

tasavvuf

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Hacı Bayram-ı Velî and His Contributions to Ottoman State at Interregnum Period

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At this article we are going to try to elaborate and evaluate the varied aspects of Hacı Bayram-ı Velî had socio-cultural contributed the phase of the formation of Ottoman Empire.

A. The Life of Hacı Bayram-ı Velî:

His birth, although it isn't exactly known according to the common opinion of the sources, it is estimated that is approximately the year of 1350.¹

His birth place Ankara/Solfasil² and he is supposed to be from the Oghuz's Kayı Clan. His name was Numan.³ His father was Koyunluca Ahmed. It is recorded that he had brothers called Abdal Murad and Safiyyüddin.

Hacı Bayram-ı Velî's education life and the detailed information of his spiritual improvement process at his childhood and youth period isn't clearly recorded by the sources. However, if we are going to consider his being a teacher (müderriş) at Kara Madrasa in his adulthood, it can be said that he memorized Qur'an at his early ages, studied Arabic, Persian and his religious sciences such as tefsir (interpretation), fıkıh (Islamic Law), hadith and kelim which are to be known by any scholar of his time.

As Hacı Bayram-ı Velî was continuing his teaching at Kara Madrasa⁴ which was built by Melike Hatun, one of the granddaughters of Hz. Mevlanâ. He went

1 Cebecioğlu, Ethem, *Hacı Bayram-ı Velî ve Tasavvuf Anlayışı*, Ankara 1994, p. 107.

2 Mehmed, Mecdi, *Terceme-i Şakâyiğ*, p.77; Sarı Abdullah Efendi, *Semerâtu'l-Fuâd fi'l-Mebdei ve'l-Me'âd*, İstanbul 1288; Harîrîzâde Kemaleddin Efendi, *Tibyânu Vesâil'il-Hakâyık fî Beyânı Selâsili't- Taraîk*, Süleymaniye, İbrahim Efendi, no: 430, v. 171b; Ahmet Rifat, *Lügat-ı Tarîhiyye ve Coğrafiyye*, n. III, p.75; Menage, V.L., "Hadidji Bayram Wali" E.

3 Mecdi, *ibid*, p. 77.

4 *Ibid*, Aynî, Mehmed Ali, *Hacı Bayram-ı Velî*, İstanbul 1343, p. 50.

to an invitation of a famous Halveti Sheikh, Ebu Hamîdüddin-i Aksarayî (death 1412) in Kayseri. He attended to the mystical training of the sheikh who was later called Somuncu Baba⁵. At those times, it is reported that he was in his fifties.⁶

After Hacı Bayram-ı Velî had completed his mystical training (tasavvuf), he went to the capital city Bursa with his sheikh,⁷ to look after his family he continued his earlier job at Çelebi Sultan Mehmed Madrasa.⁸

Pretending to be a baker, the sheikh became well-known within the folk and his fame spread all around when he had read a khutbah (hutbe) at the inauguration of Ulu (Great) Mosque, built by Yıldırım Bayezid. Somuncu Baba, who had a melâmet disposition. And then he took a journey through Hicaz with Hacı Bayram.⁹ Just after this defeat of 1402 Ankara War, Anatolia was invaded by Tamburlaine.¹⁰

Hacı Bayram's journey together with his sheikh continued for two and a half years and finally ended at Aksaray.

Coming to Ankara, after the death of Ebû Hamîdüddîn Aksarayî in 1412,¹¹ Hacı Bayram-ı Velî built his own mosque-tekke (derwish lodge) just next to the Oğuz Temple in 1416.¹²

By the mixture of Halvetiyye, Nakşbendiyye and Ebheriyye, he had established the Order of Bayramism.¹³ Within a very short time, Bayramism spread in Anatolia. Hacı Bayram, at the borderland point of Ottoman State, constituted a positive center to improve religious, social, economic, scientific and moral values. Because of his gathering many people around himself in a very short time, the administration center, Sultan Murad II residing at Edirne, invited him to the palace.¹⁴ After getting to know Hacı Bayram-ı Veli closely, Sultan respected him. Moreover, he kept his disciples (mürîd) exempt from all taxes.¹⁵

