΙΑΣ
SEMINAR OF OTTOMAN LANGUAGE
AND PALEOGRAPHY



BEKTASHISM IN THE SOUTHERN BALKANS An e-Symposium in Memory of Efstratios Zeginis

Sa 30 - Su 31 October 2021

PROGRAM

Note: Times are Saturday [Athens, GR (UTC/GMT +3 hours)] & Sunday [Athens, GR (UTC/GMT +2 hours)]

DAY 1 Saturday 30 October 2021

OPENING REMARKS

- 16:00 - 16:15 **Paschalis ANDROUDIS - Dimitris LOUPIS**
The study of Bektashism in the Southern Balkans and Efstratios Zeginis
- 16:15 - 16:30 **Chrysanthi ZEGINI - Nikolaos ZEGINIS**
Our father Efstratios Zeginis and his work

SESSION A - BY WAY OF INTRODUCTION

Chair: Dimitris LOUPIS

- 16:30 - 16:50 **Levent KAYAPINAR**
The stages of development of Bektashism in the Ottoman Period
- 16:50 - 17:10 **Rıza YILDIRIM**
Balım Sultan and the institutionalization of the Bektashi Sufi order
- 17:10 - 17:30 **Aggeliki ZIACA - Ioannis MYLONELIS**
Bektashism, Balkan Islam and the work of Efstratios Zeginis
- 17:30 - 17:50 **Ayşe KAYAPINAR**
The process of the formation of heterodox understanding and its centers in the Balkans
- 17:50 - 18:20 Questions - discussion



SESSION B - SEYYID ALI SULTAN. MOVING BEKTASHISM TO THE BALKANS

Chair: Paschalis ANDROUDIS

- 18:30 - 18:50 **Yeliz TEBER**
Tracing the life of Kızıl Deli from Anatolia to Thrace

- 18:50 - 19:10 **Ali YAMAN - Mehmet ERSAL**
The role and Importance of Seyyid Ali Sultan (Kızıl Deli) and the *ocak* founded on his behalf in the Alevi-Bektashi communities
- 19:10 - 19:30 **Ayfer KARAKAYA-STUMP**
A new perspective on the Çelebiyan-Babagan division within Bektashism
- 19:30 - 20:00 Questions - discussion



DAY 2 Sunday 31 October 2021

SESSION C - BEKTASHI SITES FROM ANATOLIA TO THRACE

Chair: Paschalis ANDROUDIS

- 16:00 - 16:20 **İkgül KAYA**
The lodge of Seyyid Battal Gazi in the context of social continuity in a confraternity
- 16:20 - 16:40 **Dimitris LOUPIS**
Reshaping rural and urban space. Bektashi dervish settlers along the Via Egnatia in Western Thrace
- 16:40 - 17:00 **Ayşegül KILIÇ**
The impact of Bektashism on the Ottoman settlements in the Southern Balkans. Ottoman dervish lodges of Feres and their role at the security strategy
- 17:00 - 17:20 **Aikaterini MARKOU**
Sharing sacred places. The Case of two shared Muslim/Bektashi-Christian sanctuaries in Greek Thrace
- 17:20 - 17:40 **Vanessa R. DE OBALDÍA**
Megalo Dereio / Büyük Dervent Cemevi: The first official *cem* house in the Thracian lands of the Hellenic Republic
- 17:40 - 18:10 Questions - discussion



SESSION D - BEKTASHI SITES IN THE BALKANS

Chair: Dimitris LOUPIS

- 18:20 - 18:40 **Theodora IOANNIDOU - Evangelos Ath. PAPATHANASSIOU**
Islamic graffiti in a Christian church: An unknown episode in Kastoria's History
- 18:40 - 19:00 **Paschalis ANDROUDIS**
New historical and archaeological evidence on two 15th century Bektashi tekkes in Thessaly: Hasan Baba in Tempi and Durbalı Sultan in Asprogeia, Pharsala
- 19:00 - 19:20 **Dragi GJORGIEV**
Some traces of crypto-Christianity and links between Bektashism and Christianity on the Balkan Peninsula (XVI-XIX centuries)

