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MANAGEMENT**
**THE HISTORICAL PARADIGM OF THE ALBANIAN BEKTASHI AND THE
CHALLENGES OF THE FUTURE**

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ABSTRACT

Research and discoveries in both social and natural sciences, at the end of the 19th century and during the 20th century, gave a special impetus to the issue of change, development and reconstruction, by also bringing forth a dynamic frame of mind on the social, universal and religious plan. Such a state has inevitably open doors to the rethinking, reconsidering and reconstructing the fundamental religious concepts.

Religious situation in today's world is characterized by two extremely mutually opposite points: on one side there is radicalism and militant fanaticism – which are not even bothered by killing civilians, even if they come across people belonging to another religious, whereas on the other hand the religious negligence and the syncretic belief, faith from time to time characterized by the mysterious esoterism and okultism. The contemporary man, and within the context known as the homo Balkanicus by a greater intensity, being preoccupied with himself and his personal destiny. He subjugates to his personal fate his social obligations and communal solidarity. As days go by, he grows into a lonely narcissus. Man, in the presence of modernity and post-modernity has experiences two liberalist principles: individualization and pluralism, which whether one likes it or not, enjoined in the building of the religious ideology. Each one who ventures to discern religious analyses shall confront a turbulence of authorization and individualism within the plurality as religious as well as that fractional and separated in groups. Since religion, in most cases, became the veil and the mask of the nonreligious stand points and movements. We come across the nonreligious movements even in our everyday life in a very radicalized and occult sense, yet we also notice them i the authentic religious seek as well as hither the acquaint for the absoluteness of faith and religious orthopraxis.

This paper, within the religious context of post modernity, shall attempt to analyze the position of the Albanian Bektashi in the past and their system within the time interval and dimensional reality.

Key Words: Albanian Bektashi, Hajji Bektash Veli, Bektashi Tariqah, Islamic Sufi mindset.

INTRODUCTION

Tasawwuf, and generally one's viewpoint on this matter, even when one is not fully aware of its context, is considered to be an inevitable dimension for the one seeking to comprehend the tradition in order to become acknowledged. Even from the point of understanding all throughout its articulation there is significant importance. If one is to come across the written documents of Tasawwuf, rarely shall one discern the continuous manifested individuals being constantly portrayed throughout the work. The ongoing continuous steps are intermittently recognized, yet attachment to tradition is most present. In such manner the contemporary emblem tends to enlarge the brittle arch of the universe's vacillation, yet as the arch enlarges the linkage to grasping wisdom diminishes. Therefore one is not overwhelmed by the publically claimed words being enclosed in their meanings, from which the positive terms have risen. That is how I sought thought. The more I devote time and invest hither, the more complex and obscure the simple things occur to me. Apart from this, I have no right to silence my experience. These studies are bystander of attempts of a Tasawwuf researcher.

There are a great number of questions which have struggled to be answered throughout history and have been presented in the spheres of religion, philosophy and various scientific disciplines. Many times man faced the challenge of thinking as in what is the meaning of life, if it is real or not- the forgetfulness of the being; aim of this world, is there a living reality in the historical process; the distinction among the spiritual and material and their relation; man's perfection; relationship between The Creator and the World, Creator and creatures; matter of general ethics; the issue on good and evil; the speculative arbitration or Revealer on setting these two categories, etc. All these are hermeneutical, philosophical and theological matters.

Islam as an encompassing theological, thoughtful, civilized, cultural and way of life movement, imperatively sought to answer these questions and thereof build institutions which would pragmatically answer an individual's and society's needs. A portion of institutions referring to leading an everyday life and developing an Islamic point of view have been established in the Prophet's time (PBUH), another portion on the period of the four righteous Khalifah, and the remaining portion was embodied in the later periods. The classifying and coding of Islamic

disciplines and sciences such as Tawhid, kelami, Islamic history, kiraet, and Tasawwuf date back to II/VIII¹. Whereas their scientific, philosophical and theological recognition has been present in all of the above periods, at some periods with a more emphasized interest and at times less intensively attended. Tasawwuf, as a unique science or discipline of the Islamic providence, has developed parallel to the other sciences and has preserved to date.

If one is curious to know how is it viable to experience Islam or religion in the new world order, then one centric matter to be considered is Sufism, in other words mysticism and its place and practice in the life of contemporary man. In reality such a questioning has been present throughout, yet nowadays as the need for reconstructing the religious and social life of Muslims becomes inevitable this dimension grows centric to those who wish to incorporate the true guiding religious principles in man's society. In the near past, religion has mainly been discussed as a juridical and exoteric matter, without meticulously observing the spiritual and esoteric dimension of the Revelation and other religious writings. Abstaining from esoteric perception has not been a religious enforcement, rather more psychological and sociological. Oftentimes when conflict would arise among Shariah-Tariqah, dhahir (exoteric) – batin (esoteric) and sufi-ulema, these figures have been rather subjective or even aiming for social dominance. The ulema have considered the Tasawwuf representatives as engrossed in the inner dimension of the Revelation, which oftentimes has diminished the arbitration among the truthful and those who canard their devotees intensions. The Sufis have commented that ulemas are constructively literal and they defer the correctness of scriptures, especially the sacred scriptures; they have sought to defile the inner genuine characteristics of the Revelation. It is indubitable that both sides have subjective judgment, yet again there are truths found in both domains which cannot be denied.

Precisely to this, Islam ought to be discussed with sedulity as a spiritual-material encompassment which can be merely embodied through the essential characteristics of both these contextual elements and the disciplines which represent their continuum. The culture of one nation is derived in accordance to an individual's awareness on events and values presented throughout history. Tasawwuf is the discipline which has developed, has existed and nowadays is manifested in territories where Muslims are found, even in the Balkans and sharing a presence with Albanians as well.

Tasawwuf aspires at portraying the overall spiritual tradition of the Muslim society, with aim to protect the metaphysical eternal treasure of the Islamic faith from those who wish to only be partially in use of it their everyday life (See: Hafizovic 1999). Albeit, if this dimension does not identify with the characteristics of the spiritual perspective conveyed in the everyday life of the meta-geographical and meta-historical figures known as Sufi, then it shall result as a handicapped sphere. These eminent figures of the Muslim community who increasingly seek to devote themselves to the prudency of the inner Revelation of Islamic Law, the universal Islamic ethics and the spiritual tradition consider Tasawwuf to be the heart's bareness from human relations, resign of the naturalistic ethics, detachment from exoteric characteristics, partition from lascivious and egoistic drives and attachment to the metaphysical characteristics and the primordial wise disciplines – *Sophia perennis* (See: Madkur 1993) .

The Bektashi Tariqah is one of the threads of the Sufi (dervish) alternation and the Tariqah (Sufi orders) which has had significant influence in the Balkan domains especially in the Albanian territories.

THE BEKTASHI TARIQAH IN THE HISTORY OF ISLAMIC SUFI MINDSET

In the second half of the 8th century, many conflicts arouse in Anatolia. The political authorities of the abbasid country conquered completely. The Selcuk Sultan Kelleçasllani II had many issues maininting the territory of his country protected throughout his grandfather's (Alaeddin Keykubad) period. In the east Mongols were preparing to overthrow the Islamic territories (Turan, Refik & Buhrani & Guçler)

Throughout this period of disasters, the Islamic world experienced great disintegrations which thus reflected in the political, military, social and religious spheres. A great number of scholars, especially Sufis, were located in Anatolia. At the time when the social system was on its summit, the public did not have anyone else to reside by but the spiritual leaders, who had arrived to Anatolia from various corners of the Islamic world, to address for support. Thus the Sufi life and Tariqah spread all throughout Anatolia. The philosophy of Tasawwuf, which states that to all persons who are undergoing hardship, is to be given the occasion to turn back to the Qur'an and Sunnet, and for the spiritual values to be represented as the ultimate step upon this world, shall generate a distinguished

¹ In regard to the codification of the Islamic sciences see: Emin, Ahmed. 1957. *Fexhru'l-Islam*. pp. 35. Cairo: Muktabah an Nahdloh al Mishriayah

mindset in the society of Anatolia in the 8th and 9th century. The public, pettish of all the conflicts occurring among the dynasties, wars among crusades and the Mongol occupation, sought to contemplate their soul in the Tariqah and the Sufis of their time.