Later, by the increase of the people who aimed to benefit from this exemption, caused a decrease in the income of the region.¹⁶ Accordingly Murad II wrote a letter to

5 Mecdî, *Terceme-i Şakayık*, p. 77.

6 Cebecioğlu, *Hacı Bayram*, p. 118.

7 Bayramoğlu, Fuat, *Hacı Bayram-ı Velî, Yaşamı, Soyü, Vakfı*, v. I, Ankara 1983, p. 21.

8 La'î, *Tarikat-ı Alîyye*, p. 14; Vassaf, *Sefîne*, p. 254.

9 La'î, *Ibid*, p. 15; Bursalı Mehmed Tahir, *Hacı Bayram*, p. 4.

10 Melzig, Herbert, *XV. Asır Başında Dünya Mukedderâtını Tayin Eden Türk Orduları*, tr.: C. Z. Sanbey, Istanbul 1941, p. 26.

11 Çoruh, Şinasi, *Emir Sultan*, Istanbul 1976, p. 154.

12 Cebecioğlu, *ibid*, pp. 132-3; Öney, Gönül, *Ankara'da Türk Devri Yapıları*, Ankara 1971, pp. 66-9.

13 Harîrizâde, Tıbyan, p. 172b.

14 Aynî, *Hacı Bayram*, p. 79; Banarlı, RTEA, fas: 7, Istanbul 1983, p. 504.

15 Sarı Abdullah, *Semerat*, p. 239.

16 Cebecioğlu, *ibid*, p. 144.

Hacı Bayram in order to learn how many real disciples he had. Doing a very firm and wise heavy examination, Hacı Bayram informed the Sultan that he had one and a half disciples.

Hacı Bayram-ı Velî had five sons and three daughters but only Hayrunnisa's name is known from his three daughters. His sons' names here: Ahmed Baba, Edhem Baba, Baba Sultan, İbrahim, Ali.¹⁷ He had Hayrunnisa married to Eşrefoğlu Rûmî¹⁸ who was the first imam (prayer leader) of his newly built mosque.¹⁹

Until his death in 1430, Hacı Bayram-ı Velî continued preaching (sohbet) at his tekke. He taught heavy Arabic and Persian mystical-philosophical works, translated them into Turkish and wrote commentaries on them. We learn from the sources that he read and interpreted the work of Irakî, called "*Lema'ât*"²⁰

A lot of kemâlât (perfections) owner grew up at Hacı Bayram-ı Velî's preaching (sohbet) circle in Ankara. Their names are:

a) The caliphs of Madrasa: 1. Akşemseddin, 2. Yazıcıoğlu Muhammed, 3. Yazıcıoğlu Ahmed Bîcân, 4. Şeyh Salahaddin, 5. Germiyanoğlu Şeyhî, 6. Molla Zeyrek, 7. Eşrefoğlu Rûmî.

b) The caliphs who had different jobs: 1. Baba Nahhâsî-i Ankaravî (coppersmith), 2. Akbıyık Meczub (merchant), 3. Emir Sıkkînî Ömer Dede (knifsmith).

c) The caliphs whose jobs be found out: 1. Şeyh Lütfullah, 2. Şeyh Yusufoğlu Hakîkî, 3. İnce Bedreddin, 4. Kızılca Bedreddin, 5. Şeyh Ulvan-ı Sirazî, 6. Kemal Ümmî, 7. Abdulkadir-i İsfehânî, 8. Ahmed Baba, 9. Muslihiddin Halife. Total number of caliphs are 19.²¹

A year before his death, Hacı Bayram-ı Velî performed Emir Sultan's bathing the corpse and his funeral prayer (namaz)²² in Bursa.

It is known that he had gone to Edirne three times in his life.²³ The rostrum (seat) on which he had preached (sohbet) at Edirne Eski (Old) Mosque is still protected as a donating area.