19:20 - 19:50 Questions - discussion

CONCLUDING REMARKS

19:50 - 20:20

Paschalis ANDROUDIS - Dimitris LOUPIS



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ABSTRACTS
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Paschalis ANDROUDIS

New historical and archaeological evidence on two 15th century Bektashi tekkes in Thessaly: Hasan Baba in Tempi and Durbalı Sultan in Asprogeia, Pharsala

Unlike the present-day Greek Thrace, where the history and sacred places of the dervish orders (especially Bektashis) are well documented by Efstratios Zeginis and Heath Lowry, their presence in Macedonia and Thessaly is not studied enough. In all cases they are associated with the participation of dervishes in Ottoman military campaigns and conquests. After the conquest of Thessaly by the end of the 14th and the beginning of the 15th century dervishes contributed to the consolidation of Ottoman power in the region. New tekkes were built within the cities, as well as in important places in the countryside. Two of these early Ottoman tekkes still survive in ruins in the Prefecture of Larisa: Hasan Baba in the valley of Tempi and the Albanian, former Ottoman tekke of Durbalı (or Turbalı) Sultan in Asprogeia (former İreni), near Pharsala. In this paper we present new documentation on the two tekkes based on recent studies of restoration and archaeological investigation.

Vanessa R. DE OBALDÍA

Megalo Dereio / Büyük Dervent Cemevi: The first official *cem* house in the Thracian lands of the Hellenic Republic

In May 2021, the multi-religious village of Megalo Dereio (Büyük Dervent), located in Thrace, inaugurated Greece's first official *cem* house (*cemevi*) with the approval of the Ministry of National Education during a visit from the deputy minister Angelos Syrigos. The function of the *cem* house, which has been built from the generous donations of the Alevi-Bektashi community, is not confined to being a place of worship alone; rather, it also provides a range of social services to the local community and wider region. The following paper shall begin by presenting the history behind the foundation of the *cem* house before analyzing the legal processes for the obtainment of official recognition, the ensuing reactions at both a local and regional level and, by consequence, the legal implications for other existing *cem* houses and their affiliated institutions in Greece as well as the status of Alevism itself.

Mehmet ERSAL, see Ali YAMAN - Mehmet ERSAL

Dragi GJORGIEV

Some traces of crypto-Christianity and links between Bektashism and Christianity on the Balkan Peninsula (XVI-XIX centuries)

The process of Islamization during the Ottoman period was one of the key factors influencing the changes of the demographic composition of the Balkan Peninsula. The reasons Christians converted to

Islam should primarily be searched in their unequal social and economic position in relation to the Muslims. Despite to economic reasons, a considerable role in spreading the Islam was also played by the Dervish orders, especially the Bektashi order. Their beliefs, rich in elements from the Christian and pagan customs of the Balkan peoples, enabled an easier adoption of the Muslim religion. The way Islam persisted among the new Muslims is also an interesting phenomenon. The process of Islamization usually went through a phase of dualism or crypto-Christianity, which could take a long time after accepting the new faith. At that stage the new Muslims sought to maintain their connection with the old faith, upholding old customs, beliefs and traditions.

This paper will try to confirm the existence of crypto-Christianity among the new Muslims and some traces of connection between Bektashism and Christianity in the northwestern part of the territory of the geographical region of Macedonia through several sources of Ottoman origin.

Theodora IOANNIDOU - Evangelos Ath. PAPATHANASSIOU

Islamic graffiti in a Christian church: An unknown episode in Kastoria's History

In the Byzantine monastery of Panaghía Mavriótissa in Kastoria and specifically in the single-cell chapel of St. John the Theologian, which is attached to the south side of the catholikon, there is a large number of Islamic graffiti (about 187 in number). The contents of the graffiti refer to the Prophet Muhammad, and to His Family (His cousin and son-in-law Ali, His daughter Fatima and His grandchildren Hasan and Husayn). The occupation of the monastery by the dervishes of Kastoria took place between 1552 - year of the completion of the wall-painting decoration of the chapel, according to the founding inscription - and 1609/10 (Anno Hegirae 1018, as this is marked by the only one dated graffito, memorializing the date of the event). We assume that the dervishes who occupied Mavriotissa have come from the Bektashi Tekke of Kasim Baba in Kastoria.