The Sufi and sheikhs coming from various Islamic habitations mostly settled in the big cities of Anatolia, as the locations in the suburb and periphery remained uninhabited. The concept of wahdat al-Wujud came to be perceived through Ibn al-Arabi and Sadreddin Konevi; tolerance, art and esthetics were under Nejmuddin Daye's authority as well as Bahauddin Veledi's, Burhaneddin Muhakkikit and Evhaduddin Kirman's authority. Mevlana Jala al-Din Rumi composed all these perspectives into one in his Sufi outline, henceforth due to this he was highly proclaimed in society. The latter's work was based upon three essential values: poetry, music and sema²

Mevlana Jalal al-Din Rumi has played a significant role in the establishing and harvesting the Sunni Tasawwuf in various places of Anatolia. It is acknowledged as Sunni Tasawwuf, since in some other places the Batiniyy sought to recognize it under their name³, with distinction that the latter also sought to spread their viewpoint in different places and their teachings had little to do with the Islamic teaching.

While in the big cities Tasawwuf had come to spread, the valleys of the suburb (inhabitants which were mainly turkmene) were led by sheikhs who knew little of Islam and even less of Tasawwuf. In these areas the medieval pagan background was still surviving and only by little were people adapting to endorsing elements of the new embracing religion. Albeit, in essence they were recognized as sunni-hanefi, their previous elements on faith were beginning to receive diminished attention. Such were the calendar, babaiyts, haydarids and so forth.

A significant role in the overall life of the Anatolian people played the Yassamiyyah⁴. They began to spread at the beginning of the 8th century in the suburb habitation of the turkmenturkmene.

In an epoch with such characteristics – which we sought to present in brief accentuations – Anatolia was submerged by the Bektashi Tariqah. While on one end, the deviated mindset of the batenevis sought to motion through, on the other end people of the suburbs were directed by the sheikhs and calandies and haydaries. Hajji Bektash Veli came into picture and through a synthesized method of tolerance sought to preserve people under the domain of Islam.

The story of the Bektashi Tariqah began with the life and work of Hajji Bektash Veli. He was accredited as a great Sufi educated by the sheikhs of the Yassamiyyah Tariqah. Despite this person delivering high values to the Islamic society after the 8th century, one knows little of his life. All that is known regarding this eminent figure arises from the written legends.

The most sufficient source of notification evidencing Hajji Bektash Veli life is the Vilayetname⁵, written by his myrids (devotees) two years post his life departure. As an additional source, appears Eflaki (year of 1360) with his work "Menakibu'l –Arifin" and Ashekpashazaderya (1481) with "Tevarih-I Al-I Osma" which give brief evidence on Hajji Bektash Veli (see Figlali 1991:137).

According to the Vilayetname, Hajji Bektash Veli was the son of the Khorasan Ibrahim es-Sani, Seyyid Muhammad and Hatme, the daughter of a significant scholar from Nishaburi, Sheikh Ahmed. His real name was

² Sema – listening. Tasawwuf : listening to ilahi and religious music, listening to the composed religious scriptures. Dancing, circling under the motivation of the religious music. According to Mevlana, Sema comes from Haqq and calls people hither the Haqq. All the persons taking part in the Sema are symbols of the firmament bodies. Their clothing in white symbolizes the veil, whereas their long unique hats (sikkedikke) symbolize the stones in the graveyards. Their dance around themselves and the sheikh symbolize the circling of earth around its orbit and the Sun. For more see: Uludag, Suleyman. 1999. *Islam Açısından Musiki ve Sema*. Istanbul: Marifet Yayınları.

³ Batiyyin are several fractions which appeared in the Islamic world with the motto that the assigned rules of the Shariah cannot be understood as they appear from the outer surface (exoteric), but rather they are to be understood through the elaborations of the Imam which then says we ought to focus on their internal (esoteric) dimension. Thus they have not conducted praying as namaz, have not fasted etc. and these assigned rules by the Qur'an have been commented according to their personal perception. Those were the carmatiyt, ibahiy, ismailiy etc. For more see: Gazali Imam. 1993. *Fedaihu'l-Batiniyye*, translated in Turkish by İlhan,Avni. Batınılilin İçyuzu. Ankara: Türkiye Diyanet Vakfı

⁴ For more see: Ocak, Yashar Ahmet. 1992. *Osmanlı İmparatorluğunda Marjinal Sufilik, Kalendariler*. Ankara: Türk Tarih Kurumu Yayınları. Ocak, Yashar Ahmet 1996. *Babailer, İsyani, Tarihsel Altyapısı Zahut Anadolu'da İslam-Türk Heterodoksinin Tesekkülü*. Istanbul: Dergâh Yayınları

⁵ *Vilayetname*- work which consist of information on the life, work (keremets) and the legends of the great Sufi Hajji Bektash Veli. *Vilayetname* or *Menakib-i Hajji Bektash-i Veli* has been published in Istanbul with estimations, in the year 1958 by Abdulbaki Golpinarliu. Golpinarli, Abdulbaki. 1958. Istanbul: Emek Basım-Yayınevi

Bektash⁶. In various sources regarding him, the word Hynkar was placed before his name.⁷ He attained his epithet Hajji, after a keramet⁸ presented in the Vilayetname. It is described as: *The teacher of Hajji Bektash Veli, Luqman Parandah⁹ from Khorasan, had gone to Hajj with his companions. When they had arrived in Arafat he had turns to his friends: "Today is the day of Arife, now in our houses they are preparing the food". Hajji Bektash Veli had overheard these words even though he had been away in Khorasan. He had immediately gone to Luqman Parandah's house, had put some food on the plate and in one glimpse had arrived in Arafat. Once Luqman Parandah had been back from Hajj he had stated that the real Hajji is Bektash Veli, and not them. Therefore from that moment he is being recognized as Hajji.*

Regarding his education and life in Khorasan one can only know through the Vilayetname. Thus even the dates of his birth and life departure announce different numbers. John Kingsley Birge (1991:34), a proclaimed Oriental, based on a writing he found in the library of Istanbul and according to the Ebjed¹⁰ calculations, confirms that Hajji Bektash Veli was born the year of 646 or 646/1248. In the year of 680/1281 he arrived to Anatolia from Harasni, lived 92 years¹¹, and passed away in the year of 738/1337 (see: Noyan 1995:23). Based on a *risale* (treatise), found in the Library of Ankara, his birth date ought to be the 606/1209-1210 and the death date 669/1270-1272 (see: Noyan 1995:24), (see: Riza 1990:208).

Hajji Bektash Veli attained his first teachings in Nishapur, where he learned thorough Arabic and Persian. Ahmad-i Yesavi and Luqman Parandah were authorizing his spiritual schooling.

One can observe this from silsilah¹² of Hajji Bektash Veli: es-Seyyid Bektash el-Khorasan-Luqman Parandah-Ahmad Yassamiyyah- Abdul Halik Ghujduvani- Yusuf el-Hamadani-Ebu Ali el-Farmadi- Ebul-Hasan el-Harkani- Ebu Yezid Bistami- Ebu Osman Magribi-Ebu Ali el-Katib-Ebu Ali er-Ruzbari-Juneyd el-Bagdadi and in the end this silsilah is embraced by Hazrat Ali and the Prophet (PBUH) (see: Figlali, 1991:143), (see: Noyan 1995:27).

Hajji Bektash Veli arrived in Anatolia during the 20-30th years of the 13th when many families had deserted territories where Mongols had conquered. The emigration had brought a socio-economic disability. Hajji Bektash Veli activist movement was primary focused on the periphery locations of Anatolia, as he was mainly involved with the families who had eloped from Middle Asia.

⁶ A. Rifkiya, in his work "*Bektashi Sirri*" confirms that his real name is Muhammed, whereas this nickname was kurse Bektash. The word Bektash comes from ancient Persian and beholds this meaning: friend, alike, identical.

⁷ Hynkar- is a Persian name which means sultan, or emperor. Here it is referred to Hajji Bektash Veli since according to the bektashi he was a sultan of the evliya. See: Esad, Joshan. 1991. *Haxhi Bektash-i Veli, Maqalat*. p. XX-XXI. n.d:Ankara

⁸ Keramet- the appearing of the unusual states and events by eminent persons which are not messengers of God. These situations in regards to messengers of God are known as mujjide. Since it is a must to demonstrate and prove being a messenger of God by the mujjide, the keramet must be held a secret.

⁹ Luqman Parandah is a murid of Ahmed Jeseviut and deliverer of the Yassamiyyah Tariqah in Anatolia. He has been responsible for the education of Hajji Bektash Veli. See: Eroz, Mehmet. 1990. *Turkiyede Alevilik ve Bektasilik*, Ankara: Kültür Bakanlığ.