Hacı Bayram-ı Velî died in 1430 in Ankara and his corpse was buried to the qiblah (kible) direction of the mosque-tekke which was built by him.²⁴

His known works are reported to be constituted of four poems. These Turkish poems reflect a deep mystic-philosophy perception.

17 Bayramoğlu, *Hacı Bayram*, p. 85.

18 Kufralı, Kasım, "Eşrefiyye", IA.

19 Eşrefoğlu Rûmî, *Divan*, p. 16 vd.

20 Aynî, *Hacı Bayram*, p. 80.

21 Cebecioğlu, *Hacı Bayram*, pp. 208-227.

22 *Risale-i Menâkıb-ı Emir Sultan, Aleybi'r-Rabmetü ve'l-Gufran*, İstanbul undated, p. 95.

23 Cebecioğlu, *ibid*, pp. 150-1.

24 Vassaf, *Sefîne*, p. 258; Ahmed Rifâat, *Lugat*, b. III., p. 76; Samî, Şemseddin, *Kamus*, v. II., p. 1429; Harîrîzâde, *Tıbyan* p. 1716.

B) His Contributions to Ottoman State

1. From The Cultural Point of View

Language is one of the most important factors which a state and strenghtens the social structure. In a real sense, Anatolia's process of becoming Islamic and Turkish entity started with Malazgirt War 1071 by Seljuks. However at the time language used by palace was mostly Persian, the language of science was Arabic and Persian. Although the folk was talking Turkish, the elites were trying to reach them with an incomprehensible language. At this point, the social harmony in Anatolia was in danger. The first step for the solution of this problem was taken by Karamanoğlu Mehmed Bey. Turkish became compulsory in every part of the society, after his capturing Konya on 15 May 1277.²⁵

Actually, the first examples Turkish works seen XIII. century and later this movement exalaterated. Murat II, Umur Bey and İsfendiyaroğlu İsmail Bey supported this matter.²⁶ Hacı Bayram-ı Velî was among Ahmed Fakih, Yunus Emre, Şeyyad Hamza etc. who had written first Turkish works in Anatolia.²⁷

Hacı Bayram Veli wrote his poems in Turkish. To make his disciples understand easily, he had his caliph İnce Bedreddin translate Fahreddin Irâkî's *Lema'at* into Turkish.²⁸ Again Ulvan Sirazi's translating Sa'deddin Mahmûd-ı Şebüsterî's "*Gülşen-i Râz*" (1426) which is another noticable subject.²⁹

Moreover, one of his caliphs, Ahmed Bîcân Efendi wrote his work "*Envaru'l-Âşıkîn*" in Turkish and as he was expressing the reason of it, he complained about the Persian and Arabic works written by the old scholars of esoteric (hidden) and literal. In his opinion they were impossible to be read understood by the folk and added: "This poor man desired to write a Turkish book which is both esoteric and literal, thus our illiterate folk can benefit from these sciences then become educated. The duty of their heart and faith should follow Islamic Law (şeriat), the truth (hakikat) and the knowledge (marifet)."³⁰

Yazıcıoğlu Muhammed's "*Muhammediyye*", Eşrefoğlu Rûmî's "*Müzekki'n-Nufûs*" were written in Turkish and their having been read for centuries in the lands of Ottoman Empire is to be seen as the evidence of Hacı Bayram-ı Velî's positive cultural contribution to interregnum period.³¹

His using syllabic meter in his poems, like Hoca Ahmed Yesevî (Death 1162),

25 Banarlı, Nihad Sami, *Resimli Türk Edebiyatı Ansiklopedisi*, fas: 4, İstanbul undated, p. 299.

26 Köprülü, Fuat, *Millî Edebiyatın İlk Mübeşşirleri ve Divan-ı Türki-i Basîl*, İstanbul 1928, p. 13.

27 Cebecioğlu, *Hacı Bayram*, pp. 159-60.

28 Bayramoğlu, *Hacı Bayram*, p. 48.

29 Vassaf, *Sefîne*, v. I., p. 274.

30 Ahmet Bîcân, *Envaru'l-Âşıkîn*, pre: M. F. Gürtunca, İstanbul 1972, p. 5.

31 Cebecioğlu, *ibid*, p. 160.

is nothing but the expression of turning back to the essence of Turkish culture.³²

Getting free from the influence of Arab and Persian culture and settling down with the independence of Turkish language in Anatolia, has played a significant role in the power and development of Ottoman State. As we have mentioned above, Hacı Bayram-ı Velî is among the pioneers of this matter.