Ayfer KARAKAYA-STUMP

A new perspective on the Çelebiyan-Babagan division within Bektashism

The Çelebiyan-Babagan split within Bektashism is conventionally viewed as the creation of Balım Sultan, who was appointed by the Ottoman sultan Bayezid II as head of the central Bektashi convent in Kırşehir. However, existing scholarship fails to offer a clear motivation for doing so on the part of Balım Sultan who is said to have created - for no obvious reason - a separate branch for the celibate Bektashi dervishes, the Babagans, alongside the already present Çelebis.

Contrary to received wisdom, I contend that the roots of the Babagan-Çelebi division predated Balım Sultan, reaching all the way back to the original Abdal-Bektashi differentiation. The apparent point of contention between the two branches of the Bektashiyya is the question of whether or not Hacı Bektaş fathered any children. While the Çelebis claim to be the saint's natural descendants through his marriage to Kadıncık Ana, the Babagans emphatically reject the idea that Hacı Bektaş ever had any children. The historical roots of this lingering dispute, in other words, lie directly in the more fundamental question of whether the saint lived a married or celibate life, which, in turn, is tied into broader tensions between world-affirming and world-renouncing modes of Sufi piety.

Thus, rather than causing the bifurcation, Balım Sultan's restructuring of the order was probably meant as a way to accommodate under the same banner two alternative conceptions of the cult of Hacı Bektaş so as to facilitate the integration of the Abdals into the institutional framework of the Bektashi order.

İkgül KAYA

The lodge of Seyyid Battal Gazi in the context of social continuity in a confraternity

Seyitgazi located on the Kostantiniye-Baghdad-Hijaz road was an important trade center during the Ottoman period. In this region nowadays there are three large lodge (*tekke*) complexes among the

foundations established to serve passers-by during the Turkification and Islamization of Anatolia. The Lodge Complex of Seyyid Battal Gazi is one of these foundations. The complex was built on a rocky area on the slope of Üçler Hill. The core of the complex consisted of a tomb (*türbe*), a mosque, and a madrasa and originally was built by Ümmühan Hatun, the wife of the Seljuk Sultan Gıyāseddīn Keyhusrev I at the beginning of the 13th century. The complex took its present form as a result of annexed buildings and restorations during the first half of the 16th century. The spaces inside the complex represent dervish life and philanthropy in Anatolia. This study examines the Lodge of Seyyid Battal Gazi and the relationship of its buildings with the Bektāshīs. This relationship mostly focuses on the fact that the lodge is a confraternity.

Ayşe KAYAPINAR

The process of the formation of heterodox understanding and its centers in the Balkans

Bektashism spread in the Balkans thanks to the early dervishes passing through Anatolia. Barkan calls them colonizer Turkish dervish (*kolonizatör Türk dervişleri*). We can cite among them Seyyid Ali Sultan, Postinpuş Dede, Yağmur Baba, Seyyid Mehmed, Ahad Baba, Ali Koç Baba, Kudemli Baba, Elmalı Baba, Otman Baba, Osman Baba, Mümin Baba, Bayezid Baba, Genç Baba etc. In later dates, names such as Akyazılı Baba, Demir Baba, Selahattin Baba emerged. The Sheikh of the generation of Timurhan, known as Elmalı Baba, spread to Northern Bulgaria and continued to exist as his generation Timurhan. Therefore, the records related to the *zawiyas* established by the colonizer Turkish dervishes are included in the Ottoman cadastral registers. This reveals that they are not mythical but real people. They established *zawiyas* on the lands allocated to these Bektashi dervishes by the Ottoman sultans. Demir Baba, whose *velayetname* and tomb are known, is mentioned in one place in the Ottoman tax registers, which is an important record. It can be said that the existence of Bektashism in the Balkans can be traced back to Sari Saltuk Baba and it became widespread in the Ottoman period. In this study, the formation of Bektashism in the Balkans and the regions where it spread will be emphasized. By making use of Ottoman archives and chronicles, a list of Bektashi *zawiyas* that can be seen in all Balkan lands will be made and the process of their formation will be explained.