¹⁰ The numerical estimation of the Arabic letters. In most cases, in the ancient writings the important dates are not marked by numbers but through words the value of the numbers were represented, which also give the corresponding years. Words, according to the value and estimation of numbers have been assigned under eight words which are: *ebjed-hevvez-hutti-kelemen-sa'fes-kareshet-thehadh-dadhig*. Each of the letters have its corresponding estimated number. For more see: Izeti, Metin. 2001. *Tariqahi Bektashijan*, Tetovo: "ÇABEJ".

¹¹ The fourth verse, which represents Hajji Bektash Veli's birth date is:

- Hazreti Pirin Veladet **Muruvvet**
Mim-40 re-200 ve-6 te-400 = 646 year of birth.
- KKhorasandan Ruma Tesrif eder **reft**
Re-200 fe-80 te-400= 680 the year of coming to Anatolia (1281)
-Muddeti omru **Muhammeddir** cemali
Mim-40 ha-8 mim-40 dal-4= 92 years of having lived.
-**Bektashijje** tarih asvabi rihlet
Ba-2 kef-20 te-400 elif-1 shin-300 je-10 he-5=738 year of his death (1337).

For more see: Birge, John Kingsley. 1991. *The Bektashi Order of Dervishes*. ATN; Noyan, Bedri. 1995. *Bektasilik Alevilik Nedir?*, Istanbul:CAN

¹² The sheikh verse from which a sufi has attained esoteric teachings. All the Tariqaah have their silsilahs and in the end they reach to Muhammad (PBUH) through two paths. The path through Ebu Bekri and the path through Ali. The Tariqaah which reach to Muhammad (PBUH) through Ebu Bekr are known as "*Bekrijje*", whereas the path attained through Ali is known "*Aliyye*"

Once he arrived in the settling he went with this brother Mentesh to meet with his compatriot Baba Iliyas¹³. After having taken permission from Baba Eliyas, he went to Konya in order to meet with Mevlana Jalal al-Din Rumi and only shortly after their meeting he went back to Suluca Karahoyuk (today's Hajji Bektash) (see: Noyan 1995:29)

Ashek Pashazadeya (1949a) elaborates on his coming as follows: “*This person Hajji Bektash began his journey from Khorasan. He had a brother named Mentesh. They both journeyed towards Anatolia. They first stopped in Sivas. Baba Eliyas was the first around in Anatolia. They wanted to meet with him. There are many stories concerning Baba Eliyas. Hajji Bektash and his brother went from Sivasi to meet with Baba Eliyas. From there, Mentesh went back to his hometown and Hajji Bektashi walked with him until Kasyeri. Mentesh, prior to arriving in Sivas befalls martyr. There are many stories which I know in details. Hajji Bektashi from Kayseri went to Suluca Karahoyuk and his grave is nowadays found there.*

He arrived to Anatolia in times of crises and thus chose to settle aside in a quite settlement. He knew that his work would reflect him, since as long as one does not desert the lavish temptations of the self (ego) one cannot attain freedom. Resultantly, Hajji Bektash Veli did not join the riots organized by Baba Eliyas. He rather chose to follow the path of wisdom, knowledge and love, hence preceding his work in behalf of Allah.

When Hajji Bektash Veli had settled in this more distant town, Suluca Karahoyuk was still a small town. His life, marriage or non marital status is not vividly known due to the lack of sufficient information. The matter whether Hajji Bektash Veli ever married, has divided the bektashi in two groups. According to the Vilayetname, he settled in Idris Hoja's house in Suluca Karahoyuk. After having stayed there for only a brief time, he built a small room which today is recognized as Kezelja Halvet (The Red Halvet).¹⁴ This room is found in the third garden of the Great Dergahi¹⁵ on the left side of the Kerklar Meydan's entrance¹⁶. The Vilayetname reveals to the reader that Hajji Bektash Veli never married.¹⁷

¹³ Most of the sources confirm that Hajji Bektash Veli has been met with Baba Eliyas, who is Father of the Father Tariqah. Yet historical evidences do not accept this fact for true when it is about his participation in the Babaiyye riots in the year 637\1240. One portion of the sources affirm that after Hajji Bektash Veli has met and has taken approval from Baba Eliyas he has gone to settle in Suluca Karahoyuk (today Hajji Bektash) and has continued with his work by his establishing principles which are: Peace and love. Whereas another portion of the sources claim that even though Hajji Bektash Veli has not participated in the riots by the Babaiyye, he has taught to the Kalender myrics, to the Yasevi and has sent them in different locations of Anatolia and Rumelia. Compare and see: Figlali, Ethem. 1991. *Turkiyede Alevilik Bektasilik*. pp. 148-9. Ankara: Selçuk; Ocak, Ahmet Yashar. 1992. *Kalenderiler*. pp.207-209 Ankara: Türk Tarih Kurumu Yayınları.; Noyan, Bedri. 1995. *Bektasilik Alevilik Nedir?* pp. 28-29 Istanbul: CAN; Zeljut, Riza. 1990. *Oz kaynaklarına göre Alevilik* pp. 213. Istanbul: Anadolu Kültürü Yayınları

In regard to the Babaiyye riots in Anatolia see for more: Ocak, Ahmet Yashar. 1996. *Babailer Isyani, Aleviligin Tarihsel Altyapisi, Yahut Anadoluda Islam Turk Heterodoksinin Tesekulu*, Istanbul: Dergâh Yayınları

¹⁴ Halvet-distancing from the mass population, from people and staying astray from the crowd in solitude. Tasawwuf: Staying alone and meditating around the creation of the Almighty. In various Tariqaahs this particular meditation in halvet is different: 40 days, 1001 days, 3 days etc.

¹⁵ Dergah-entrance of the door. Tasawwuf : grand tekke.

¹⁶ Krklar- forty persons . Tasawwuf : In Tasawwuf's literature especially in regards to the Bektashi, it is used to refer to the forty evliya which have remained with Ali. From this one term other terms also arouse, such as: Kirklar Mejlis, Kirklar Sohbet, Kirklar Sherbet etc. Whereas, Kirklar Maydan is a special place within Hajji Bektash Veli's tekke.

¹⁷ The crucial difference among the bektashi groups, among the Babagan groupe (Mujered) and Chelebiyye lays on the issue of Hajji Bektash Veli marital status. According to the *Vilajetname*, one day as Hajji Bektash Velu was conducting abdest, he has a nose bleed, and then he turns Kadinjek Anes (Fatma Nuriyye) the daughter of Idris Hoja and says to her to throw away this water in a place where no foot shall step. Kadinjek Ana goes little on the side, drinks the water from the bowl and returns the bowl to Hajji Bektash Veli. He learns that she has drank the water, yet Kadinjek Ana replies with these words: “I could not find a place where I could pour what has been left from the erenlers (eminent), I could only find my stomach”. Then Hunkar Hajji Bektash Veli says to her: “You took your share from us. You shall give birth to two boys which shall be of the eminent. People of ages seventy two shall be kissing their hands when they shall only be seven years old.” After this, Kadinjek Ana gave birth to three boys, one of them died when Hajji Bektash Veli was still alive, while the two others continued to live.

The Babagan group, based on this transmission confirms that Hajji Bektash Veli never married. According to them, he passed away without being married, whereas Kadinjek Ana's sons were spiritual, or more

Hajji Bektash Veli's arrival was a significant event for it marked the establishment of the Bektashi Tariqah, and therefore it shaped many legends. In one legend one comes across: *The evliya of Rumi (Anatolia) are seated around Karaja Ahmet as they discuss. The daughter of Sejjid Nureddin promptly stands up and says. Aleykumu's-selam ya Veli Benan. She was asked: what had happened, with whom are you speaking? Today in Anatolia a real evliya had arrived. She said his greeting she had received. Hajji Bektash Veli turns into a pigeon and goes to pray on a rock in Suluja Karahoyuk. The Anatolian Sultan of evliya investigates the entire territory but finds no new comer but this pigeon. Thereupon Karaja Ahmad sends Haji Tugrull in the shape of an eagle to get the pigeon caught, but as soon as he comes near Hajji Bektash Veli, the latter shapes into his human state and captures the eagle by its throat. He says: The evliya does not greet the evliya in such fashion. I came to you as a tender animal and you attacked me like a beast. Then, Haji Tugrull answers: "If we would have found a more tender shape than of the pigeon we would have come to you in such fashion, but we could not find another better form.*

Even though legends cannot be a great source of historical importance, they evidently convey Hajji Bektash Veli positioning in the domain of the Islamic Tasawwuf and his immense spiritual aspiration.