2. From The Economical Point of View

Hacı Bayram-ı Velî established a kind of social charity which functioned as Social Insurance Institution, for poors, widows and orphans. He especially was raising zekat and sadaka in sacred months. It is reported that this was performed like a ceremony in which drums and nakkares (small bands) were played and every shop was visited one by one on a horse by with a flag.³³ His organizing the fund raisen ceremonies in this way show that he was influenced from the akhi (ahîlik) culture.³⁴ By this way, Hacı Bayram-ı Velî was not only improving spiritual discipline in his order looking after the needy people of the society.³⁵ The sources report that his being content with the less, a humble lifestyle without saving any property.³⁶

Not only the strength of the discipline of akhi organization but Hacı Bayram-ı Velî's establishing a social charity fund economically helped Ankara, which was in the east side at interregnum period, to recover from the general chaos in the country without much difficulty.

It is really noticable that unity (tevhîdî) consciousness turned in to a socio-economic reflection as far as this sufi is concerned.

Paul Wittek evaluated Hacı Bayram-ı Velî's behaviour as follows: "Hacı Bayram-ı Velî accepted Islamic lifestyle which was the basis of social structure. He was respectful to it. He advised love and to be passionate toward the poor and established a social charity fund for them. Therefore due to meeting the needs of that time, his lifestyle was accepted and motivated by the government."³⁷

His another contribution to ease the difficult phase of the society was to lead nomadic Turkish clans into a settled lifestyle. Hacı Bayram-ı Velî's encouraging

32 Barthold, W., Köprülü, Fuat, *İslâm Medeniyeti Tarihi*, Ankara 1977, p. 197.

33 Harîrîzâde Kemaleddîn, *Tibyânü Vesâilî'l-Hakâyık*, v. I., p. 1732; Taşköprülüzâde, *eş-Sakayıku'n-Nü'maniyye*, pp. 240-1.

34 Cebecioglu, *Hacı Bayram*, , p. 113.

35 Enisî, Emir Hüseyin, *Menâkıb-ı Akşemseddin*, Süleymaniye, Hacı Murad, no: 4666, v. 3b.

36 La'lîzâde, es-Seyid Abdülbaki Efendi, *Tarikat-ı Alîyye-i Bayrâmiyye'den Tâife-i Melâmiyye'nin An'ane-i İrâdeleri ve Keyfiyyet-i Sobbetleri ve Aşk-ı Muhabbetullah'a Cümleden Ziyade Rağbetleri Beyânındadır*, İstanbul 1156, p. 17; Sami, Semseddin, *Kâmûsü'l-A'lâ: v. II.*, p. 1429; Rifat, Ahmed, *Lügat-ı Târihiyye ve Coğrafiyye*, b. III., p. 76.

37 Bayramoğlu, *Hacı Bayram*, p. 42.

the folk who was used to live a nomadic way of life to a settled lifestyle was also suitable to the internal politics of the time.³⁸

By the way of collective laboring (imece), Hacı Bayram-ı Velî developed a kind of farming in Çubuk with all his disciples.

Hacı Bayram-ı Velî emphasized the sacredness of production and the wisdom of agriculture for the people who surround him. Aynî evaluated his behaviour in the words as follows: "Famous Turk Saint! Allah bless you. You opened us such a sacred path that we can follow without any fear."³⁹

Despite of his old age, his working with his disciples,⁴⁰ has a great importance regarding Islamic morality. The system of collective laboring (imece) came up today as an activity of the sociall, sharing the difficulties which was felt by the society as a whole. This has nowadays became a subject of research in village sociology.