Levent KAYAPINAR,

The stages of development of Bektashism in the Ottoman period

Ottoman-Bektashi relations cover a period of about six centuries chronologically. This process starts from 1302 and continues until 1925. The main purpose of this paper is to determine the basic stages of the history of Bektashism in the Ottoman Empire period and to examine the criteria that regulate the relations of the Ottoman people, called Bektashis, with the state. When we examine this process in terms of Bektashism, four basic stages emerge. The first phase covers the period between 1302 and 1453 and can be called Bektashism, which is identified with the Ottoman Empire. The second phase takes place between 1454 and 1516 and can be discussed under the title of Ottoman Central administration and Bektashism. The third phase is considered between the years 1517-1826 and can be studied as Bektashism, which obeyed the Ottomans, and Kizilbash, which rebelled. And the period between the years 1827-1925, which is the fourth phase, can be examined as Bektashism, which was excluded from the Ottoman Empire.

Ayşegül KILIÇ

The impact of Bektashism on the Ottoman settlements in the Southern Balkans. Ottoman dervish lodges at Feres and their role at the security strategy

The Ottoman Empire followed a stable settlement policy in order to be permanent from the first moment it stepped into the Rumelian lands. It is possible to distinguish the stable Balkan policy of the Ottoman Empire as settlements made through foundations, settlements made by giving *timar*,

settlements made by exile method, settlements made through *derbends* and settlements made through heterodox Turkish dervishes, that is, through dervish lodges (*tekke* and *zawiya*). In this study, the importance of the tekkes and zawiyas established in Feres, which we can follow in the tax registers, will be mentioned. In addition, the 'security triangles' created through these dervish lodges in the early Ottoman period will be emphasized and the traces of Bektashism in Feres will be examined.

Dimitris LOUPIS

Reshaping rural and urban space. Bektashi dervish settlers along the Via Egnatia in Western Thrace

This study focuses on the process of establishing Bektashi dervish presence in rural and urban spots along the Via Egnatia through the example of Western Thrace since the expansion of Early Ottomans in the Balkans during the second half of fourteenth century. Rural *zaviyes* on hills observing main routes as well as urban *zaviyes* in settlements on the Via Egnatia are studied through historical sources and their architectural remains. The formation of Sufi networks in newly conquered areas and their transformation from the Evrenos era, late 14th and early 15th century, to sixteenth century is the topic of this study. Tracing age long patterns, particular reference is also done to the choice of Sufi convent sites and their transreligious character from Prehistoric to Early Modern times, that is from menhir and dolmen to ancient temples and churches, and further more to shrines venerated by both Christians and Muslims.

Aikaterini MARKOU

Sharing sacred places. The Case of two shared Muslim/Bektashi-Christian sanctuaries in Greek Thrace

My presentation is part of one of the topics that E. Zeginis has studied as well and it is about the sharing of sanctuaries by Christians and Muslims in Thrace. Through two examples of former tekkes and now chapels in Thrace, I am initially interested in showing the evolution of these sacred places according to the existing bibliography and their use by believers of various confessions (Bektashis and Orthodox Christians) from the post-Ottoman period until nowadays. I will also present data from in situ visits and conversations with believers who frequent these places or recount their memories, especially regarding the celebration of St. George's Day. My aim is to show under what conditions and in what context the popular devotional practices take place and what exactly this mixed religious experience consists of. I will focus on the case of the tekke of Nefes Baba in Loutra Ferron (now the chapel of St. George) and the chapel of St. George Drymias in Xanthi, where it is said that there was once a tekke.