Until the end of his life, Hajji Bektash Veli occupied the streets of Suluja Karahoyuk where even his grave and turban are found. Some citations speak of his meeting with Orhan Gazi, the second Sultan of the Ottoman Empire as well as Hajji Bektash Veli having established the Janissary aradhas, yet this is historically and chronologically impossible for the two figures occupied two various historical periods (see: Ashikpashaoglu 1949b:273).¹⁸

I shall conclude this part on Hajji Bektash Veli with Sami Frasher's words, who confirmed that Hajji Bektash Veli had met with Orhan Gazi who participated in the establishment of the Janissary (see: Shemsettin 1889a:1332).

"Hajji Bektash Veli is one of the most eminent evliya, coming from Nishapur of Khorasan. After attaining his teachings in his hometown from sheikh Luqman in the 8th century of the Hijri calendar, he moved to Anatolia. In the course of his visit in Anatolia, Orhan Gazi had come for a visit and had attained blessings from Veli. Even for the establishment of the Janissary he had prayed to God for its success. According to one transmission Hajji Bektash Veli had given the name Janissary. He even had taken apart one sleeve of his herk (coat) and had tied it against the forehead of one of the first to be Janissary. The red hanging piece of cloth on the Janissary comes from that event. Hajji Bektash Veli was an eminent and keramet evliya. He passed away in the period of the reign of Sultan Murad I (Hudavendigar) and he was buried in Haji Bektash, nearby Krshehir. His turban became a visiting spot for the entire population. There are other buildings near by his turban. Even though he is considered Pir of this Tariqah he has not set its principles, but it was another dervish under the name of Balim Sultan, who had also built the Tekke of Hajji Bektashi.

HAJJI BEKTASH VELI MOST PROMINENT WORK: MAQALAT'I

In the Maqalat, Hajji Bektash Veli discusses the Shariah (Islamic jurisdiction), Tariqah (Spiritual path), Marifet (acquaintance, gnosis) and Haqiqah (reality) within eleven stages (Makamas) which are also consisted in his work. He demonstrates the Makamas in two distinguished groups:

1. In perception of faith
2. In the aspect of religious practice

Hajji Bektash Veli with adherence elaborates on the link between faith and reasoning as he also elaborates on the logical reasoning of faith, in his Maqalat. In addition, faith and ethics he perceives as two united coexisting spheres. Thereof the author in his work does not permit having the forty Makamas divided. According to him, virtue can be portrayed in the faith-practice faith-manner and thus equilibrate the religious ethics triangle. He elaborates this in his work by claiming that if one demonstrates his faith by the mouth, but does not truly believe with his heart, or does not pay his zakah and ushtri¹⁹, or one who goes to Hajj and returns, or one who denies one of God's ordering or Muhammad's (PBUH) Prophecy, or even if one does not recognize Muhammad's (PBUH) companions, then this person's entire religious practice is void.

Therefore one can see that Hajji Bektash Veli's religious maturity concepts best resembles in his work Maqalat and thus seeks a reflection of his faith in the everyday practice and demeanor. The inner and outer world he perceives as one. Within the practicing of religion and faith the author delves to watch persons of high virtues, morals and manners to be endorsed. We shall now bring forth portions of his work:

concretely man of the path. Whereas the Chelenbiy oppose this viewpoint and claim that Hajji Bektash Veli in Suluja Karahoyuk got married to Idri Hoja's daughter, Fatma Nuriyye and from them Ibrahim Seydi was born, or as the latter is known under Seyyid Ali Sultan.

¹⁸ See: Ashikpashaoglu, Ahmed. 1949. *Tevarih-i Al-i Osman*, duzenleyen N. Atsiz pp. 273-338. Istanbul: Türkiye Yayınevi

¹⁹ A way of religious offerings given from crops and agricultural products is equal to 1/10

*Kaddesallahusirrehu 'laziz*²⁰
*Bismillahirrahmanirrahim*²¹

Blessing, gratefulness, humbleness and acceptance may all be upon our Blessing Allah the Highest who created everything from the powerless creatures by not having prior existed²², who blessed us with faith (iman) and Islam. He set and divided sufficient providing to all of his creatures.

Saviour and blessing (Selam and salivate) may they be upon the first of the prophecies, head of the messengers, the highest of messenger (enbiya) and the eminent (evliya), on behalf of the love for whom God created the universe.²³

May (God's) saving be upon the companions, ehl-i beyt²⁴ and the Prophet, who are accredited as wise, prudent and blessed persons; may God salvage all of them.²⁵

²⁰ "May his veiled secret be blessed". This is a saying used in the Islamic Tasawwuf after mentioning the personalities which have left traces on the spiritual and meaningful life of Muslims after Muhammad (PBUH). It is out of good Islamic manners that after mentioning the important religious personalities, to say prayers and express words of grace towards them. For instance, after mentioning one of the names of the messenger's of God one can say: *Aleyhisselam*, which means *savior be upon him*, or after mentioning the names of one of the companions of Muhammad (PBUH) one can say: *radiyallahu anhu*, which means, *May Allah be pleased with them*.

²¹ The religious and Islamic literature works begin in the name of Allah. This tradition of writing has its roots in the surah (chapters) of the Noble Qur'an. Also in one transmission and message of Muhammad (PBUH) it is said that the works which do not begin in the name of Allah are sterile. Thus all the works in the Islamic literature have began in the name of Allah. For illustration we can mention the work by Suleyman Celebi translated in Albanian, Mevludi. He says the following: Allah we mention your name – daima, to begin the name with thy name everyone must.

²² The matter on the creation of things out of nothingness *creation ex nihilo, halk la min shej'* - is a very discussed matter in the Islamic sciences. The akaidologs (apologetics) and ehl-i sunnet (ortodox) affirm that Allah has created the things, matter out of nothing. Some of the Islamic philosophers and teozophers are of the thought that nothingness does not exist, thus one cannot discuss the process of nothingness's development. On the other hand, creation, as they say, is a result of the emancipation process, in other words reflection from the Highest. For more see: Eraydin, Selçuk, *Tesavvufi dhe Tarikatet* pp. 197-287. Translated by Izeti, Metin. Tetovo : "ÇABEJ" 2001; Izeti, Metin, 2004. *Kllapia e Tesavvufit* pp. 68-69. Skopje: Fakulteti i Shkencave Islame.

²³ In the Islamic faith Muhammad (PBUH) is considered as the seal to the messengers' of God, and the most prominent among them. He is also the head of the evliya's circle, Allah's devotees. In one transmission, which is not considered as genuine by the scientists of hadiith [the science having to do with the analyses and of the transmission of Muhammad (PBUH)], but which in the Islamic Sufi surrounding is highly appreciated, claims: If it was not you, if there was no you oh Muhammad, I would have not created the universe.²⁴

²⁴ Ehl-i beyt means members of the family. Whereas in the islamic terminology it is used strictly to the members of Muhammad's (PBUH) family and his companions / people close to him. Ehl-i beyt is mentioned in three verses in the Qur'an. In one of the verses it speaks of Ibrahim's members of the family (Hud 11/73), on the other it speaks of Musa's members of the family (Kasas, 28/12) and in the other verse it refers to Muhammad's (PBUH) family (Ahzab, 33/33). In the verse where ehl-i beyti is mentioned regarding the family of Muhammad (PBUH) it refers to his wives, which asks from them to purify themselves and not to move astray from Allah's orderings. In some hadiths (transmissions) of Muhammad (PBUH), ehl-i beyti is mentioned as a synonym to Muhammad's (PBUH) companions (Buhari, *Savm*, 30), yet in most cases it is referred to the members of his family. In one of the hadith's Muhammad (PBUH) turns to his companions and says that he shall leave the Qur'an and ehl-i beyt on their hands and asks from them to be careful and prudent with them (*Musned*, V, 181; Muslim, *Fedailu's-sahabe*, 36). The issue on who actually takes part in the ehl-i beyt of Muhammad (PBUH) is highly discussed in the islamic traditiion. According to some, all the wives of Muhammad (PBUH) have a part in it. Whereas most of the muslim scholars are of the thought that in ehl-i beyti of the Prophet, Ali, Fatime, Hasan and Huseyn take part. In one transmission it is claimed that the Prophet took these four persons near him and prayed: "Lord these four are my ehl-i beyt, wash them from their sins" (Tirmidhi, *Menakib*, 31). The islamic Tasawwuf, where Hajji Bektash Veli takes place with the term ehl-i beyt means Ali, Fatime, Hasan, Huseyn their roots and their people. They were considered as prudent and distant to wrongdoing for the Prophet had made that prayer. Precisely to this, even nowadays the inheritants of Hasan are named as **sherif**, whereas those of Huseyn: **seyyid**. For more see: Mustafa Oz, 1994. "*Ehl-i bejt*", Enciklopedia Islame e Dijanetit të Turqisë volume.X pp. 500. Istanbul:Türkiye Diyanet Vakfi Yayınları