3. From the Political Perspective

Hacı Bayram-ı Velî's spiritual guide was Ebû Hamîdüddîn-i Aksarayî who became famous as Somuncu Baba, educated by the Şeyh Sadruddin-i Erdebilî (death 1392) and sent to the governmental center of the Ottoman State carrying a mission. The Şeyh maintains the mission of follows:

"We couldn't come across with the person who had the ability to carry on the velâyet duty from Iran to Anatolia; However, you are going to carry this duty to Diyar-ı Rum."⁴¹ Therefore his duty was to promote the morality just at the governmental center. Although he himself didn't contact with Sultan Yıldırım Bayezid directly, he had a close relationship with the famous son in law of the sultan, namely Emir Sultan. *His having been given* the duty of preaching in the inauguration of Ulu (Great) Mosque shows his closeness to Emir Sultan.⁴² Emir Sultan's influence on Yıldırım is well-known.

Besides, his meeting with Sultan Murad II and their corresponding are significant. Their first contact started with a wrong news reported about Hacı Bayram-ı Velî at Edirne Palace.⁴³ Along with the revolt of Şeyh Bedrettin, there was a general and dense sensibility on the side of the state on the cases of transforming Şeyhs into shahs (kings).⁴⁴

38 Cebecioğlu, *Hacı Bayram*, p. 146.

39 Aynî, *Hacı Bayram*, p. 80.

40 Lâli, *Melamiyyenin*, p. 18; Vassaf, *Sefîne*, b. I., p. 257.

41 Lâli, *ibid*, pp. 23-3.

42 *Ibid*, pp. 13-4.

43 Banarlı, *Resimli*, fas: 7, p. 504.

44 Cebecioğlu, *Hacı Bayram*, pp. 139-40.

Having been to Edirne on June 1421, Hacı Bayram-ı Velî acquired the love and respect of Murad II in the course of time. Murad II established waqfs (religious foundation), dervish lodges (zaviye) and wards dedicated his name,⁴⁵ furthermore in 1422 he offered viziership to Hacı Bayram-ı Velî.⁴⁶

While Hacı Bayram-ı Velî was staying in Edirne, he very often preached to Murad II.⁴⁷ In addition to this, Mahmud Paşa, one of the grand vizier (sadrazam) of Sultan Murad II, became a disciple of Hacı Bayram-ı Velî.⁴⁸

From the sources we learn Hacı Bayram-ı Velî went to Edirne more than twice.⁴⁹

The sources report that this second arrival was for a ceremony to give a start to the construction of Uzunköprü built by Murad II Hacı Bayram prayed of the ceremony. Moreover, Emir Sultan is reported to have participated in this ceremony in 1426.⁵⁰

At this ceremony, Emir Sultan, the husband of sultan's sister, and Hacı Bayram-ı Velî prayed for this bridge's bringing development and welfare to the town.⁵¹

This event is another evidence that shows the close relationship between Hacı Bayram-ı Velî and Murad II and Emir Sultan.

Hacı Bayram-ı Velî's third arrival to Edirne was shortly before his death, that is to say before the year 1430. Emir Sultan died by the end 1429.⁵² Hacı Bayram-ı Velî performed his funeral prayer (namaz).⁵³ Three or four months after this event, we see Hacı Bayram-ı Velî at Edirne Palace. The reason of this third arrival however is still unknown.