Ioannis MYLONELIS, see Aggeliki ZIACA - Ioannis MYLONELIS

Evangelos Ath. PAPATHANASSIOU, see Theodora IOANNIDOU - Evangelos Ath. PAPATHANASSIOU

Yeliz TEBER

Tracing the life of Kızıl Deli from Anatolia to Thrace

This paper explores the historical roots of Kızıl Deli (a.k.a. Seyyid Ali Sultan, d. after 1412) in Anatolia and his settlement in Thrace. Despite a growing body of literature on Kızıl Deli in scholarship our knowledge about this key figure in Alevi-Bektashi history has remained limited due to lack of evidence. This paper, however, presents known and new evidence in archival sources and the copies of the hagiography of Kızıl Deli which have survived from the 19th century onwards. It argues that Kızıl Deli probably immigrated from Tokat to Didymoteicho during the reign of Bayezid I (r. 1389-1402). It is also likely that Kızıl Deli's legacy quickly spread in the 15th century partially as a result of contact emerged between one of his descendants and Prince Bayezid (later Bayezid II, r. 1481-1512) in Amasya.

Ali YAMAN - Mehmet ERSAL

The Role and Importance of Seyyid Ali Sultan (Kızıl Deli) and the *Ocak* Founded on His Behalf in the Alevi-Bektashi Communities

This paper discusses Seyyid Ali Sultan's (Kızıl Deli's) effect on the institutionalization of the Alevi-Bektashi communities in the Balkans, his place in history and today, as well as communities affiliated with him nowadays. The *ocak* founded on Seyyid Ali Sultan's behalf endures from past to present. *Dede* (religious leader) and *talip* (aspirant, follower) communities affiliated with this *ocak* are located in Turkey, Greece and Bulgaria. In the paper, we will mention in general the locations where these Alevi communities live today. Afterwards, considering the limitations of the study, we will analyze social and cultural statuses, rituals, and subjects such as changes and transformations in the belief system of the communities affiliated with Seyyid Ali Sultan in Greece particularly and in Bulgaria. In our analysis, we will use a holistic view with the data that we collected from the existing literature and our field work on communities in question.

Rıza YILDIRIM

Balım Sultan and the institutionalization of the Bektashi Sufi order

It is universally accepted, both by scholars and Bektashi dervishes, that it was Balım Sultan (d. 1519) who institutionalized the Sufi legacy of Hacı Bektash Veli (d. late 13th century) as a Sufi order at the turn of the sixteenth century. However, the historical and religious dynamics of this process and Balım Sultan's role in it has not been the subject of a thorough scrutinization yet. This is most of all because of the scarcity of historical sources from this period. After all, up until recently, the only evidence from the early sixteenth century that proves that Balım Sultan really lived was the inscription on the gate of his tomb. And here his name is written as Hızır Bali, not Balım Sultan. In fact, our knowledge about Balım Sultan is heavily relied on the nineteenth-century Bektashi literary sources. Nevertheless, some recently explored archival evidence shed a new light on the life and historical personality of Balım Sultan. This is a register in which presents, gifts, and other expenses given from the Ottoman central treasury are recorded. Relying on these new sources, this paper explores the historical personality of Balım Sultan and his role in the institutionalization of the Bektashi Sufi order.

Aggeliki ZIACA - Ioannis MYLONELIS

Bektashism, Balkan Islam and the work of Efstratios Zeginis

Mysticism in Islam fascinated the Orientalists, who were the first to focus on it. Orientalists scientifically systematize the Islamic Mysticism's wide field and its various manifestations, mainly with the historical-literary method. Thanks to this research, "Sufism", a name that was widely accepted also by the Muslim world, developed a historical form, appeared its poetic and contemplative form, explored its practices and it was initially understood in relation to the Christian mystical tradition and philosophy, gnostic and ancient Greek primarily. Sufism in its various manifestations was not uninvolved to the political projects of its time. Sufism played an important role in the Balkans, contributing to the inner and spiritual flourishing of Islam and influencing popular religiosity. Thanks to the works of Efstratios Zeginis, "Bektashism in Western Thrace" and "Janissaries and Bektashism" the Greek scientific research turned towards the "Sufi path" of the region. In this paper we will follow the elaboration and conclusions of his research, and we will provide feedback to the discussion based on the trends and re-interpretations of the modern era and research on the field of Sufism in general and Bektashism in particular.