²⁵ According to the messages of Muhammad (PBUH), the lecturers at the beginning of the lecturing, also the authors at the beginning of their works, after saying bismillah have expressed gratification towards Allah and the prayers of the Prophet, his family and his prudent companions. With time this has become primar for the islamic literature works. See: Yusuf Shevki Yavuz, 1994. "*Hamdele*" Enciklopedia Islame e Dijanetit të Turqisë, volume.XV, pp.448. Istanbul: Türkiye Diyanet Vakfi Yayınları

The Exalted God, He the King of the universe spilled mercy and forgave the souls of all the devotees of Islamic religion onto the other world. After conducting the daily prayer for savior and blessing of the Prophet and his companions we conclude:

The centric king of Khorasan, truth declarer, tender speaker, radiant smile deliverer, the author of Maqalat, water of Shariah, enriched with knowledge and wisdom, the ark of hakikat (truthfulness), Makam (degree) of all devotees of Tariqah, mufti of all Shariah's followers, beholder of the ark's knowledge, the most eminent head leader of Hajji Bektash mystics, may Allah bless his veiled secret;

He, light of this religion, the kindle of faith's enlightening, vineyard of world's Haqiqah and the occupation of the most eminent²⁶, says:

....As for the four groups of people, we say:²⁷

The first group are the devoted ones (abides); they are followers of the Shariah and they originate from air. Air is restoration and strength; thus this group, day and night do not abstain from deity of Allah. The cereals would not separate from the reed if wind would not blow, and the entire universe would collapse from strong reek.²⁸ Consequently everything found on earth: halal (permitted) haram (forbidden), pure and impure²⁹ are made known through the Shariah. Thus the gates of Shariah stand clear and tall.³⁰Our Almighty Lord has proclaimed the existence of each matter in the Holy Qur'an:³¹

"...And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record." (Qur'an, 6/59)³²

Consequently dear companion: We ought to seek and do as our Almighty Lord has ordered, and to detach ourselves from what He has forbidden. Thus the ones acknowledging themselves as most ideal beings, as humans³³ ought to divorce from what the Almighty Lord had forbidden. Inshaallah³⁴ the work and circumstance of these people shall resemble the day of awakening, when the absolute acquaintance shall be announced.³⁵

²⁶ This paragraph was said by the translator of the Maqalat in the Turkish language. The compliments given to Hajji Bektash Veli, are also part of the classical Islamic written literature. In all representations of the classical works there are words expressing great appreciations.

²⁷ This part taken from the first chapter of the *Maqalat* by Hajji Bektash Veli.

²⁸ The great Muslim Sufis in their elaborations of the religious dispositions have used many literary forms. The artistic platforms of almost all the Sufi writers are highly enriched. Hajji bektash Veli in the elaboration of the Shariah (Islamic jurisdiction), which is constituted through the revelation, has used the metaphor of the wind (air). Just as the wind reveals the essence of the cereal which keeps man standing, alike the revelation reveals the spiritual scope and is a savior of man, in order for him not to only be focused on his physical body, the visible dimension. Just as the cereal will be fermented if it is not separated from the reed, alike the soul shall decay if it would not motion beyond the frame of man's self.

²⁹ The Islamic literature and the teachings of the highly proclaimed Sufis are not only focused on the juridical and ethical norms of Islamic law. Except from that domain, in their jargon of Sufis discussions a special place also has the esthetic scope of things. Precisely to this, the epicenter of Islamic art has been the Tekke and the institutions around it. In the case of Hajji Bektash Veli we can see that beside the halal and haram (as juridical-ethical norms) he mentions prudence (the beautiful) and the impureness (the ugliness) as esthetical norms.

³⁰ The Shariah (Islamic jurisdiction), in other words the code to right manners in accordance to the Islamic norms is the first entrance of all the Islamic Sufi paths. One of the head masters of the Islamic Tasawwuf, Imam Juneyd el-Bagdati says that if you see a man who is standing with his legs crossed up in the air or he is walking on water, yet he does not conduct the namaz prayers, do not trust him. Apart from the written word the reality of the Shariah as a pre-setting of the tariqah is also expressed in the material culture of the sufi orders. The door which leads to the dhikr room (semahane, meydan evi) is on one end of the mesjid (the mosque) which is found on the facility of the Tekke.

³¹ As one can see, Hajji Bektash Veli after expressing his opinion, he refers to the Noble Qur'an. This is a primordial tradition of all the messengers' of God and their followers hither this day. If we are to consider the religious aspect of one issue or if we are going to present norms and religious dispositions then it is a must for us to refer to the revelation of God. The Islamic Tasawwuf its discipline source has on the Noble Qur'an.

³² It is referred to the verse: *"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record"*. The verse speaks of the universal and all embracing knowledge of Allah, and about the principles of this knowledge of the Almighty in the scope of the Qur'anic revelation as part of His Kelam (verbal) value. Hajji Bektash Veli seeks from his devotees that the setting principles of faith, behaviour and the social interactions to have the general principles of the Noble Qur'an.

³³ The fourth verse of the surat At-Tin says: "We have certainly created man in the best of stature;" Man as a vicegerent of God on the surface of earth is created with the most perfect values. Hajji Bektash Veli by calling upon this perfection of the creation of man seeks to fasten the understanding of the humane within him and astray himself from what God has forbidden.

The Ibadet (worshiping) of the devotees (abid) are: praying namaz, fasting, paying zakah, going to the Hajj, if required going to war in God's behalf (jihad), purify oneself according to the Islamic law (after sexual intercourse), detachment from the never ceasing temptations of the ego, desolation from this world and endearment for the other one.

The general public is enclosed in this domain, for they constantly offend one another. In most cases they resemble arrogance, envy, conflict, enmity and avariciousness. They are mainly recognized by these characteristics.³⁶

The second group, are the askets (zahids). They originate from fire and they are followers of Tariqah. Thus, day and night they ought to be rekindled, and remain enlightened.³⁷

Each one of you who shall be burned within this world, in the other shall be withheld from punishment. Shall you know that the one, who shall be burned once, shall never again be kindled: *But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.*"³⁸(Qur'an, 2/24)

THIS CHAPTER GIVES EXPLANATIONS OF THE SHARIAH'S MAKAMAS (ISLAMIC JURISDICTION PLACING)³⁹

Faith is the first Makam of the Shariah. The Qur'an elaborates the following:

In this sentence Hajji Bektash Veli also stimulates the given ability of man for undertaking and grasping the scope of the revelation as well as the very nature of the revelation.

³⁴ It is a phrase of the Islamic lexicon which is used when discussing events which shall take place, or which shall be conducted by certain persons in the future. The Islamic Futurology cannot be perceived without the Inshaallah.

³⁵ Hajji Bektash Veli speaks of the day of being put forth before the Almighty Creator (Mahsher) and people being brought forth with their works and their responsibilities before the sacred screen.

³⁶ Hajji Bektash Veli when classifying people from the perspective of deity in the first place he puts the devotees, saying that they ought to pray namaz, to pay the zakah, to fast and so forth since they will give reasoning about their deeds before the Almighty. This is his general advice. Then he speaks of some people who have left their devoting side to only survive on the surface and no genuine quality has pervaded in their inner spirituality. The persons within which deity does not take place in their inner state are empty, conceited, envious, enemies, and this is most true. Yet again those who have harmonized their namaz, paying the zakah and the other prostration before God with their personalities, are not put in that group. His intention was not to classify all the ones who were devoted as conceited or envious neither as enmity of one another but rather only those who cannot pervade in the depth of deity. For instance, the quasi namaz prayers are characterized in the sureh Maun: "*So woe to those who pray, [But] who are heedless of their prayer - Those who make show [of their deeds].*" (Qur'an, 107/4,5,6).