Reîsu'l-Kuttâb Hüseyin Efendi, conveys the date of birth of Mehmed The Conquerer as the first months of 1430. In his work *Bedâiyü'l-Vekâyi*: "It was Saturday, on 27th Receb, 833. The expected infant honored the holy house of Murad II"⁵⁴ According to this, the birth date of Mehmed The Conquerer the March of 1430.⁵⁵ Hacı Bayram-ı Velî probably didn't turn back to Ankara but went to

45 Bayramoğlu, *Hacı Bayram*, p. 27.

46 Vassaf, *Sefine*, pp. 256-7.

47 Bayramoğlu, *ibid*, p. 26.

48 Aynî, *Hacı Bayram*, p. 66; İz, Mahir, *Tasavvuf*, İstanbul, 1969, p. 172.

49 Balkaş, İsmail Haklı, *Tarîhte Ergene ve Uzunköprü*, Edirne 1958, pp. 28-9; Sulpan, Cevdet, *Türk Taş Köprüleri* (Orta Çağdan Osmanlı Devri Sonuna Kadar) Ankara 1975, p. 99; look: Bayramoğlu, *ibid*, p. 25.

50 Opcit.

51 Opcit.

52 Çoruh, *Emir Sultan*, p. 213.

53 *Risâle-i Menâkıb-ı Emir Sultan*, p. 95.

54 Bayramoğlu, *ibid*, p. 29; look: Hüseyin Efendi, *Bedâiyü'l-Vekâyi*, pub: Tverikinova, Moskova 1961, yp A170a I/357.

55 Unat, F. Reşit, *Hicrî Tarîhleri Miladiye Çevirme*, pp. 55-57.

Edirne after the funeral of Emir Sultan. Consequently, Hacı Bayram-ı Velî saw the new born baby Mehmed The Conquerer in the palace.

Hacı Bayram-ı Velî's giving good news about the conquest of Istanbul in his last Edirne visit, is described in *Risâle-i Beşir* as follows: "... While they were talking to Hacı Bayram-ı Velî, Murad II asked for a divine providence (himmet) for the conquest of Istanbul. Şeyh behaved as if didn't hear and changed the subject of his preaching into another subject. Murad II asked the same question again. Crown prince Shahsadah Sultan Mehmed II was a baby. Hazret-i Aziz turned his face to this little baby and said: "My dear Sultan! Istanbul cannot be conquered in your reign despite my prayings, however; this Shahsadah of the world will be able to conquer Istanbul by praying of my disciple Akşemseddin."⁵⁶

Another interpretation about this subject is done as follows: While Mehmed the Conquerer was besieging Istanbul, he especially wanted the members of Bayramism next to him although there were other tariqat members around him. Hiş always keeping Akşemseddin and Akbıyık Meczub as a spiritual support⁵⁷ near him was a matter that confirms Hacı Bayram's prophecy about the conquest. As we expressed before Hacı Bayram-ı Velî's spiritual foretelling in unanimously stated other sources.⁵⁸

The authors interpretation on the truthfulness of Hacı Bayram-ı Velî's opinion is like that: Although Sultan Murad II was the governmental (administrative) power of the Ottoman State until his death in 1451, we observe that he didn't attempt for a second time for the conquest Istanbul. However; when Murad II. as a padişah (sultan) besieged Istanbul for fifty days on June 1422 and made a great effort to conquer it.⁵⁹ After Hacı Bayram-ı Velî's giving this good news in 1430, Sultan Murad II's sovereignty foretelling regarding the conquest continued for twenty one years. Believing Hacı Bayram-ı Velî couldn't come through in his lifetime, Murat II didn't try to besiege Istanbul. If we consider this situation as a historical event, the following events confirms Hacı Bayram-ı Velî's miracle.

Because he had a great respect for Hacı Bayram-ı Velî, Murat II kept his disciples exempt from taxes.⁶⁰ Therefore; his caliph Akşemseddin had a direct contact with Murat II's son, Mehmed The Conquerer.⁶¹ Furthermore, for a certain time, Mehmed The Conquerer insistently told Akşemseddin his desire for withd-

56 Bayramoğlu, *Hacı Bayram*, p. 28; look: *Risâle-i Beşir* (Topkapı Sarayı Müze Ktp. H. 1783 Gevrekzâde yazısıyla olan nüsha) vv. 16a-16b.