³⁷ Burning refers to the purifying of man's self from the ill manners. Tariqah's devotees, says Hajji Bektash Veli, ought to always be kindled, which means he should always be in constant deed making and in motion. Being passive is not a virtue of the Sufis. In their life they have actively participated in various matters of the social life. Also, in order for the Sufi to enlighten others must first be himself burned. A similar metaphor is present in the poem by Naim Frasher: "Candle's words". The purification from the ill and desires of the ego or the self is fairly hard to achieve and it is not easy to attain, thus in the Sufi literature, more concretely in the case of Hajji Bektash Veli, it has been characterized with burning. Mevlana Jelal al-Din Rumi in the elaboration of nay, which symbolizes the ideal man, says that nay must foremost burn his inner state in order to escape from becoming reed, then to release a soothing sound and to be assigned head of the orchestra. This is how he would say *The voice of this nay is fire, do not think of it as air; let it be not he who has not experienced this fire! The voice of nay is magnificent alike the revelation, as the inspiration. That is why it is scolds like the flame, like the fire. He who does not experience this fire and does not burn further with it, has no other path but not to be. This lack of presence, has the meaning of saviour from the connection to the existential materials, delivery of the soul in the hands of love, in brief, destruction of the lustful hesitations and the desires of the self.*

Only this time man understands that why and how does the voice of nay burn. The voice of nay represents the voices and the words of the eminent ones. Man ought to open the ear of the heart forth these words and to apprehend that their saying "be destroyed" is the most positive prayer. Since the destruction of the ego results in the coexistence with the sacred union.

The ideal man, in each place grasps the wisdom and the sacred beauty. This beauty cannot be seen and not fall in love with it in the most burning dimensions of the love.

The nay which represents the burned evliya with the fire of love, is an instrument which rekindles with the fire of this love.

See: Rifai, Kenan. 2000. *Serhli Mesnevi-i Serif*, pp. 8-9. Istanbul: Kubbealti Yayinevi

³⁸ It is referred to the verse upon which Allah says to the faithless who claim that the Qur'an has not been descended by Allah: "*And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.*" (Qur'an, 2/23)

³⁹ The fourth chapter of the book *Maqalat* by Hajji Bektash Veli

"Those who believe and do righteous deeds [that] for them there is...." (Qur'an 5/9).⁴⁰

The first Makam is faith.

The second Makam is acquiring knowledge:

*"...Be servants to me..."*⁴¹ (Qur'an 3/79)

The third Makam is: praying namaz, the giving of zakah, fasting, going to the Hajj for those who can afford it, going to war in times required and purifying oneself from the impureness, according to the Islamic law.

As result, the Qur'an elaborates on the articulated matter as following:

"...And establish prayer and give zakah..." (Qur'an 2/43)

"...Fast in the Ramadan Month" (Hadith)

"...And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way..." (Qur'an 3/97)

"In times of war go thereto" (not a verse nor a hadith).⁴²

"Purifying the body from impureness (junub)". (not a verse not a hadith).⁴³

The fourth Makam is free trade, and interest considered as prohibited (haram):

"...But Allah has permitted trade and has forbidden interest..." (Qur'an, 2/275)⁴⁴

The fifth Makam speaks of marriage (niqah):

*"...marry those that please you of [other] women..."*⁴⁵ (Qur'an, 4:3)

The sixth Makam considers prohibited committing sexual intercourse in the menstrual period and confinement (hayz and nifas):

"... keep away from wives during menstruation. And do not approach them until they are pure..." (Qur'an, 2/222)

The seventh Makam is to follow the Prophetic tradition and thus being united in companion (ehl-i sunnet se'l-jemaat)⁴⁶:

⁴⁰ The phrase "Those who believe and do righteous deeds [that] for them there is...." oftentimes one comes across of it in the verses of the Qur'an. It is mainly used in the verses with a religious character and they have specifically to do with religious or social deeds of the ones who believe. Whereas the verses which have a more general character, which focus on all the people, without the reference to their faith begin with: "O people" ...or regarding matters with context. For instance: "By the night when it covers". (Qur'an, LXXXII/1)

⁴¹ In the noble Qur'an, Allah accounts with a more special consideration scholars and the pupils of knowledge. Yet the Qur'anic philosophy, comprehends reasoning without any paradigm or judgment from the meaning of the Absolute Reality. In the writing of the verse, one portion which Hajji Bektash Veli mentions, it is said: It is not for a human [prophet] that Allah should give him the Scripture, authority and prophethood and then the person to the people: "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied" (Qur'an, III/79)

⁴² There are many Qur'anic verses which speak of the religious ones participating in war battles in times of life crises, for honor, or for defending of the homeland. For instance: "Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew." (Qur'an, IX/41); "And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper." (Qur'an, XXII/78).

⁴³ This expression mentioned by Hajji Bektash Veli has been taken out from the context of the below Qur'anic verse: "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (Qur'an 5/6)

⁴⁴ The Islamic jurisdiction prohibits the acceptance of interest rate and giving money with interest rate. Hajji Bektash Veli is very careful in the accurate representation of Islamic laws. The above mentioned sentence is part of the following Qur'anic verse: "Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein". (Qur'an, II/275)

⁴⁵ Islam strictly prohibits sexual intercourse outside marriage. In the Qur'anic verse it is said: "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (Qur'an, XVII/32) Whereas the marital status of Muhammad (PBUH) is seen as its own tradition, and those who refute it are not considered as its Ummet (devotees).

“The establishing prayer (namaz) which is prayed in companion (jamaat), it is twenty seven times more valued than the establishing prayer (namaz) prayer by a single person”. (Hadith).

The eighth Makam is grace:

“And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.” (Qur’an 8/25)

The Prophet Muhammad has ordered:

“Grace arises from faith”

The ninth Makam is the prudent shielding of clothes and food:

“O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.” (Qur’an, 2/172; 20/81)

“And do wash thy clothes!” (Qur’an LXXIV/4)

The tenth Makam is *emr bi'l-ma'ruf ve behy ani'l-munker*, which means instruct onto goodness and prevent mislead:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.” (Qur’an, 3/103; 9/71)

All of the hadiths we elaborated are dedicated to the adherents. The rest are made public.⁴⁷

THE ALBANIAN BEKTASHI...

The Balkan occupations, specially the Albanian territories impose an important role in the Bektashi Tariqah. According to the documented materials confirming the existence of the Bektashi Tariqah, this Tariqah has penetrated in the Balkans through the early Bektashi predecessors under the name of Sari Saltuk, and those sent from Seyyid Ali Sultan Tekke to Dimetok. In addition, crucial role in establishing relations of the Bektashi in the Balkans have played the Janissary-Bektashi. As a result, in each location where the Janissaries have penetrated, the Bektashi have proceeded as well.

The establishing Tekke of the Bektashi Tariqah in Albania, which developed in systematic and organizational institutional order, has been carried out in the course of Pashallek of Yaninna period, under the reign of Ali Pasha Tepelena (year 1790-1822) (see: Birge 1991:83). In the course of this period, in South Albania, many Bektashi Tekkes have even inclusively accessed the Christian villages of Himare which have come to accept the Bektashi Tariqah and have befallen under the protection of Ali Pasha (see: Hasluck 1973:589).

The most significant Tekkes with important roles in Albanian during the 18th and 19th century are:

The Hajji Yahya Father Tekke in Kruje, built in the end of the 19th century. Aside from this Tekke in Kruje, some evidence confirms another Bektashi Tekke which has existed in the first ten years of the 18th century, 1130/1717-1141/1728-29 (see: Birge 1991:82). The Tyrbe and Tekke of Sari Saltuku, which we previously mentioned above, are also found in Kruje.

⁴⁶ This term which means, “the followers of the path of Muhammad (PBUH) and of his enriching union (as’hab) in the field of belief, is mostly used in the abbreviated form “the devotees of Tradition (prophetic)” (ehl-i-sunne). Hajji Bektash Veli in a direct sense seeks from his followers to be devotees of the prophetic tradition and the Muslim union after Muhammad (PBUH) from the aspect of faith. The latter considers the appropriateness in the doctrinal viewpoint of ehl-i sunnet to be the seventh positioning of the Shariah. A great number of the later researchers of the Bektashi Tariqah have strived to represent Hajji Bektash Veli as a sufi closely related with the baba, batani and the Shi’a. Simultaneously, being based on the later Bektashi literature, or due to the misunderstandings of the symbols in the classical poetry, they put forth the misconception that in the jist of the Bektashi tariqah namaz, fastin, giving zaqah are denied whereas love and kindness are taken for the essence of the poetry. Such a conclusion, when taking into consideration Hajji Bektash Veli main works, is impossible. His works and his perspective reveal to the reader that he is clearly a Sufi with the characteristics of the 13th century Anatolian, which was inspired by the same source as Nejmuddin Daye, Mevlana Jelal al-Din Rumu, Evhaduddin Kirman, Yunus Emre and so forth. Hajji Bektash Veli and Yunus Emre unlike the others, have written and spoken in the dialects of the people and have always had in mind the social-political circumstances of the people and the places in the periphery. Yet it is true that this eminent figure of whom little is known has been misinterpreted by the destabilizing powers of his time but also from the enmity in disposition towards the Islamic society ever since the 19th century and hither.

The batiyin propaganda of the 14th century, in order to escape from the Osman country /emperor sought to be involved in the Bektashi Tariqah. Whereas Hajji Bektash Veli and his faithful devotees have been men of sincere faith, who have accepted Muhammad (PBUH) as the one leader, whereas their lives have taken the shape of Ali’s devotional methodology. The establisher of an entire grand Tariqah, whose devotees have had the support of the Osman country /emperor hither the 19th century cannot possibly be imagined to have been astray from the roots of the Islamic religion.

⁴⁷ In ten Makams of the Shariah, Hajji Bektash Veli has mentioned the general principles of the Islamic doctrine and orthopractice. Respectively, the latter seeks from his devotees, that within the verses of the Qur’an and the Prophet’s messages, for them to trust and believe in God. Furthermore he is not pleased by only remaining in the theoretical dimension of faith, but convincingly and in great prerequisite he transmits his faith into practice and the fulfilment of works which the Almighty God seeks from one adherent.

Hasluck visited Kruje at the beginning of the 20th century and affirmed that it was the place most perpetuated in visit by the Bektashi in North Albania (see: Hasluck 1973:439). In the 19th century there was another activist, Bektashi Tekke Fushekruij. The Tekke was established in 1790 by Ibrahim Shemim the Father (Hasluck 1973:551). Shemim Father acquired his education in the Bektashi tekke of Veles (see: Koprulu), and in the period of Ali Pasha Tepelena's ruling he arrived in Kruje and with the help of Pasha he established this Tekke. Shemim Father is one of the most significant figures who contributed in the Bektashi Tariqah in the Albanian territories. Some researchers have verified that even Ali Pasha became his murid (see: Birge 1991:82).

With the help of Ali Pasha, Shemim Father also established the bektashi Tekke in Melcan, Elbasan and Koshtan of Tepelen. He assigned the Bektashi Tekke in Melcan under Abullah Melcan, the one in Elbasan under Jefai Father, and the one in Koshtan under Sadik Father (see: Rexhepi 1995:209).

- The Tekke of Baba Alicos, in Berat, was established at the beginning of the 19th century by Baba Alikos and in the front yard remains the established turban (see: Clayer 1990:254).
- The Tekke of Jefai Father in Elbasan, was established by Shemimi Father muhib, and Jefai Father the beginning years of the 19th century. After Jefai Baba, the heading was inherited by Mustafa Keshfi and Ali Hakki Father (see: Rexhepi 1995:251).
- The Tekke of Nasib Tahir Father in Frasher, was established in 1825 by Nasib Tahir Father. After him, the head seating was inherited by Father Alushi, Father Mustafa Kenzi, Father Shemiu and Father Abedin. In regards to Nasib Father, Sami Frasher claims the following: Nasib Tahir Father is one of the Bektashi ancestors and a poet who was born in the Frasher hometown. After he visited many places, he came back to his village and there he established a zawiya (lodge), which through time attained greater infrastructure and nowadays it is a Tekke. He passed away in the year 1250, and his turben is found near his Tekke. Besides the immense number of poems he wrote in Albanian, he wrote many gazelles in Turkish and Persian. During his return in his hometown Leskovik, the scholars of the city wished to challenge him, thus the latter wrote an entire kasidet as a reply to them (see: Shemsettin 1889:4580).
- The Tekke of Asim Father in Gjirokaster, was established by Muhammad Asim Father from Uskudar, who had arrived in Gjirokaster all the way from the Bektashi surrounding in Sulukakarahoyuk. Asim Father is a khalifah of Ali Dedeu from Dimetok. He passed away in 1769 in Gjirokaster and his turben is among the most visited in town. After Father Asim, the head seat was inherited by Hasan Baba Turk, Suleyman Baba, Ali Baba Gega, Haji Yahya Baba, Ibrahim Baba, Husein Baba Elbasan, Haji Ali Hakki Baba, Selim Ruhi Baba (see: Rexhepi 1995:242), (see: Clayer 1990:281).
- The Tekke of Ismail Father in Glave of Berat, was established by Ismail Father by the end of the 19th century. After him, the head of the seat was inherited by Medeni Father and Qamil Father (see: Hasluck 1973:544), (see: Clayer 1990:300).
- The Tekke of Baba Kambet in Kicok of Permet.
- The Tekke of Sadik Father in Koshtan of Tepelena. In this Tekke, after Sadik father, Muharrem father, Baba Kaso, Baba Ahmad and Baba Shefket Koshtan had served.
- The Tekke of Kasim Father in the village Kuc of Bilishti. This Tekke was built in the time of Murad II reign by Kasim Father, and in the year 1878 when this Tekke was abolished, Ibrahim father built another of its facility (see: Hasluck 1973:544), (see: Birge 1991:83), (see: Rexhepi 1995:354).
- The Tekke of Baba Abidin in Leskovik, was built by the acknowledged poet Baba Abidin Leskovik in the end of 19th century. After him his lead was inherited by Baba Sait and Baba Rizai (see: Hasluck 1973:545), (see: Rexhepi 1995:272).
- The Tekke of Baba Musai in Maricay of Girokaster, was established by Baba Musai, but it was burned down by the Greeks, and in 1900 it was rebuilt (see: Hasluck 1973:542).
- The Martanesh Bektashi Tekke, was established by the end of the 19th century by Baba Husein. After him, his head lead was inherited by Baba Yashar, Baba Haydar, Baba Jafer, Baba Lutfi Jan and Baba Faya Martanes (see: Hasluck 1973:551).⁴⁸
- The Great Bektashi Tekke of Melcan, was established in 1815 by Baba Husein. After Baba Husein, the post was inherited by Baba Abdullah Melcani, Baba Ademi, Baba Alushi, Baba Husein and Baba Zulfoya (see: Rexhepi 1995:239), (see: Hasluck 1973:546), (see: Clayer 1990:363) .
- The Bektashi Tekke of Prisht, was established at the beginning of 19th century by Baba Tahir. His post was inherited by Baba Jafer, Baba Shaban, Baba Husein, Baba Kamber and Baba Eliyas.
- The Bektashi Tekke of Semberdhenyi, built in the first half of 19th century was established by Baba Khorasan. Baba Khorasan's turben is found in the front yard of the Tekke (see: Clayer 1990:311).
- The Bektashi Tekke of Turan, was established by Salih Baba Elbasan (see: Clayer 1990:412).⁴⁹

⁴⁸Hasluck, F.W. 1973. *Christianity and Islam under the Sultans*, I-II pp.551, England: Oxford University Press. Hasluck affirms that in the mountain side of Martanesh there has been another Bektashi Tekke, which was built in the time of Balin Sultan, but the Tekke was destroyed by the Serbs.

In the last period, the Bektashi Tarikad had drastically spread in the Albanian territories. More concretely after 1826 Albania was occupied by the Bektashi who were inspected by the Ottoman Empire. In the second half of the 19th century, the Bektashi Tekkes grew into main domains against the Ottoman Empire. An important role played the missionary politicians of the West which by visiting the Tekkes decided to stay for months in the Tekkes inhabited by Albanians. Albeit Ottoman Empire's withdrew from the Balkans, this did not benefit the Bektashi whatsoever. Once the Albanian territories received their division, the Bektashi occupations outside Albanian were either abandoned or joined the public immigrating to Albania. For instance when the Harabati Baba Tekke was obstructed in 1912, even if one highlights the consecutive sealed work by Baba Qamiz and Dervish Musa in the course of the Second World War, the Tekke still remained closed for worshipping (ibade) for 80 years.⁵⁰

The Bektashi Tariqah was semi-legally executed from 1827 until 1925, with exception of the period of Abdulhamit II ruling, who was very close to the Dede-babases (Dede-fathers) of the Bektashi Tariqah. The full illegal execution of the Bektashi and the conclusion of the heading inheritance, in other words of the Hajji Bektash Veli Tekke in Turkey, began the year of 1925. In this year the Turkish Parliament took the decision to shut all Tekkes and Tariqahs in the territory of Turkey. Thus, the head of the Bektashi, Salih Niyazi Dede (Albanian origin), eloped to Albania, and with the help of that time's authorities the king proceeded with his activities in Albania (see: Izeti 2001a:60).