57 Vicdâni, *Tomar-ı Turuk-ı Aliyye'den Bayramiyye*, p. 34.

58 Sarı Abdullah Efendi, *Semeratü'l-Fuâd*, Istanbul 1288, pp. 240-1; Yurd, Ali Ihsan, *Fatih'in Hocası Akşemseddin, Hayatı ve Eserleri*, Istanbul, 1972, p. LIII.

59 Inalcık, "Murad II" IA.

60 Sarı Abdullah Efendi, *ibid*, p. 239.

61 *Ibid*, pp. 240-1; Vassaf, *Sefîne*, pp. 265-6.

rawing into seclusion. However, the answer was both reasonable, and clear: "There is a kind of pleasure in seclusion. If you find and tasted that pleasure, you would lose the pleasure in administration. Thus, the affairs can be in caos. Then, Allah will ask it us your seclusion is your being just. Do your duties."⁶²

Not only Hacı Bayram-ı Velî but also his caliph Akşemseddin took place in teaching his spiritual education instead of interfering in bureauctaric matters of the state.

To behave in this manner is then the functional attitude that suits to the spiritual leaders of tasavvuf.

From the political point of view, Hacı Bayram-ı Velî draws a picture of a person who helps and teaches the authorities of the state and it is impossible to see him directly in active politics.

4. From The Edicational Point of View

After his being a şeyh although he had a high education in madrasa his living among the folk his conveying his knowledge to the folk in proportion of their capacity is a very noticeable situation.

Actually, all the famous scholars in the history of tasavvuf came from among the madrasa-educated sufis. These guides were Aziz Mahmud Hudayi, Niyazi-i Mısri, Akşemseddin, Zeynüddin-i Hâfî, Emir Sultan, Abdulkadir-i Geylânî, Mevlanâ Celâleddin-i Rûmî and many others.

Because of his being a madrasa graduated person, he caused many scholars to be gathered around him: Akşemseddin, Yazıcıoğlu Muhammed, Yazıcıoğlu Ahmet Bîcân, Şeyh Salahaddin, Germiyanoglu Şeyhi, Molla Zeyrek, Eşrefoğlu Rûmî.⁶³

While Hacı Bayram-ı Velî was educating the people at his tekke, he was reading and studying Fahreddin-i Irâkî's *Lemâ'at*.⁶⁴ Above all, he provided this work to be translated into Turkish.⁶⁵ In addition to this, by the effort of Ulvan Şirazi, Mahmud-ı Şebüsterî's *Gülşen-i Râz* was translated into Turkish four years before his death.⁶⁶

Hacı Bayram-ı Velî's method in spiritual education was to preach (sohbet). One can say that this kind of method provides a direct exchange of knowledge and behaviour from the preacher to the listeners.⁶⁷

62 Taşköprülüzâde, *eş-Şakayık*, p. 140.

63 Cebecioğlu, *Hacı Bayram*, pp. 208-221.

64 Bayramoğlu, *Hacı Bayram*, p. 48.

65 Aynî, *Hacı Bayram*, p. 80.

66 Vassaf, *Sefîne*, p. 264.

67 Cebecioğlu, *ibid*, p. 263.

His reading and expressing a very serious and deep contented mystic-philosophical works shows that his disciples were highly educated.

From the content of his poems we see that Hacı Bayram-ı Velî succeeded in analysing human being his point view. As seen in every tariqat, his putting his disciples into trials,⁶⁸ requiring them zikir (repeating the name of Allah) etc. are the methods that he use in the development of man. Actually, the path of Bayramism's coming through our century, its spreading in Europe, Asia and Africa, is just conclusion of belief and sincerity.⁶⁹

All in all, Hacı Bayram-ı Velî was an effective sufi in economical, political, cultural and educational fields at Ottoman Interregnum Period.

68 Yurd, *Akşemseddin*, p. L.

69 Gölpınarlı, Abdalbaki, *Melâmilik ve Melâmiler*, pp. 300-2; Trimmingham, Spencer, *The Sufi Orders in Islam*, London 1971, p. 71.