THE HISTORICAL PARADIGM AS A CHALLENGE FOR THE FUTURE OF THE ALBANIAN BEKTASHI...

As previously elaborated, Hajji Bektash Veli is a significant Sufi who inherited the teachings from the sheikh of the Yassamiyyah Tariqah. The evident sources revealing his life are the written Vilayetnames by his murids written two centuries post his death.⁵¹

Hajji Bektash Veli had arrived in Anatolia during the 20-30th years of the 13th when many families had deserted territories where Mongols had conquered. The emigration had brought a socio-economic disability. Hajji Bektashi Veli activist movement was primary focused on the periphery locations of Anatolia, as he was mainly involved with the families who had eloped from Middle Asia.⁵² After arriving to Anatolia he settled in a small town called Suluja Karahoyuk until the end of his life.

Hajji Bektash Veli wrote several crucial works which enable one to vividly apprehend the author's viewpoint, chosen path and the characteristics conveyed by the ones who established this Tariqah.⁵³

An immense research conducted on the Bektashi Tariqah, including those western orient-lists, has strived to portray Hajji Bektash Veli as a Sufi with similar characteristics as the fractioned heterodox of the Shi'a Tasawwuf. Those were the babaiyts, kalenderits, batiniyys etc. Simultaneously, being based on the later Bektashi literature, or as result of the misunderstandings of the symbols in the classical poetry, they put forth the misconception that the jist of the Bektashi tariqah, namaz, fastin, giving zaqah are denied whereas love and kindness are taken for the essence of the poetry.

Such percipience is revocable, when taking under account Hajji Bektash Veli main works. His work reveals to the reader that he was a Sufi with the characteristics of Anatolians of 13th century, aspired from the same source as Nejjuddin Daye, Mevlana Jelal al-Din Rumi, Evhadudddin Kirman, Sadreddin Konevi etc. The mere distinction between Hajji Bektash Veli as well as Yunus Emre, is that they wrote and voiced in the dialect of the people, and had always in mind the social-political circumstances of the ones living in the suburban areas. Frankly, it is undeniable that this eminent person, for whom little is known, had been desecrated by the authorities seeking destabilization as well as the guerillas with aim to create enmity against Islam all the way from the beginning of the 19th century and hither.

⁴⁹ Clayer. 1990. *L'Albanie pays des dervishes*, pp. 254. Berlin : C Hurst & Company. Apart from these Tekke there are other Tekkes as well. For instance, The Pekin Tekke, the Chermenik Tekke, the Mallastrer Tekke, the one of Skrapar, Tomorr, Vlore and the Kuks Tekke.

⁵⁰ For more specifics regarding the Bektashi period in the new era see: Izeti, Metin. 2001. *Tarikati Bektashijan*. pp.74. Tetovo: ÇABEJ

⁵¹ In regards to these sources see: Izeti, Metin. 2001. *Tarikati Bektashijan*, pp.42-43. Tetovo: ÇABEJ

⁵² For arrival I Anatolia see: Izeti, Metin. 2001. *Tarikati Bektashijan*, pp. 42-43. Tetovo: ÇABEJ

⁵³ For the work of Hajji Bektash Veli see: Izeti, Metin. 2001. *Tarikati Bektashijan*, pp. 51-53. Tetovo: ÇABEJ

The batiniyy propagandas of the 14th century, in order to escape from the Ottoman Empire decided to join the Bektashi Tekkes; they managed to penetrate within the teachings, thus they deviated and altered one of the most significant teachings of Hajji Bektash Veli.

Whereas Hajji Bektash Veli and his companions were followers of Muhammad (PBUH) and their life was shaped in accordance to Ali's (Rashidun) devotional path.

Founder of a momentous Tariqah, whose devotees were supported by the Ottoman Country towards the 19th century, cannot possibly be encountered to having deviated Islamic teachings.

Hajji Bektash Veli work suggests that the path of Tariqah surely touches on the highlights of the Shariah. Not only in the Bektashi Tariqah but in all the other Tariqahs, including the Sufi poetry, the Shariah and Tariqah have been introduced juxtapose one another and never have they been perceived as separated. A person wishing to become a practitioner of Tariqah cannot simply pursue this path without first being engaged with the Shariah and its practice. In order to move to the second stage, the first stage (Shariah) ought to be accomplished and one can attain to be set in the Tariqah only by a full-heartedly submission. The proceeding stage is the Marifet, in other words acquaintance with certain metaphysical values, which not every person can attain. This position is obtained only by increasing the ibaded performed for Allah and in continuum remembrance of Him. The Haqiqah is the final stage where one embraces a divine embarking emotion and in the horizon does not see any other existence but of Allah's. Delivering one from one position onto the other does not release the person from the previous position, thereof even the one in the highest level ought to conduct the prostration (salam) prayers, to fasten in Ramadan and to pay his zakaah and so on.

These are the four most significant attributed moments in the "Maqalat" of Hajji Bektash Veli which he presents as four entrances: Shariah -Tariqah_Haqiqah-Marifah.

The identical philosophy follows in the later Bektashi rules and orders. For instance, one who is seeking to be part of the Bektashi Tariqah (talib) throughout the permitting ceremony (ikrar ajini) is taken from the main room (dar) and in each four steps towards the murshid the person says:

- Esselamu aleykum, oh you eminent of the Shariah
- Esselamu aleykum, oh you the guiding of Tariqah
- Esselamu aleykum, oh you accomplisher of the Marifah
- Esselamu aleykum sultans of Haqiqah (see: Izeti 2001b:56).

A number of scholars, those acknowledged for more liberal and tolerant Bektashi practices under the influence of some orient-lists, shall account them as heterodox Tariqah. Another other party accounts them as the group who deviated from Islamic teachings; and another group insists that the Bektashi Tariqah ought to be categorized as an exceptional religion. Each of the above construed are not accurate, they are neither in harmony with the historical argumentation regarding the beginning of the Bektashi Tariqah. The initial mistakenly employed term is heterodox, which in the west is used as orthodox since these terms have a Christian background. They connate:

Orthodox- a particular group of people who designate their life according to the official manners of the church and,

Heterodox-a particular group of people who in its religious practice, go beyond the Christian method.

The usage of these terms to Islam, which have no official regulation and background of religious practice, are essentially wrong. Therefore, if among Muslims arise differentiated moments and aspects yet they remain within the content of the Qur'an and Hadiiths, according to Muhammad (PBUH) they are rahmet (in mercy).

In addition even the inclination, stated by the traditional Muslim scholars; claiming that the Bektashi belong to a non-Islamic Tariqah, is an extreme conclusion and one, not in accordance to the Islamic system of values. Muhammad (PBUH) does not permit anyone to claim another person non-religious. The inner self and the inner beholding of one's heart only God knows, yet He seeks from us to direct the misled ones by expressing very soothing words and showing a progressive manner hither the genuine Islamic path. Regarding the cerebation, claiming that bektashi Tariqah is a distinguished religion, I personally believe that it is an unjustified mistake which cannot be argued whatsoever neither with historical, neither bibliographical nor apologetic facts. The Bektashi Tariqah and his founder Hajji Bektash Veli are one arc of the accomplishing chain of the Islamic Tasawwuf.

Their continued work for several centuries was an aspiration for the spread of Islam, and no one considering himself a Bektashi has the right to assign himself outside of Islam, and thus no one has the right to tell another Bektashi whether he is a Muslim or not.

CONCLUSION

In denouement, one can conclude that the Bektashi Tariqah, from both the Sufi doctrine aspect as well as the Bektashi historiography aspect, is found within the realm framework of Islamic culture and religion. Henceforth only as such can it integrate its spiritual concept, which for essence beholds the Sufi philosophy.

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